HEXAPLA
IN LEVITICUM

— That Is,

A SIX-FOLD COMMENTARIE VPON THE THIRD BOOKE OF Moses, CALLED *LEVITICUS.*

Wherein sixe severall things are observed vpon every Chapter.

1. *The Argument, Parts, and Contents.*
2. *The divers Readings, with approbation of the best.*
3. *The discussing of doubtfull questions.*
4. *Collection of Places of Doctrine.*
5. *Confutation of Errors.*
6. *Morall observations.*

With a large Explication of the naturall properties of Beasts, Fowles, Fishes, and creeping things, applied vnto manners out of the 11. Chapter.

Wherein more then a thousand Theologicall Questions are handled, and halfe as many speciall poynts of Doctrine noted, and Errours confuted.

And wherein is collected and abridged whatsoever worthy of note, either Christians, or Iewes, the best Writers, Greekes, or Latines, Old or New, Protestants or Papists haue written vpon this Booke:

By the same Author of HEXAPLA, *vpon* the two former Books of the Pentetevch, Genesis, and Exodvs.

Perused and finished by P. S. D^r *of Divinitie.*

Moses wrote of Mee, Iohn 6. 46.

LONDON,
Printed by *Aug. Matthewes*, for Robert Milbovrne, at the signe of the Greyhound in *Pauls* Church-yard. 1631.

TO THE HONOVR
AND GLORIE OF

IESUS CHRIST,
THE GREAT HIGH PRIEST OF THE CHVRCH, AND THE

chiefe Shepheard of our ſoules,
and PRINCE of our
Salvation:

The Publiſher, in all humble Devotion, conſecrateth
theſe, the Authors, and his Labours, as a Sacrifice of
Thankes, and Praiſe to the moſt bleſſed Lord,
by whoſe gracious helpe this
Worke is finiſhed.

AND TO THE WHOLE CHVRCH
of ENGLAND, eſpecially to the holy Tribe of
LEVI, the Reverend Clergie thereof; He likewiſe
with heartie affection recommendeth the ſame for
the encreaſe of knowledge to the ſtudious,
ſatisfying of the doubtfull and ſetling
of the vnſtable minded, and the
edifying of all.

Vni CHRISTO *ſervabatur, ſicut in cæteris,*
ita in iſto quoq; legis plenitudo. Tertul. Exhor. ad caſtitat.

As in the reſt, ſo in this, the fulneſſe of the Law was reſerued for Chriſt.

THE VVORKES OF

ANDREVV WILLET, Dr of Divinitie, in Latine and Engliſh, printed and vnprinted.

Printed Bookes.

In Latine.

1. DE *Anima.*
2. *Sacra Emblemata.*
3. *De vniverſali vocatione Iudæorum.*
4. *De Conciliis.*
5. *De vniverſali gratia.*
6. *De Antichriſto.*
7. *Epithalamium.*
8. *Funebres Conciones.*
9. *Apologiæ Sereniſſimi* REGIS *defenſio.*

In Engliſh.

14. *Synopſis Papiſmi*, in fiue Bookes.
16. *Hexapla* vpon *Geneſis*, in two Bookes.
18. *Hexapla* vpon *Exodus*, in two Bookes.
20. An Harmonie vpon the 1. and 2. Bookes of *Samuel.*
21. *Hexapla* on *Daniel.*
22. *Hexapla* vpon the Epiſtle to the *Romans.*
23. Vpon the 22. *Pſalme.*
24. Vpon the 17. of *Iohn.*
25. Vpon the Epiſtle of S. *Iude.*
26. *Epithalamium* in Engliſh.
27. The ſaid funeral Sermons in Engliſh.
28. An Engliſh Catechiſme.
29. A Retection.
30. An Antilogie.
31. *Hexapla* vpon *Leviticus.*

Not printed.

In Latine.

32. *Comment. in Ionam.*
33. *Sacri Paralleli.*
34. *Scala Cœli.*
35. *Heptaphonon.*
36. *Catechiſmus Latinus.*
37. *Antitheſis Pontificiæ & Euangelicæ doctrinæ.*
38. *Variæ lectiones in Pentateuch.*

In Engliſh.

39. An *Exageſis*, or Expoſition vpon *Geneſis.*
40. Marginall Annotations vpon the *Penteteuch.*

Καλὸν δ' οἶμαι κ) παῖδας ἀγαθοὺς τοῖς ἔπειτα καταλείπειν· οἱ μὲν γὰρ παῖδες σωμάτων· ψυχῆς δ' ἔκγονοι οἱ λόγοι. Clemens Alexandr. Strom. 1.

Pulchrum eſſe exiſtimo, iis etiam qui poſtea futuri ſunt, bonos filios relinquere. Iſti quidem filij corporum, animæ verò liberi ſunt ſcripta.

TO

TO THE RIGHT HONORABLE, AND RIGHT REVEREND Father in God, IOHN, Lord Bishop of *Lincolne*, one of his Maiesties most Honourable Privie Councell, Grace and Peace.

RIght Honorable, and Right Reverend Father in God, This [a] *Orphan-booke*, rightly called [b] *Ichabod*, borne with the [c] *Parents* death, like to [d] *Ezechiels* Infant, *cast out in the day of the Birth*, lay a long time polluted and vnpolliſhed. *No eye had pitie* or compaſsion; though many a [e] *Priest* and *Levite*, ὡς ἐν παρόδῳ, as it were, *paſsing by*, *had looked vpon it*: Till at length, I called to mind that place of [f] *Clemens Alexandrinus*, where hee affirmeth, τὰ βρέφη τὰ ἐκτεθέντα, *that Infants thus expoſed, are committed*, τῷ παιδαγωγῷ ἀγγέλῳ, to the tuition of a *Guardian Angel*: and expounding him by that other *Clemens* of *Rome*, (*Biſhops* being ſtiled *Angels* in [g] Scripture) declaring it amongſt his Conſtitutions Apoſtolicall, [h] *Quomodo Episcopus de-*

a *Iuriſconſulti* Orphanum *dici volunt, qui careat non ſolũ patre, ſed etiam præſidio paterno, i. e. Tutore*: Pupillum, *qui abſq; Patre, iuvatur tamẽ Tutore*. Lor. Cõment. in Pſalm. 19.

b 1 Sam. 4.21.

c ψυχῆς ἔκγονοι, οἱ λόγοι. *Libri authorum Liberi.* Clem. Alex. Strom. 1.

d Ezech. 16.4,5.

e Luke 10. 31,32.

f In Eglog. p. 348. edit. Commelin.

g Ambroſ. in 1 Cor. 11. 10. *Angelos Episcopos dicit, ſicut docetur in* Apocalypſi Iohannis, cap. 2, 3.

h Conſtitut. Apoſtol. lib. 4. cap. 2.

beat

beat Orphanis providere, How *Bishops* ought to take care of *Orphans*; I then grew confident of commending this vnto your Lordships honorable patronage, ὡς βρίθω ἐκτεθὲν τῷ τηλικούτῳ ἀγγέλῳ. And the rather, because the learned *Authour* dying, bequeathed it, by his [i] *last Will*, vnto your most *Reverend Fatherhood*.

I was not (I confesse) constituted the *Executour* of his *Testament*: it was the office of a naturall sonne of his, [k] ἔστιν ἔχω εἰπεῖν, πολλῷ γε δὴ ὂν ἀφ' ἑαυτοῦ. Onely (what a Son in law may doe) I come in, *tanquam* [l] *nudus Minister*, craving the administration of this *Legacie* alone, that so I might haue power to present it to your Lordship.

Right Honourable, I may say of this Booke, as *David* did of that water of the well of *Bethlehem* (which was brought vnto him by those three mightie men, in the ieopardy of their liues) [m] *Annon hic sanguis est &c? Is not this the blood of this good man?* To whom it happened, by the providence of God, as before him it did to Mr *Peter Martyr*, his true *Parallele*; who (as [n] *Iosias Simlerus* testifieth of him) after many other writings published to the world, began at last, *ab initio Bibliorum*, at the beginning of the *Bible*; and after he had expounded the Bookes of *Genesis* and *Exodus*, *et bonam partem Levitici*, and a good part of *Leviticus*, there death prevented him, and put an end to all his Labours.

As for those worthlesse [o] Additions of mine owne, humbly submitted to your Honors favourable accep-

i *Testamentũ & vltima voluntas differunt in hoc:* Testamentũ *dicitur quando fit cum sõlennitate requisitâ; et vbicunq; deficit sõlennitas à lege requisita, constat tamen de dispositione bonorum factâ, quæ posteà nõ mutatur, hæc potest dici vltima voluntas.* Guil. Lindw. Provinc. l. 3. c. stat. in Gloss. h. §. vol. ult.

k Philostr. vit Soph. l. 2. *de filio* Rufi Perinthii, τῶν λόγων βασιλέα.

l *Scias quod nudus Minister dicitur, qui ex voluntate defuncti nullum sensit commodum.* Lindw. l. 3. c. Relig. in Gloss. b. §. de damnis.

m 2 Sam. 23. 17.

n Orat. de vit. & obit. D. P. Martyris. *Sic* D. Ambrosium *super Psalmum*, Magnus Dominus, *scribendo immortuum refert ex* Aquinate, Espencæus *in* 2 Timot. 4. pag. 175. *Et Venerabilem* Bedam *in Evang.* S. Iohannis *penè animam agentem laborâsse dicit* Cornelius a Lapide, *Proœm. in* Pentateuch.

o *From* Doctr. 1 cha. 25. μέχει τῆς χωνίδος.

tation,

tation, (whereby I haue endeavoured to perfect this Worke, with the discovery of my imperfections) I haue herein imitated that *Arcadian Poet* in *Herodotus*, cited by [p] *Plutarch*, who fastened to his maymed bodie, πόδα ξύλινον τῷ οἰκείῳ σφηνίσκους, a wooden legge wanting his naturall: And I haue done it onely to that end, that so this *Orphan* might bee able, though but lamely, to come into your Lordships presence, as to the most Honourable *Patron* of it: For otherwise I may truely vse the words of St. *Augustine* to that noble Count *Valerius*; [q] *Mihi nunquam placuit cuiquam illustri viro, & tantâ, quantâ es ipse sublimitate conspicuo — aliquid meorum laborum legendum — non tam diligenter, quàm impudenter impingere. Siquid ergo tale nunc feci, propter eas quas commemoravi causas, dignanter ignosce.*

p Plut. περὶ φιλαδ.

q De Nupt. & Concup. ad Valer. lib. 1. cap. 2.

Your Honourable Lordships

in all humilitie to bee

commanded,

PETER SMITH.

A TABLE OF ALL THE Questions, Controversies, Doctrines, and Morall Observations handled in this COMMENTARIE.

Generall Observations vpon the whole Booke.

1. QVEST: OF the *Argument and Contents.*
2. Q. *Of the coherence of this Booke with the former.*
3. Q. *Of the Author name and authoritie of this Booke.*
4. Q. *Wherefore the multitude of sacrifices were appoynted in the law.*
5. Q. *Whether the externall act of the sacrifices were specially intended by the Lord.*
6. Q. *Of the difference betweene sacrifices, Sacraments, sacred things, and other rites and ceremonies*
7. Q. *Whether the sacrifices being in vse before the law, were againe commanded.*
8. Q. *Of the reason and causes of institution of the sacrifices.*

Generall Doctrines out of the whole Booke.

1. Doct. *That nothing is to bee brought into the Worship of God, as a part there of, without direction from God.*
2. Doct. *That Christ was prefigured to the Fathers vnder the law.*
3. Doct. *That the sacrifices of the law did not iustifie the offerers, nor purge their conscience.*
4. Doct. *That the Rite of sacrifices was not to endure alwayes, but onely till the Messiah came.*

Errors confuted

1. Confut. *Of the Marcionites and Manichees, who condemned the ceremoniall law.*
2. Confut. *Against the Ebionites and Cerinthians, that held the Ceremonies of the law to bee necessary.*
3. Confut. *Against* Apollinarius, *that after the resurrection, the ceremonies should continue a thousand yeeres.*
4. Confut. *Against the Iewes, who cleaving only to the ceremonies of the old Testamet, abrogated the Sacraments of the new.*
5. Confut. *Against the Pharisees, who sought iustification by keeping the ceremonies of the law.*
6. Confut. *Against the heretiques called* Almericani, *who held no externall act of religion to be necessary.*
7. Confut. *Against the multitude of Ceremonies practised in the Romish Church.*
8. Confut. *Against the mysticall application and interpretation wholly of this Booke of Leviticus.*

Generall Morall Observations.

1. Morall. *True mortification and regeneration, insinuated by the sacrifices and other rites of the law.*
2. Moral. *That the varietie of sacrifices, did teach them to be thankefull vnto God for his manifold benefits.*
3. Moral. *The sacrifices prefiguring Christ, shewed that our spirituall sacrifices are not accepted, but through the Mediator.*

CHAPTER. I.

The Questions discussed.

1. Quest.

OF *the place from whence the Lord spake to Moses, and the name thereof.*

2. Quest. *Of the difference betweene the giving of the morall law, and these ceremoniall lawes.*

3. Qu.

3. Qu. v. 2. *Why the Lord commanded the sacrifices to be of Beeues, Sheepe, or Goates, and not any other.*
4. Q. *Why no Fishes were commanded to bee sacrificed.*
5. Q. *Of the diuers kinds of sacrifices,* v. 3.
6. Q. *Of the spirituall meaning of the sacrifices of bullockes, sheepe, and goats,* v. 4.
7. Q. *Of the qualities and properties required in the sacrifices.*
8. Q. *Why the sacrifice was to bee brought to the doore of the Tabernacle.*
9. Q. *Why they are commanded to lay their hand vpon the head of the Holocaust.*
10. Q. *Of the Priests dutie about the Holocaust.*
11. Q. *Of the sprinkling of the blood round about the altar,* v. 5.
12. Q. *Of the flaying off the skinne,* v. 6.
13. Q. *Of the dividing of the parts of the burnt offering, and of the ordering of them.* vers. 8.
14. Q. *Why the burnt offering of sheepe or goats, was to bee killed on the North side of the altar.*
15. Q. *Of other rites and ceremonies belonging to the sacrifices of beasts, obserued by the Hebrewes.*
16. Q. *Whether the high Priest onely was to offer sacrifices, or the inferiour Priests likewise.*
17. Q. *Of the burnt offering of birds, and the rites thereunto belonging,* v. 14.

Places of Doctrine.

1. Doctr. *That the diuine nature is to bee adored of all, and sacrificed vnto.*
2. Doct. *That God onely is truely worshipped in his Church.*
3. Doct. *That vnder the Law, the mysteries of the Gospel were not fully manifested.*
4. Doct. *That God will bee worshipped, not according to himane inventions, but after his owne will.*
5. Doct. *Our sacrifices are onely accepted of God in Christ.*

Errors confuted.

1. Confut. *Sacrifice only due vnto the Lord.*
2. Confut. *Against the impious sacrifices of the heathen, in offering the blood of men.*
3. Confut. *Against the blindnesse and obstinacie of the Iewes, that haue neither Temple, nor sacrifice.*
4. Confut. *Against the adoration of the Virgin Mary.*
5. Conf. *Against the sacrifice of the Masse.*
6. Confut. *Against Masse-priests laying on of his hands vpon the host.*
7. Confut. *Of the false difference betweene the Sacraments of the Old and New Testament, in the power of conferring grace.*
8. Confut. *That Christ onely suffered once vpon earth, and not againe in heauen.*
9. Confut. *Against the* Gnostickes, *Who condemned the death and sufferings of the holy Martyrs.*

Morall Obseruations.

1. Morall. *The ministery of the Word to bee reverenced, and obeyed.*
2. Moral. *That the Ministers of Gods Word should be zealous in their ministery.*
3. Morall. *Preparation necessary before the hearing of the Word, and receiuing of the Sacraments.*
4. Mor. *That God heareth the prayers of the poore, as well as of the rich.*
5. Moral. *Of the contemplation of heauenly things.*
6. Mor. *Not to offer vp our prayers with an vncleane heart, or impure hands.*
7 Mor. *The properties of the oxe moralized.*
8 Mor. *The properties of the sheep moralized*
9. Mor. *The properties of the goat moralized.*
10. Mor. *The properties of the Turtle Dove moralized.*
11. Mor. *The properties of the Dove Moralized.*

CHAP. II.

The questions discussed.

1. Quest.
WHy it is said, v. 1. *If any soule will offer.*
2. Q. *Why the meat offerings are here treated of.*
3. Q. *What is meant by the fine flowre, oyle and incense.*
4. Q. *Of the rites of the meat offering of fine flowre, and why it is called a memoriall.*
5. Q. *Of the divers kinds of preparing the meat offering, in the oven, frying panne, or caldron.*
6. Q. *Of the divers kinds of meat offerings, the rites and manner, with the signification thereof.*
7. Q. *To which of the Priests the remainder of the meat offering belonged.*

8. Qu.

8. Q. *Why it was not lawfull to vse leaven, or honie in their meat offerings.*
9. Q. *Whether leauen were forbidden to bee vsed in all kind of oblations.*
10. Q. *Why honie is forbidden in sacrifice, being otherwhere in Scripture commended.*
11. Q. *Why Salt was commanded to be vsed in all their oblations, v 13.*
12. Qu. *Why it is called the salt of the Couenant.*
13. Q. *Of the divers kinds of first fruits, and why they were offered, v. 14.*
14. Q. *Of fiue kinds of things, which were vsed for meat offerings.*

Places of Doctrine.

1. Doct. *The pure word of God to be taught.*
2. Doct. *They which labour in the Word, are to be sufficiently maintained.*
3. Doct. *Our spirituall sacrifices not acceptable to God without Christ.*
4. Doct. *That humane Philosophie, and curious and vaine eloquence, hath no place in the seruice of God.*
5. Doct. *The sacrifice of the wicked not accepted.*

Places of Confutation.

1. Confut. *That remission of sinnes is obtayned by faith, not by workes.*
2. Confut. *That none but Christ was in the flesh exempted from sinne.*
3. Confut. *Against Traditions.*

Morall Obseruations.

1. Moral. *That God accepteth of the prayers of the poore, as of the rich.*
2. Mor. *Of thankesgiving vnto God for his benefits.*
3. Mor. *The kingdome and glory of God first of all to be sought.*
4 Mor. *Persecution followeth the profession of the truth.*

CHAP. III.

The Questions discussed.

1. Q. *OF the peace offerings, and why they were so called.*
2. Qu. *Of the difference betweene the peace offerings, and other sacrifices.*
3. Q. *Why the peace offerings were restrained to these three kinds, of beeues, sheepe, goats.*
4. Q. *What blemishes were to bee avoyded in their Eucharistickes, v. 1. and what other impediments.*
5. Q. *What fat was set apart for sacrifice.*
6. Q. *Why the fat, as of the belly kidneys, and liver, was set apart for sacrifice.*
7. Q. *Whether it were required generally in all sacrifices, that blood should bee sprinkled on the altar.*
8. Q. *Of the manner and order of the peace offerings.*
9. Qu. *What became of the remainder of the peace offerings, which was not burnt on the altar.*
10. Q. *Why in the peace offering of sheepe, the Priest was to offer the rumpe.*
11. Qu. *Why it is added, It is the food or meat of the offering made by fire.*
12. Q. *Why all the fat was the Lords, v. 16. and not lawfull to bee eaten, nor the blood.*
13. Q. *Whether they were forbidden to eat the fat generally, as the blood of what beast soever.*
14. Q. *What blood was forbidden to be eaten, and wherefore.*
15. Qu. *Whether all fat in generall, as well of Sacrifices, or other, were vnlawfull to bee eaten.*
16. Q. *In what sense this is called a perpetuall Law, seeing it was not to continue alwayes.*

Places of Doctrine.

1. Doctr. *Our best workes not acceptable to God, but through Christ.*
2. Doct. *Mariage to bee desired for procreation, not to satisfie lust.*
3. Doct. *Tythes and other things consecrated to holy vses, not to be alienated.*

Places of Confutation.

1. Confut. *That our sinnes were imputed to Christ, and his righteousnesse imputed to vs.*
2. Confut. *That Christs blood was giuen as a price of our redemption.*
3. Confut. *Against the merit of workes.*

Morall Obseruations.

1. Moral. *That in all things wee should giue thankes vnto God.*
2. Moral. *That the best things are to be offered vnto God.*
3. Moral. *To abstaine from all kinde of cruelties.*

4. Moral. *That the parts and members of the beay should be dedicate to Gods service.*

CHAP. IIII.

The questions discussed.

1. Quest.
WHen and where the Lord spake these things to Moses, v. 1.
2. Qu. *Of the difference of sins done through ignorance, and other sinnes.*
3. Qu. *Whether there were any sacrifice appointed for voluntary sinnes.*
4. Q. *Why it is said,* The soule that sinneth.
5. Q *Which were the sinnes of ignorance.*
6. Q. *Why it is said,* In any of the commandements of the Lord, which ought not to be done, *v.* 2.
7. Quest. *Who is meant by the Priest that is annoynted, and wherein hee was a type of Christ.*
8. Qu. *Of the meaning of these words,* Doe sinne according to the sinne of the people, *v.* 3.
9 Q. *Whether the high Priest were to performe these rites for himselfe, or some other Priest for him.*
10. Qu. *Of the rites and order of the sacrifice, Why the Priest was to put his hand vpon it,* v 4.
11. Qu *Of the sprinkling of the blood seuen times, before the vaile of the Sanctuary.*
12. Q. *Why some of the blood was put vpon the hornes of the altar of incense, the rest powred at the foot of the altar of burnt offering.*
13. Qu. *Wherefore the skinne, flesh, and other parts of the bullocke, was carryed out of the host,* v. 11, 12.
14. Qu. *Of the place of the ashes, whither the body of the beast was carried,* v. 12.
15. Q. *Of the sin of the Congregation, What it was.*
16. Q. *Of some differences betweene the sacrifice for the sinne of the Priest, and of the people,* v. 13.
17. Q. *Of the goat offered for the sinne of the prince.*
18. Qu. *Of the sinne offering for a private person,* v. 27.
19. Q *What became of the remainder of the sinne offering for the Prince and private persons.*
20. Q. *Why it is added,* v. 35. The Priest shall burne it vpon the Altar, with the oblations made by fire.
21. Q. *Of the event and effect of these sacrifices offered for sinne.*

Places of Doctrine.

1. Doctr. *Of the difference of sinnes.*
2. Doct. *The expiation of our sins by Christ, most certaine and infallible.*
3. Doctr. *That God is no accepter of persons, but will iudge the sinnes of great, as of small.*
4. Doct. *That Gods mercifull care watcheth ouer euery particular and faithfull man.*
5. Doct. *That there is remission of sinnes for all that are penitent.*

Places of Confutation.

1. Confut. *That the Sacraments doe not by the worke done conferre grace.*
2. Confut. *Whether Christs wounds are now to be seene in his glorified body.*
3. Conf. *That in the Church of Christ there are no materiall altars.*
4. Confut. *That Christ, God and man is but one Christ and maketh but one person.*
5. Confut. *Against particular, and auricular confession in the eares of the Priest.*
6. Confut. *Christ in saying,* This is my body, *meant onely a signe or representation of his body.*

Morall Obseruations.

1. Morall. *To take heed by the fall of others.*
2 Mor. *To beare with them that are weake.*
3. Mor. *Of the greatnesse of the sinne of the Priests.*
4 Moral. *To beare patiently the momentanie afflictions of this life.*
5. Moral. *The multitude of sinners excuseth not sinne.*

CHAP. V.

Questions discussed.

1. Quest.
WHat oath it is that a man heareth and concealeth, v. 1.
2. Qu. *Whether every trespasse that a man knoweth, is presently to be vttered.*
3. Qu. *Of the difference betweene these lawes in*

in the fift, and those in the fourth Chapter.
4. Q. Hee shall beare his iniquitie, of the meaning of these Words.
5. Q. Of the difference to bee observed in being defiled by the touching of vncleane things.
6. Q. Whether the touching of any vncleane thing did indeed defile a man.
7. Q. Why the touching of any vncleane thing defiled.
8. Q. What evill thing is meant, that one pronounceth with his lippes to doe, and doeth it not, and yet sinneth therein.
9 Q. Whether any forme of sacrifice bee set downe for the offences mentioned, v. 1, 2, 3.
10. Q. Why a supply of sacrifices is prescribed, to bring a paire of turtles, or fine floure, if one had not a lambe or goat.
11. Q. Whether this libertie, to bring a paire of turtle doues or floure in stead of a lambe or kid, were generall, or onely in cases mentioned.
12. Q. Of the lambe or goat to bee brought for a sinne offering, and the mysticall meaning thereof.
13. Q. Of the two turtle doues, or two young pidgeons the vsage and meaning thereof.
14. Qu. Why the offering of fine floure, was neither to haue oyle nor Incense, vers. 12.
15. Q. How much the Epha contained, whereof the tenth part of fine floure was to bee offered.
16. Q. What order was to bee taken for other sinnes by ignorance or infirmitie committed, not here expressed.
17. Qu. What consecrate things vnto the Lord are understood, wherein a man might sinne, v. 15.
18. Q. What manner of sinne it is, wherely any transgresseth about holy things.
19 Q. What kind of sin of ignorance might be committed about holy things.
20. Q. Of the ramme appointed here for sacrifice, and the rites thereunto belonging, vers. 16.
21. Qu. Of restitution to bee made, by putting vnto that, which was taken away, the fift part.
22. Q. What sinne that is committed in holy things, mentioned v. 17. beside that before spoken of.
23. Q. Whereof the estimation was to be made, which was to be set by the Priest.
24. Qu. How these sinnes of Ignorance heere spoken of, c. 5. differ from these provided for, c. 4.

Places of Doctrine.

1. Doct. Christ not vanquished of death, nor the God-head separated from him, nor hee from his Church.
2. Doct. The flesh is to be tamed, not destroyed.
3. Doct. God respecteth more the heart of the giver, then the greatnesse of the gift.
4. Doct. Of the necessarie poynts of repentance, contrition, confession, restitution, or satisfaction.
5. Doct. Of Iustification by faith.

Places of Confutation.

1. Confut. Against those which denie the certainty of remission of sinnes.
2. Confut. Confidence not to be put in the merit or worthinesse of Prayer.
3. Confut. That a man by his repentance cannot giue satisfaction to God.
4. Confut. That all sinnes are not equall.
5. Conf. Against penall and penetentiall Iniunctions, as satisfactory for sinne.

Morall Obseruations.

1. Moral. Not to conceale, or consent to other mens sinnes.
2. Mor. Gods dishonour not to be endured.
3. Moral. Confession of our sinnes vnto God, necessary.
4. Moral. Against negligent hearers of the Word.
5. Moral. Against sacrilege and Church-robberie.
6. Moral. To take heed of the sleights and subtill tentations of Sathan.
7. Moral. To appeare before the Lord in sinceritie, and simplicitie of heart.

CHAP. VI.

The Questions discussed.

1. Quest.

HOw the denying of a thing given one to keepe, is sayd to bee trespasse against the Lord

2. Qu. What that fault is, which is committed in societie and fellowship, v. 2.

3. Quest. Whether Restitution required, were vpon voluntarie confession, or conviction, v. 4.

4. Q. *Of the restitution here required, what, to whom, and when it should be restored.*
5. Q. *Why theft was to be restored foure fold, but here onely the principall, With the fifth part.*
6. Q. *How the lawes of sacrifices prescribed in this sixth Chapter, differ from the former.*
7. Q. *Whether the daily burnt offring were provided at the charge of the Priests.*
8. Q. *Whether the burnt offering burned not all the day, as well as all the night.*
9. Qu. *Of the linnen garments, which the Priest was to put on, mentioned* v. 10.
10. Q. *Of the carrying out of the ashes.*
11. Q. *Of the continuall burning of the fire vpon the altar.*
12. Q. *Why the Priests are forbidden to eat the remainder of the meat offring with leauen.*
13. Q. *Why it was lawfull onely for the males of the priests to eat of the meat offering.*
14. Q. *Why it is said,* Whatsoever toucheth it, shall be holy.
15. Q. *Whether the meat offering prescribed for the priests,* v. 10. *belonged generally to all the priests, or the high Priest onely.*
16. Q. *What day of th'anoynting of the priest is to be vnderstood.*
17. Qu. *Whether this meat offering for the Priest were daily to be performed, or on the day of his anoynting onely.*
18. Q. *Who was to succeed the high Priest in his office, whether alwayes the first borne, and Why,* v. 22.
19. Q. *Of the peculiar manner of preparing the Priests meat offering in the frying pan.*
20. Q. *How this Law of the Priests meate offering, is sayd to bee an Ordinance for ever.*
21. Q. *Why no part of the Priests meat offering was to be eaten.*
22. Q. *Of the Priests eating of the sin offering,* v. 26.
23. Q. *Why the things were holy, that touched the flesh of the sin offering, and how they were purged,* v. 27.

Places of Doctrine.

1. Doctr. *Of the greatnesse of sinnes committed about holy things.*
2. Doct. *The necessitie of the preaching of the Word, and the benefit which commeth thereby.*
3. Doctr. *Against the frequent and vnnecessary vse of humane Philosophie in Sermons.*
4. Doct. *That perfection of life and doctrine is required in the Ministers of the Word.*
5. Doct. *Tythes due to the Church.*

Places of Confutation.

1. Confut. *Against those, which hold the soule to be propagated together with the body.*
2. Confut. *Of the corruptions in the Latine vulgar Translation.*
3. Confut. *No satisfaction is made to God by penance for sin, or the punishment thereof.*
4. Confut. *That true Faith and Charity can not be finally lost.*
5. Con. *Christ touched, & eaten only by faith.*
6. Conf. *That God onely hath power to remit sinnes, and no mortall man.*

Morall Obseruations.

1. Moral. *Of carefull attention to bee given vnto the Word of God.*
2. Moral. *To restore things that are lost.*
3. Mor. *Not to make a schisme in the Church.*
4. Moral. *That in the morning We should first thinke of God, and giue him praise.*
5. Mor. *The mercifull man shall obtaine mercy by his prayers.*

CHAP. VII.

Questions discussed.

1. Quest.

OF *the difference betweene sinne offerings and trespasse offerings.*
2. Q. *Of the place where they should kill the trespasse offering,* v. 2.
3. Qu. *How there was one Law both for the trespasse offering, and sin offering.*
4. Q. *What portion in euery kind of sacrifice, was due vnto the Priest.*
5. Q. *Which were the dry meat offrings,* v. 10.
6. Q. *How the meat offering was divided amongst the sonnes of* Aaron, *to every one alike,* v. 10.
7. Q. *How it was lawfull to offer leavened cakes,* v. 13.
8. Q. *Whether one cake in all, or one of euery kind, were to be offred for an heaue offering.*
9. Q. *Whether the offering for thanksgiving, for a vow, and a free offering, were three kinds, or onely two,* v. 16.
10. Q. *Why, in a votiue oblation, that which remained*

remained might be eaten the next day, not so in the Eucharisticke offering.
11. Q. *Why is it said, the sacrifice shall not be imputed, or reckoned vnto him*, v. 18.
12. Qu. *Of three kinds of vncleanesse or impuritie to bee taken heed of in the peace offerings*, v. 20.
13. Q. *What it is to bee cut off from his people*, v. 20.
14. Q. *Of the difference betweene the seuerall kinds of vncleanesse, specified* v. 7, 21 *and these*, c. 5. 2, 3.
15. Q. *What fat was forbidden to be eaten.*
16. Q. *Why the eating of the fat was forbidden.*
17. Q. *Of the prohibition to eate blood*, vers. 26.
18. Q. *Why they were forbidden to eat blood.*
19. Q. *Why it is said, the sacrifice of peace offerings*, v. 20.
20. Q. *In what manner the peace offering was to be presented.*
21. Q. *Of the shake offering, and heaue offering, the manner and meaning therof*, v. 34.
22. Q. *Why the breast and right shoulder were set apart for the Priest.*
23. Q. *Why it is said*, v. 35. This is the annoynting of Aaron.
24. Q. *Why*, In the day, *is twice added*, v. 35, 36.
25. Q. *Of the place and time, when and where these lawes concerning the sacrifices were giuen*, v. 38.

Places of Doctrine.

1. Doct. *Christs blood a sufficient satisfaction for all sinnes.*
2. Doct. *That the Ministers are to bee maintained.*
3. Doct. *Ministers maintainance not due to them that labour not.*
4. Doct. *That our spirituall sacrifices are imperfect.*
5. Doct. *Of the vse of humane Arts in Christian Religion.*
6. Doct. *The prayer of the Wicked turned into sinne.*
7. Doctr. *Humane inventions not to bee brought into the seruice of God.*

Places of Confutation.

1. Confut. *That there is but one proper sense of Scripture.*
2. Confut. *The Sacrament not to be reserued.*
3. Confut. *Against vnwritten traditions.*
4. Conf. *That there is no remission of sinnes, or purging of the soule after this life.*
5. Conf. *Against the works of supererogation.*

Morall Obseruations.

1. Moral. *The fatnesse and grosnes of the carnall heart is to be remooued & taken away.*
2. Mor. *God requireth the heart.*
3. Moral. *Against the couetousnes of Ministers, in heaping vp many liuings, while others are in want.*
4. Mor. *To receiue the Sacraments reuerently, and with due preparation.*

CHAP. VIII.

Where beginneth the second generall part of this Booke.

The Questions discussed.

1. Quest.

WHerefore *such expresse mention is made of the Lords commandement to* Moses, *about the consecration of* Aaron.

2. Qu. *Of the time when* Aaron *and the Priests were consecrated.*
3. Q. *Wherefore it pleased the Lord to nominate and assigne* Aaron *and his sonnes to the Priesthood.*
4. Q. *Why the congregation was called together at the consecration of* Aaron *and his sonnes.*
5. Q. *Of the number of the Priestly garments*, v. 7.
6. Q. *Of the difference between the garments of the high Priest, and the inferiour priests.*
7. Q. *Why the Priest was to haue two coats, and two girdles.*
8. Q. *Of the Urim and Thummim, which* Moses *put into the Breast-plate.*
9. Q. *Of the vse and signification of these priestly garments.*
10. Q. *Of the anoynting of the Tabernacle, and all therein.*
11. Q. *Of the sprinkling of the Altar seuen times with oyle, and the laver*, v. 11.
12. Q. *Of the anoynting of* Aarons *head, differing frō the anoynting of inferiour priests.*
13. Q. *Of the spirituall vse and signification of* Aarons *anoynting.*
14. Qu. *Of the garments of the inferiour priests*, v. 13.
15. Q. *How* Moses *could consecrate* Aaron *and the Priests, being hee was not a consecrated Priest himselfe.*

16. Q. *How the Priests were consecrated, that succeeded* Aaron.
17. Q. *Of the bullocke for sinne offering, vsed at the consecration of the Priests, and how it differeth from other sinne offerings.*
18. Q. *What altar is heere vnderstood, vpon the hornes whereof the blood was put,* v. 15.
19. Q. *Why the skinne, and the flesh of this sinne offring was to bee burnt without the host,* v. 17.
20. Q. *Of the ramme for burnt offering, in the consecration of the Priests, and the rites thereof,* v. 18, 20, 21.
21. Q. *Why the lappe of the right eare, the right thumbe, and great toe were touched with the blood.*
22. Q. *Of the difference betweene the ramme of consecrations, and the ramme for a burnt offering.*
23. Q. *Of the meat offring vsed in the consecration of the Priests, & the maner thereof.*
24. Qu. *Of the spirituell application of the meat offering, and peace offering.*
25. Q. *Of the sprinkling of the Priests with blood and oyle, how it differed from the former annoynting, and in what order of time it was done.*
26. Q. *Why the Priests were sprinkled with blood and oyle, beside their first annoynting with blood,* v. 30.
27. Q. *The difference betweene the annoynting of* Aaron, *and the rest of the Priests.*
28. Q. *What flesh they are commaunded to seeth, and how, and who were to eate thereof.* v. 31.
29. Q. *Why the remainder was to bee burnt with fire, and with what fire.*
30. Q. *Why the Priests were commanded not to goe from the doore of the Tabernacle seven dayes.*
31. Q. *Of the spirituall application of this abiding of the Priests senen dayes in the tabernacle.*
32. Q. *What were those things which* Aaron *did, being cõmanded by the hand of* Moses.

Places of Doctrine.

1. Doct. *Of the office of the Law, which prepareth vnto the Gospell,* v. 6.
2. Doct. *A good life much available vnto the vnderstanding of Gods word.*
3. Doct. *None should take vpon them the office of the Ministery, but they that are thereunto called.*
4. Doct. *Without the knowledge of God, all other science is vaine and vnprofitable.*
5. Doct. *No lawes or doctrine to be brought into the Church, but by warrant from God in his word.*
6. Doct. *That every good gift is of God, and that we can doe nothing of our selues.*
7. Doct. *No sacrifice, sacrament, nor Priesthood out of the Church.*

Places of Confutation.

1. Confut. *Against the Papall missall garments, and Priestly vestments.*
2. Confut. *Against the Popes triple crowne.*
3. Confut. *Against the superstitious dedication of Churches,* v. 10.
4. Confut. *That the authoritie of Bishops and Pastors, is not derived from the Pope.*
5. Confut. *Against the reall and carnall presence of Christs body in the* Eucharist, *vers.* 31.
6. Confut. *Against the reservation of the Sacrament.*
7. Confut. *Of the words of consecration.*
8. Confut. *Of the name of the Lords supper.*
9. Confut. *That there is no Sacrament of Orders,* v. 33.

Morall Obseruations.

1. Morall. *The Ministers of Gods word should goe before the people in their obedience, and example of good life.*
2. Moral. *Ministers should bee diligent in preaching the word.*
3. Moral. *The Preachers of the word should be sound in doctrine, and orthodoxall.*
4. Moral. *The readinesse and zeale, which ought to be in the Ministers of God.*
5. Mor. *Of the reverend and frequent receiving of the Sacrament.*
6. Mor. *Severitie of discipline to bee tempered with lenitie and clemencie.*

CHAP. IX.

Questions discussed.

1. Quest.

WHat eight day is to bee vnderstood, v. 1. when Aaron *offered his first sacrifice.*

2. Q. *Why the eight day was appoynted for* Aarons *sacrificing*

3. Q. *How and wherefore* Aaron *was called, and the Elders.*

4. Qu. *Why* Aaron *is commanded to offer a calfe*

calfe for a sinne offering, verse 2.
5. Q. *Why* Aaron *is not bid to bring a peace offering as well as a sin offering, and a burnt offering*, v. 2.
6. Q. *Wherefore* Moses *speaketh not to the people, but biddeth* Aaron *speake*, v. 3, 4.
7. Q. *Why an hee goat is appoynted for a sinne offering for the people, and a bullocke and ramme for a peace offering*, v. 3, 4.
8. Q. *Why* Moses *doth promise, that the glory of the Lord shall appeare*, v. 6.
9. Q. *Of the difference betweene this fire that came from God vpon* Aarons *sacrifice, and other naturall lights, and fiery meteors.*
10. Q. *Wherefore it pleased God to manifest his glory in this manner to the people.*
11. Q. *How all the Assembly drew neere*, v. 5.
12. Q. *Wherefore* Moses *sayeth, This is the word which the Lord hath commanded*, vers. 6.
13. Q. *Why* Moses *saith vnto* Aaron, *Draw neere, and offer, seeing* Aaron *was now constituted high Priest*, v. 6, 7.
14. Q. *Of* Aarons *first sacrificing for himselfe, and the reason thereof*, v. 7.
15. Q. *Why the blood of* Aarons *sinne offering was not brought into the Holy place*, vers. 9.
16. Q. *How* Aaron *is said to haue burnt the sacrifices vpon the altar, the fire being not yet sent from God*, v. 14.
17. Q. *Of the sinne offering for the people*, vers. 15.
18. Q. *Of the peoples meat offering*, v. 17.
19. Q. *Why it is added, beside the burnt sacrifice of the morning*, v. 17.
20. Q. *How the fat is said to bee layd vpon the breast*, v. 21.
21. Qu. *Of* Aarons *manner and forme of blessing the people*, v. 21.
22. Q. *Of divers kinds of blessing.*
23. *How* Aaron *is said to come downe from the altar and sacrifice*, v. 22.
24. Q. *Why* Moses *and* Aaron *went into the tabernacle*, v. 23.
25. Q. *Whether* Moses *and* Aaron *againe blessed the people*, v. 23.
26. Q. *Whether* Moses *and* Aaron *repeated the former blessing pronounced by* Aaron, *or gaue a new.*
27. Q. *Whether the glory of God that appeared, and the fire which came from the Lord, were the same.*
28. Qu. *From whence this fire came, which went out from the Lord.*
22. Q. *Why it pleased God to send this miraculous fire.*
30. Q. *Of the diuers occasions of the sending of miraculous fire vpon the sacrifices.*
31. Q. *When, and how often this miraculous fire was sent.*
32. Q. *Of the spirituall signification of this fire.*
33. Q. *Wherein the miracle of the sending foorth of this fire consisted.*
34. Q. *Of certaine miraculous properties ascribed by the Hebrewes to this diuine fire.*
35. Q. *Whether the fire which was sent from God vpon* Aarons *sacrifice, were perpetually kept vpon the altar.*
36. Q. *Whether sacrifices were altogether pretermitted, while the Israelites were in the wilderneſſe.*

Places of Doctrine.

1. Doctr. *Of the imperfection of the Legall priesthood*
2. Doct. *The civill Magistrate should be expert and skilfull in matters concerning Religion.*
3. Doct. *That vnto the beginning of Faith, men should adde their owne endeauour, and bring foorth good workes.*
4. Doct. *Man cursed by nature, is blessed in Christ.*
5. Doct. *Men blesse not by their owne power, but in the name of Christ.*
6. Doct. *The mysterie of the blessed Trinity, revealed to the Fathers in the old Testament.*
7. Doct. *The effects and operations of the Gospell.*

Places of Confutation.

1. Confut. *Against the Popes supremacie ouer the whole Church.*
2. Confut. *Against the vncertaintie of remission of sinnes.*
3. Confut. *Against the satisfaction of the Saints, that they make not vp the spirituall treasure of the Church.*
4. Confut. *That Christs intercession is not onely sufficient, but also effectuall.*
5. Confut. *That Christs words,* hoc facite, *doe this in the remembrance of me, doe not signifie to sacrifice.*
6. Confut. *Against the Arrians, who make the Word and Christ to bee diuers.*

7. Confut. *The power of miracles not now necessary in the Church.*
8. Confut. *Against the Popes thunderbolts of Excommunication.*
9. Confut. *Against the superstitious and idolatrous abuse of the signe of the Crosse.*
10. Confut. *Against the adoration of the Sacrament.*
11. Confut *Against the superstitious setting up of candles and lampes in the day time, in the Popish Churches.*
12. Confut. *Of* Ignatius, *the Founder of the Ignatian or Iesuiticall Order.*

Morall Observations.

1. Moral. *That Pastors and Ministers should be diligent in the execution of their office.*
2. Mor. *Of due preparation for the receiving of the Sacraments.*
3. Moral. *Of the odious smell of sinne before God.*
4. Moral. *Of obedience to bee yeelded to superiours.*
5. Moral. *God is present with them that are obedient, and doe obserue his precepts.*
6. Morall. *To receiue all blessings from the Lord with thankefulnesse, ioyned with feare and reverence.*

CHAP. X.

The questions discussed.

1. Quest.

WHen *this accident fell out about* Nadab *and* Abihu.
2. Q. *Why this story of* Nadab *and* Abihu *is here inserted.*
3. Qu. *How* Nadab *and* Abihu *came to offer Incense.*
4. Q. *Wherein* Nadab *and* Abihu *offended.*
5. Q. *Of the spirituall application of this offering with strange fire.*
6. Qu. *Of the greatnesse of this punishment inflicted vpon* Nadab *and* Abihu, *and the manner of it.*
7. Q. *That it was iust, that* Nadab *and* Abihu *were thus punished.*
8. Q. *From whence the fire came, which slew* Nadab *and* Abihu.
9. Qu. *Where and when the Lord said thus vnto* Moses. *I will bee sanctified.*
10. Q. *How the Lord is said to bee sanctified in those that come neere him.*
11. Q. *How and why* Aaron *is said to hold his peace,* v. 3.
12. Q. *Why* Aarons *vncles sonnes were bid to carry out* Nadab *and* Abihu, *and not their brethren.*
13. Q. *How it came to passe, that* Nadab *and* Abihu *were not consumed with the fire, nor their garments burnt.*
14. Q. *Whether* Nadab *and* Abihu *were buried in their priestly garments.*
15. Q. *Of the place where* Nadab *and* Abihu *were buried.*
16. Q. *How, and why* Aarons *sonnes are forbidden to vncouer their heads.*
17. Qu. *The rending of the garments, how it was a signe of mourning.*
18. Q. *Why* Eleazar *and* Ithamar, *together with* Aaron *are forbidden to mourne.*
19. Q. *How wrath should haue come vpon all the people, if the Priests had mourned for their brethren,* v. 6.
20. Q. *How, and why they are charged not to goe out from the doore of the Tabernacle,* vers. 7.
21. Q. *Why the Lord speaketh to* Aaron *here immediately, whereas hee vsed to speake by* Moses.
22. Q. *Of the occasion why this precept is here inserted, touching abstinence from wine.*
23. Q. *Of the inhibiting the Priests to drinke wine or strong drinke.*
24. Q. *When, and how long the Priests were to abstaine from wine and strong drinke.*
25. Q. *What tabernacle is here meant, wherinto the Priests entring, should abstaine from wine.*
26. Q. *Of the reason why the Priests were to abstaine from the drinking of wine.*
27. Q. *The reason why the law is repeated of such things which were the Priests due, out of the sacrifices,* v. 12.
28. Q. *What remainder of the sacrifices,* Moses *biddeth the Priests to take,* v. 12.
29. Q. *Why the Priests were commanded to eat it without leaven,* v. 12.
30. Q. *Who were to eat of the waue breast, and heaue shoulder, and in what place.*
31. Q. *Of the heaue shoulder, and shaken breast, and why so called,* v. 15.
32. Q. *Why* Moses *made search for the goat for a sinne offering,* v. 16.
33. Q. *What goat it was for a sinne offering which* Moses *sought.*
34. Q. *How this goat which was for a sinne offering, came to be burnt.*

35. Q.

35. Q. *Why* Moſes *was angry with the ſons of* Aaron.
36. Q. *Why* Moſes *was angry with* Eleazar *and* Ithamar, *and not with* Aaron.
37. Q. *Why* Nadab *and* Abihu *were iudged onely and not* Eleazar *and* Ithamar, *who alſo were in errour.*
38. Q. *What it is to beare the iniquitie of the Congregation.*
39. Q. *Why* Aaron *taketh vpon him to anſwere for his ſonnes.*
40. Q. *Whether* Aaron *doth iuſtifie himſelfe, or excuſe his fact onely.*
41. Q. *Of the meaning of* Aarons *words,* If I had eaten the ſinne offering to day, ſhould it haue been accepted, *v.* 19.
42. Q. *How* Moſes *was contented with* Aarons *anſwere.*
43. Q. *Whether ſacrifices offered and preſented in griefe of heart, are acceptable vnto God.*

Places of Doctrine.

1. Doct. *No new or ſtrange Doctrine, beſide the Scriptures, to bee brought into the Church.*
2. Doct. *Gods election free, and of grace, not of any worthineſſe in man.*
3. Doct. *That God is no accepter of perſons.*
4. Doct. *God is to bee glorified, even in his iudgements.*
5. Doct. *Of a double power of the Word, to life or death.*
6. Doct. *The bodies of the dead to bee reverently vſed, and after a ſeemely manner to bee buryed.*
7. Doct. *That it is lawfull vpon iuſt occaſion to be angry.*

Places of Confutation.

1. Confut. *Againſt the vſe of a ſtrange tongue in the ſeruice of God.*
2. Confut. *Againſt vnwritten Traditions, to bee vſed in the ſervice of God, as a part thereof.*
3. Conf. *Concerning the burning of heretikes, and denying of them ſepulture.*
4. Confut. *Againſt ſuch as condemne the vſe of Wine.*
5. Confut. *Againſt the reſervation of the Sacrament.*
6. Confut. *That Sacraments doe not giue grace by the VVorke wrought, without Faith.*

Morall Obſervations.

1. Morall. *In proſperitie wee muſt thinke of adverſitie.*
2. Moral. *Not to preſent our ſelues before God with carnall, vile, and ſtrange affections.*
3. Mor. *Wherein a man ſinneth, he ſhall be puniſhed.*
4. Mor. *To ſubmit our ſelues to the will of God,* v. 3.
5. Mor. *That men ſhould not for the occaſion of priuate griefe, neglect the publike buſineſſe, ſpecially in Gods ſervice.*
6. Mor. *Againſt the ſinne of drunkenneſſe, ſpecially in Miniſters.*
7. Mor. *That our ſinnes are an offence vnto Chriſt, and to all the celeſtiall company.*
8. Mor. *Not to bee too rigorous toward thoſe which are in heavineſſe, & ſin of weaknes.*

CHAP. XI.

The queſtions diſcuſſed.

1. Queſt.
VVHy *the Lord ſpeaketh to* Moſes *and* Aaron *together.*
2. Qu. *Whether* Moſes *or* Aaron *deliuered this law of cleane or vncleane beaſts.*
3. Q. *Why the Lord gaue theſe lawes, concerning cleane and vncleane beaſts.*
4. Qu. *How this diſtinction of beaſts, cleane and vncleane, can ſtand, ſeeing all things were good in the creation.*
5. Q. *Whether this diſtinction of cleane and vncleane beaſts here preſcribed, were known vnto* Noah.
6. Q. *Of the divers kinds of legall vncleanneſſe.*
7. Q. *What beaſts in generall are meant lawfull to be eaten,* v. 2.
8. Q. *Why in the new Teſtament, thoſe creatures, which are hurtfull and vnwholeſome by nature, are not forbidden.*
9. Q. *Of the dividing the hoofe, and chewing the cudd.*
10. Qu. *Why the beaſts which divided the hoofe, and chewed the cudde, were counted cleane, the reſt vncleane.*
11. Qu. *Of the myſticall application of the dividing of the hoofe, and chewing of the cud.*
12. Q. *How long this diſtinction of cleane and vncleane beaſts was to continue.*

13. Qu.

13. Q. *Of the Camell, the name and nature thereof.*
14. Q. *Of the naturall properties of the Camell, moralized.*
15. Qu. *How, and Wherein the Camell was vncleane.*
16. Qu. *Of the mysticall application of the Camell.*
17. Qu. *Of the Conie, the name and nature thereof.*
18. Q. *The naturall properties of the Conie, moralized.*
19. Q. *The naturall properties of the Hedgehogge, moralized.*
20. Q. *Why the Hare is counted vncleane for meat, v. 6.*
21. Q. *Of the naturall properties of the Hare moralized.*
22. Q. *Of the name and nature of the Swine.*
23. Q. *Why the Swine is counted vncleane: the false causes, & reasons thereof removed.*
24. Q. *Of the true reasons and causes Why the eating of Swines flesh is prohibited to the Iewes.*
25. Q. *The naturall properties of the Swine, moralized.*
26. Q. *What beasts it Was not lawfull to eate, and Why.*
27. Q. *What carkasses it Was not lawfull to touch.*
28. Q. *Whether this prohibition, not to touch any vncleane thing, onely concerned the Priests.*
29. Qu. *Why the fishes are not expressed by name, as both beasts and fowles are.*
30. Q. *Of the finnes and scales of fish, the nature and propertie of them.*
31. Q. *Why fishes that had scales and finnes, are onely counted cleane.*
32. Q. *Of the place, of the being, and moving of fish, v. 10.*
33. Q. *Of the mysticall application of the fish that haue finnes and scales.*
34. Q. *Wherein the fish, having neither scales nor finnes, Were an abomination.*
35. Q. *Why it is said of fishes, their flesh shall ye not eat. v. 11.*
36. Qu. *Of the naturall properties of Fish, moralized.*
37. Q. *What fowles in generall Were counted vncleane, v. 13.*
38. Qu. *Of the Eagle, the name, nature, and properties thereof moralized.*
39. Q. *Whether there be any such beast as the Gryphin, v. 13.*
40. Q. *Of the naturall properties of the Ossifrage, Ospray, or Bone-breaker, moralized.*
41. Q. *Of the Sea-eagle, or Sea-mew, or Cormorant.*
42. Q. *Whether the Kite or Vulture bee first named in the 14. verse.*
43. Q. *Of the naturall properties of the Kite moralized.*
44. Q. *Of the nature and properties of the Vulture, moralized.*
45. Q. *Of the Raven, the kinds of them, and Whence so called, v. 15.*
46. Q. *Why the Raven, and such other birds, Were forbidden to be vsed for meat.*
47. Q. *Of the naturall properties of the Raven, moralized.*
48. Q. *Whether the first fowle, named v. 16. be an Ostrich, or an Howlet.*
49. Qu. *Of the naturall properties of the Ostrich, moralized.*
50. Q. *Of the Night-crow, or Night-hawke, and his properties.*
51. Q. *Of the ninth bird here named, Whether it be a Sea-mew, Cuckow, or What else.*
52. Q. *Of the naturall properties of the Cuckow.*
53. Q. *Of the Hauke, the tenth bird here rehearsed, of his name and and Why here forbidden for meat.*
54. Q. *The naturall properties of the Hauke, moralized.*
55. Q. *Of the great Owle, the eleaventh bird v. 17 the naturall properties thereof.*
56. Q. *Of the Cormorant, the twelfe bird and his naturall properties.*
57. Q. *Of the next bird being the thirteenth in number, Whether it be the Storke.*
68. Q. *Of the Swanne, the naturall properties thereof being the 14 bird.*
59. Q. *Of the Pellican or Shoveler, being the 15. bird the name and nature thereof.*
60. Q. *The naturall properties of the Pellican, moralized.*
61. Q. *Whether the 16 bird, being the last in the 18. verse, bee the Swan or What bird else it is.*
62. Q. *Of the naturall properties of the Merops, or kind of Wood-pecker.*
63. Q. *Of the name, nature and properties of the Storke, the 17. bird here named.*
64. Q. *Whether the Heron be the 18. bird here named.*
65. Q. *Of the nature and properties of the Heron, moralized.*
66. Quest. *Of the nature and properties of*

of the Crane, moralized.
67. Qu. Of the nature and properties of the Lapwing, the 19. bird.
68. Q. Of the Bat, the 20 bird, and the properties of it.
69. Qu. Why these twentie severall kinds of fowles before rehearsed, were prohibited for meat.
70. Qu. What creeping things that flye, and goe vpon all foure, are forbidden, and Why, v. 20, 21.
71. Q. Whether is the better reading, Which haue legges or shankes abone their feet, or Which haue not, v. 21.
72. Qu. Whether all these foure bee Locustes, mentioned, v. 22. or divers kinds.
73. Q. Whether it were an vsuall food to eat Locusts, and such like.
74. Qu. Of the nature and properties of the locust moralized.
75. Q. Whether v. 23. be vnderstood of vncleannesse taken by eating or touching.
76. Q. Of the pollution taken by touching, or carrying of the carkasses of vncleane fowles, v. 24 25.
77. Q. Of their being vncleane vntill the euening, What it was, and how to be accounted.
78. Q. Of the difference betweene vncleannes from Without, and that Which was within.
79. Q. What beasts carkasses being touched, made vncleane, v. 26 27.
80 Q. Of the difference betweene the vncleannesse to the euen, in the Priest and Laymen, v. 28.
81. Qu. What is meant by washing of their clothes, v. 28
82. Q. Of the Weesell, and the naturall properties thereof.
83 Q. Of the naturall properties of the mouse.
84. Q. Whether the next beast be a crocodile, or a tortoys, or What elsse.
85. Q. Of the nature of the Tortoys.
86. Q. Of the nature of the Crocodile.
87. Q. Of the next creeping thing, mentioned first, v. 30. Whether it bee a ferret, or What elsse.
88 Q. Of the naturall properties of the Ferret.
89. Q. Of the nature of the Camelion.
90. Q. Of the nature of the Lyzard.
91. Q. Of the nature of the Snayle.
92. Q. Of the nature of the Moale.
93. Qu. Of the vncleannesse taken by these creeping things given in instance.
94. Q. Why it was vnlawfull to eat or touch these vncleane creatures.
95. Q. Why the vncleannesse continued vntill Euen.
96. Q. Of the polluting of vessels and instruments for vse, Whereupon any of the dead carkasses fall.
97. Q. Of the manner of washing the things that were vncleane.
98. Q. Of the manner of purifying earthen vessels, v. 33.
99. Q. What meat is vncleane by Water falling vpon it, v. 34. When, and to whom.
100. Q. What Water falling vpon meat, made it vncleane.
101. Q. Whether the drinke onely out of such vncleane vessels, Was made vncleane, not the drie meat.
102. Q. Of other things made vncleare by the falling of carkases vpon them, v. 35.
103. Q. Why Wels & foun ains are excepted.
104. Q. What carkases they were, the touching Whereof made vncleane, v. 36.
105. Q. Why the seed that was watered, Was polluted, and not the drie seed, v. 37, 38
106. Q. How the carkases of cleane beasts defiled v. 39 40.
107. Q. Of the vncleannes receiued by creeping things.
108. Q. Why such strait charge is given of not eating or touching creeping things.
109. Q. How men were defiled in their soules and bodies, by touching vncleane things.
110 Q. Why the Lord saith, I am the Lord your God, v. 44.
111. Q. Why mention is made onely of creeping things, Wherewith they should not defile themselues, v. 44.
112. Q. Why such speciall mention is made of the bringing of the people out of Egypt, vers. 45.
113. Q. To what end and vse, the deliverance of the people out of Egypt, is so often mentioned
114 Q. How the Lord is said to be holy, and Why, v. 45.
115. Q. Of the Epilogus, and conclusion of this Whole Chapter, v. 46. 47.

Places of Doctrine.

1. Doct. All the creatures good in themselues.
2. Doct. Of the provident care of God toward both the soules and bodies of men.
3. Doct. God no respecter of persons, v. 3.
4. Doct. Of the difference of sinnes, and divers degrees of spirituall vncleannesse.
5. Doct. The Doctrine may be good, though

the

the Doctors and Teachers are evill.
6. Doctr. *Holinesse the end of the precepts of the Law*, v. 44.
7. Doctr. *The vertue of the Sacraments dependeth not of the worthinesse of the Minister.*

Places of Confutation.

1. Confut. *That* Peter *had not a primacie above, and before the rest of the Apostles.*
2. Confut. *Against the carnall and corporall presence of Christ in the Sacrament.*
3. Confut *Against* Plutarch, *who chargeth the Iewes falsely, to bee worshippers of* Bacchus.
4. Confut. *That the soules of men doe not passe into other bodies, of men or beasts.*
5. Confut. *Against the invention and profession of monasticall and solitary life.*
6. Confut. *Against free Will in good things.*
7. Confut *Onely true beleevers, holy and faithfull men, are true members of the Church.*
8. Confut. *Against the condemners of Ministers marriage.*
9. Confut. *Against the choyce of meats for Religion.*

Morall Observations.

1. Moral. *Of meditating in the Word of God.*
2. Moral. *To the knowledge of the Word, to ioyne practise.*
3. Mor. *Of divers vices to bee shunned, shadowed foorth in the naturall properties of some creatures.*
4. Mor. *Of the necessitie of sanctification.*
5 Moral. *Of separating the cleane from the vncleane.*

CHAP. XII.

The Questions discussed.

1. Quest.

OF *the meaning of those words*, vers. 1. When a woman hath brought forth seed.
2. Q. *Whether the virgin* Mary *were by this clause exempted from this Law of Purification.*
3. Q. *Whether indeed the Virgin* Mary *were exempted from this law of purification.*
4. Q. *Of the time of the vncleannesse of a Woman after child-birth*, v. 2, 4.
5. Q. *Whether a woman, during all the time of her separation, were forbidden the company of man.*
6. Q. *Why fourtie dayes were limitted for a male, and eightie for a female.*
7. Q. *Whether the holy body of Christ were* 46. *dayes in conceiving in the Wombe, as other infants are.*
8. Q. *Of the circumcision of the infant on the eight day.*
9 Q. *Of the spirituall vse and signification of circumcision.*
10. Q. *Why our blessed Saviour was circumcised.*
11. Q. *Why a longer time was appoynted for the purifying of a Woman after a daughter, then a sonne.*
12. Q *Whether the Woman, the dayes of her purification being accomplished, was to offer for her selfe, or her child.*
13. Q *What sinne of the Woman it was, for the which she was to bring a sinne offering.*
14. Q. *Of the ceremonies which were performed for a Woman after childbirth*, v. 6, 7.
15. Q *Of the oblation of the poore, prescribed* v. 8. *and whether the virgin* Mary *did offer it out of her povertie.*

Places of Doctrine.

1 Doctr. *That every man is borne in sinne.*
2. Doct. *Of the thanksgiuing of Women after childbirth, called Churching.*
3. Doct. *The curse layd vpon Women with travell in bringing foorth, in Christ turned to blessing.*

Places of Confutation.

1. Confut. *That* Mary *was not conceived without sinne.*
2. Confut. *That Christ was not borne without opening of the Wombe.*
3 Confut. *Against Purgatory.*
4 Confut. *Against* Marcion, *and the* Manichees, *that condemned circumcision.*
5. Conf. *Against the necessitie of Baptisme.*
6. Confut. *Against the invocation of the virgin* Mary *by Women in travell.*

Morall Observations.

1. Moral. *Of preparation against receiving of the Sacrament, and communicating in holy things.*
2. Mor. *God respecteth the mind of the giver, not the value of the gift.*
3. Mor. *Not to neglect, or despise the poore.*

CHAP.

CHAP. XIII.

The Questions discussed.

1. Quest.

OF the name, nature and kinds of leprosie.

2. Qu. *Of the originall, beginning, and loathsomnesse of this disease of the leprosie.*

3. Q. *To whom the cognisance of the leprosie belonged.*

4. Q. *Of the markes whereby to discerne the leprosie,* v. 3, 4.

5. Q. *Of the separating, and sequestring the leper.*

6. Q. *Whether leprous persons being maried, were bound to performe the mutuall matrimoniall debt.*

7. Q. *Why seuen dayes were appoynted for the triall and discovery of the leprosie,* v. 5.

8. Qu. *Of the second kind of leprosie, which commeth of a swelling,* v. 9, 10, 11.

9. Q. *Of the leprosie, which maketh not vncleane,* v. 12, 13.

10. Q. *Of the manner of the Priests viewing and discerning of the leprosie,* v. 14, 15.

11. Qu. *Whether the boyles which Iob was smitten with, were the plague of the leprosie.*

12. Q. *Why the liue flesh was a signe of the leprosie,* v. 14 15.

13. Q. *Of the mysticall application hereof.*

14. Q. *Of the third kind of leprosie in a boile,* v. 18. *to* 23.

15. Qu. *Of the leprosie that commeth of a burning,* v. 24. *to* 29.

16. Qu. *Of the leprosie in the head or beard, from* v. 29. *to* v. 38.

17. Q. *Of the signes, specially of the colour of the haire, whereby to discerne the leprosie in the head and beard.*

18. Q. *Of white bright spots, which proove not the leprosie,* v. 38, 39.

19. Q. *Of baldnesse, when it was counted a signe of the leprosie,* v. 40. *to* 45.

20. Q. *Whether baldnesse bee in it selfe commendable.*

21. Q. *Whether for the tryall of the leprosie in the bald head, they were to be shut vp seuen dayes, as in other kinds.*

22. Q. *How the leprous person was to behaue and demeane himselfe,* v. 45.

23. Q. *Of the separating the leper without the campe,* v. 46.

24. Q. *Of the separation of* Vzziah *the king for his leprosie, whether it were without the citie.*

25. Q. *Of the plague of leprosie in garments.*

26. Q. *Of the signes and meanes whereby to discerne the leprosie in garments.*

27. Qu. *Why the garment was to be burnt or washt, and of the spirituall meaning thereof.*

28. Q. *Of the meaning of those words,* v. 55. It is a fret in the fore-baldnes thereof, or hind-baldnes.

Places of Doctrine.

1. Doctr. *Of the necessitie and moderation of discipline in the Church.*

2. Doct. *That the discipline of the Church be aduisedly exercised, not rashly precipitated.*

3. Doct. *Of the wholesome power left to the Church, of binding and loosing, and of obedience to be given thereunto.*

4. Doct. *The law declareth men their sinnes, but healeth them not.*

5. Doct. *Of the diuersitie of censures in the Church.*

Places of Confutation.

1. Conf. *Against the infallibility of the iudgment of the Bishop of Rome, in matters of faith.*

2. Confut. *Against auricular and particular confession of sins in the eare of the Priest.*

3. Confut. *Against the absolute power of binding and losing, supposed to be in Priests.*

4. Confut. *Against the popish distinction of veniall and mortall sinnes.*

Morall Obseruations.

1. Moral. *Sinne the cause of diseases.*

2. Mor. *To take heed of the least sinnes.*

3. Mor. *Ministers to rebuke sinne.*

4. Mor. *Not to goe forward in sinne.*

5. Moral. *Not to sin against the conscience.*

6. Mor. *Against the colouring or dressing of the haire,* v. 30.

7. Mor. *Not to be swift to iudge others.*

8. Mor. *To shun the company of the wicked.*

9. Mor. *Against pride in apparell.*

CHAP. XIIII.

The Questions discussed.

1. Quest.

WHy the Lord heere onely spake to Moses, *v.* 1.

2. Quest. *What leprous persons were to bee cleansed,* v. 2.

3. Q. *Why such a multitude of ceremonies was required for the cleansing of lepers.*
4. Q. *Of the things prescribed to be taken for the leper, the two sparrows, cedar wood scarlet, hyssope, v. 4.*
5. Q. *Why these things were prescribed to bee vsed in the purification of the leprous person*
6. Q. *Whether the killing of one of the birds ouer pure water, were a sacrifice, v. 4.*
7. Q. *Of the ceremonies to be performed the first seuen dayes in the cleansing of the leper, v. 6 to v. 10.*
8. Q. *Of the measure of oyle, prescribed, and why, v. 10.*
9. Qu. *Of the place whither these sacrifices were to be brought, and where to be offered, v. 11. to v. 14.*
10. Q. *Of the annointing of the leper with blood and oyle, in his right eare, right hand, and right foot.*
11. Q. *Of the sinne offering, and burnt offering for the leper, v. 19, 20.*
12. Q. *Of the oblation for the leprosie of the poore, v. 21. to v. 32.*
13. Q. *Whether the ceremoniall Lawes were kept in the Wildernesse, before they came into Canaan, v. 35.*
14. Qu. *Of the Land of Canaan, whence so called.*
15. Q. *Whether the leprosie were peculiar to the land of Canaan.*
16. Q. *Whether the leprosie indeed were incident to houses.*
17. Q. *Why such care was had of leprous and contagious houses, and the cause thereof.*
18. Qu. *How the house suspected of leprosie, was to bee prepared for the Priestes view, v. 35, 36.*
19. Qu. *Of the manner of curing a leprous house.*
20. Qu. *Of the pulling downe of the leprous house, v. 43. 44. 45.*
21. Qu. *Of such as were defiled by comming into, or staying in a leprous house, vers. 46. 47.*
22. Q. *Of the manner of cleansing and purifying the house suspected of leprosie, and healed, v. 48. to 54.*
23. Q. *Of the conclusion of the Chapter, v. 54. to 57.*

Places of Doctrine.

1. Doctr. *How God is the author of plagues and diseases.*
2. Doct. *That sin infecteth men, their bodies, garments, and houses.*
3. Doct. *Of the office of Ministers, in visiting the sicke.*
4. Doct. *Of our clensing by the blood of Christ.*
5. Do. *Of the honorable calling of Physicians.*

Places of Confutation.

1. Confut. *Against extreame Vnction.*
2. Confut. *Against iustification by Workes.*
3. Confut *Against auricular confession.*
4. Confut. *Against such which denie reconciliation to them that after their conversion sinne by the flesh.*

Morall Obseruations.

1. Moral. *Regeneration must be totall in every part.*
2. Mor. *That vitious persons bee not with too great facilitie reconciled.*
3. Mor. *God accepteth of our obedience, according to our heart.*
4. Mor. *To giue thanks to God for our health.*

CHAP. XV.

The questions discussed.

1. Quest.

OF *the time when the persons to whom this law of vncleannes by running issues, was giuen, and of other circumstances.*
2. Qu. *Of the fluxe and issue in generall, v. 2.*
3. Qu. *Of the divers kindes of fluxes and issues.*
4. Q. *Of the vncleannes receiued by touching them which had these running issues.*
5. Q. *Of the things defiled by the party which had a running issue.*
6. Q. *How one was defiled by the spittle of him that had an issue.*
7. Q. *Of the washing of the hands, v. 11.*
8. Qu. *Of the washing and cleansing such as were defiled by touching of any of these vncleane things.*
9. Q. *Of the vnclennesse to the euen, v. 6.*
10. Q. *Of the manner of purifying him that was healed of his issue, v. 13.*
11. Q. *Of the offering that hee was to bring that was healed of his issue, v. 14.*
12. Qu. *Of the disposing and ordering of the oblation for the vncleane person, and the effects thereof, v. 15.*
13. Qu. *What issue of seed is vnderstood, called*

called the seed of copulation, v. 16. *to* 18.
14. Q. *Of divers kindes of vncleanneſſe by the law, ſome whereof included ſinne, ſome did not.*
15. Qu. *Of the law concerning menſtruous women, and the reaſon thereof*, v. 19.
16. Qu. *Of the time of ſeparation for menſtruous women*, v. 19.
17. Qu. *What things were made vncleane by the menſtruous woman, and how*, v. 20. *to* 25.
18. Qu. *Of him that lay with a menſtruous woman, in the time of her ſeparation*, verſ. 24.
19. Quelt. *Of the vndecencie and vnlawfulneſſe of having companie with a menſtruous woman.*
20. Q. *Of the woman which had an vnnaturall fluxe of blood and of the vncleanneſſe taken by her*, v. 26. *to* 28.
21. Qu. *Of the woman in the Goſpell, which was healed of the bloody iſſue.*
22. Q. *Of the manner of cleanſing and purifying the woman that had an iſſue of blood*, v. 28. *to* 31.
23. Qu. *How the Prieſt ſhould ſeparate the Iſraelites from their vncleanneſſe, and why*, verſ. 30.

Places of Doctrine.

1. Doctr. *The reading of Scripture to be ſorted out, as it fitteth every ones capacitie and age.*
2. Doct. *Of the neceſſary Inſtitution of Baptiſme.*
3. Doct. *Our ſins are purged by Chriſts blood.*
4. Doctr. *Of the office of Miniſters in ſeparating the people from vncleanneſſe.*

Places of Confutation.

1. Conf. *Againſt the prohibiting of mariage.*
2. Conf *Againſt the ſacrifice of the Maſſe.*
3. Confut. *Againſt the Anabaptiſts, which condemne the profeſſion of Phyſicke.*
4. Confut. *Againſt Popiſh holy water.*

Morall Obſervations.

1. Moral. *Of the honourable eſtate, and neceſſary vſe of marriage.*
2. Moral. *Repentance ſhould bee continually renewed.*
3. Mor. *Againſt laſciviouſneſſe, and wantonneſſe of the fleſh.*
4. Mor. *Of due preparation before wee come into Gods houſe.*

CHAP. XVI.

The Queſtions diſcuſſed.

1. Queſt.

WHy *this day of Expiation for the Sanctuary once in the yere was appointed.*
2. Q. *Of certaine circumſtances, the order and occaſions whereupon, and perſons to whom this law is delivered.*
3. Q. *Of the Sanctuarie, and the parts thereof*, v. 2.
4. Qu. *Whether the high Prieſt onely, and how often in a yeere he was to enter into the Holy place.*
5. Qu. *What cloud it was, wherein the Lord would appeare on the Mercy-ſeat*, v. 3.
6. Q. *Why the Lord appeared in a cloud.*
7. Q. *Of the ſacrifices which were to be offred vpon the day of Expiation, and wherefore.*
8. Q. *Of the linnen garments, which the high Prieſt put on in this ſolemne day of Expiation.*
9 Q. *Of the ſpirituall meaning of theſe foure parcels of prieſtly apparell.*
10. Q. *Of the order of the ſacrifices, & other rites performed vpon the expiation day*, v. 6
11 Q. *Of the caſting of lots in generall, the divers kinds of them, and of their Lawfull and vnlawfull vſe.*
12. Q. *Of the vnlawfulneſſe of games going wholly by lot.*
13. Q. *Whether the caſting of lots to decide doubtfull matters, were a ſigne of imperfection.*
14. Q. *Why lots were caſt ouer the two goats, and how*, v. 8.
15. Q. *Of the name of the Scape goat.*
16. Q. *Wherefore the ſcape-goat was ſent away, and the ſignification thereof.*
17. Q. *Of the bullocke killed for* Aarons *ſin offering; and the rites thereto belonging*, v. 11. *to* v. 15.
18. Qu. *Whether the blood of the goat were ſprinkled at the ſame time with the blood of the bullocke, or afterward*, v. 15.
19. Q. *How the holy place is ſaid to be defiled and purged frō the vncleannes thereof*, v. 16.
20. Q. *Why none was to be in the tabernacle, when the high Prieſt went in*, v. 17.
21. Q. *Whether the high Prieſt at one & the ſame time, made atonement for himſelfe, his houſe, and congregation*. v. 17.
22. Q. *What altar is vnderſtood*, v. 18. *whereupon the Prieſt was to make reconciliation.*

23. Q. *Of the confessing of the peoples sinnes over the head of the liue goat*, v.6.
24. Q. *Of the leading of the goat away, by whom, whither, and in what manner.*
25. Q. *How the Scape-goat is said to beare the iniquities of the people.*
26. Q. *Of* Aarons *putting off his linnen garments, and putting on his owne*, v. 23,24.
27. Q. *Of the Priests washing of himselfe, and the manner thereof.*
28. Q. *Of the washing of him that carried away the Scape-goat, and burned the sinne offering.*
29. Q. *Of the perpetuall Law of the Expiation day, the time and manner thereof*, vers. 29.
30. Q. *How this Expiation day is called a Sabbath of rest*, v. 31.
31. Q. *Who is understood by anointed Priest*, vers. 32.
32. Q. *How the Priest made atonement, and for what*, v. 34.

Places of Doctrine.

1. Doct. *Of the divers lots appointed for men, of some vnto life, some vnto death.*
2. Doct. *Ministers should haue a great care to governe their families.*
3. Doct. *Christ alone sufficient to saue vs.*
4. Doct. *Remission of sinnes not procured by any strength in man, but by faith in Christ.*
5. Doct. *Righteousnesse, not by the workes of the Law, but by faith onely in Christ.*

Places of Confutation.

1. Confut. *Against Prayer for the dead.*
2. Confut. *Against them which denie the entrance of the Fathers into heauen, before the comming of Christ.*
3. Confut. *Against particular confession of all sinnes, in the eares of the Priest, once in the yeere.*
4. Confut. *Against the multitude of Popish Festivals.*
5. Confut. *Against the exemption of Priests from the secular power.*
6. Confut. *Against the enforced single life of the Clergie.*
7. Conf. *Against the Nestorians, who made two persons in Christ.*
8. Confut. *Against Canonicall howers observed in Prayer.*
9. Confut. *Of praying toward the East.*
10. Confut. *Of the forme and fashion of Churches.*
11. Confut. *Against popish hallowing, cleansing, and reconciling of Churches.*
12. Confut. *That the Pope is not* Peters *successour, in the Headship, or Vicarship of the vniversall Church.*

Morall Observations.

1. Morall. *Divine secrets, not curiously to be searched into.*
2. Mor. *To approach and draw neere to God with holinesse and reverence.*
3. Mor. *Of the force and efficacie of Prayer.*
4. Moral. *Of the profit and fruit of fasting.*
5. Moral. *Remission of sinnes onely granted to the penitent.*
6. Moral. *Evill thoughts and lustes to be cast away.*

CHAP. XVII.

The questions discussed.

1. Quest.
WHy this Law is given, not onely to the Priests, but to all the people.
2. Qu. *Whom this Law concerned, and what killing is here understood*, v. 3.
3. Q. *Why they were to bring all their sacrifices to the doore of the Tabernacle.*
4. Q. *Whether it were lawfull to offer sacrifice no where else but at the Tabernacle.*
5. Q. *How it is said*, Blood shall be imputed to him, v.4.
6. Q. *Of the places where they offered sacrifice, before the Tabernacle was erected* v.5.
7. Qu. *Why mention is made onely of peace offerings*, v.5.
8. Q. *Of the ceremonies to bee performed by the Priest, in the sacrifice, as the sprinkling of the blood, and of the sweet savours*, v.6.
9. Q. *Of sacrificing to Devils, and going a whoring after them*, v.7.
10. Qu. *Why the stranger was bound to this law, and wherein*, v.10.
11. Qu. *Of the prohibition of eating of blood, wherefore it is made*, v.11,12.
12. Q. *Of the punishment of him that did eate blood*, v.10.
13. Qu. *Why they are forbidden to eat blood*, v.11,12. *and how the life is said to bee in the blood.*
14. Q. *Of beasts and fowles taken by hunting, and the vsage thereof*, v.13.

15. Q.

15. Q. *Of covering the blood of beasts with dust.*
16. Q. *What blood of the beast being eaten, maketh guiltie.*
17. Q. *Of the prohibition of eating that which dieth alone, or torne of beasts,* v. 15.
18 Q. *How hee should be cleansed and purged, that had eaten any dead or torne thing,* v. 15, 16.

Places of Doctrine.

1. Doct. *That the ceremonies of the law were to have their determination.*
2. Doct. *God only truly served in his Church.*
3. Doct. *God onely the authour and sender of calamities and iudgements into the World for sinne.*
4 Doct. *Of the lawfulnesse of the exercise and recreation of hunting moderately vsed.*

Places of Confutation.

1. Confut. *Against the adversaries, of the erecting and setting vp of Churches.*
2. Confut. *That Temples and Churches are not more holy places in themselues.*
3. Conf. *Against the grosse and carnall drinking of Christs blood.*

Morall Obseruations.

1. Moral. *The Church and House of God to be frequented of all.*
2. Moral. *Against crueltie, and shedding of mans blood.*
3. Moral. *Not to have any thing to doe with the Wicked.*
4. Moral. *The sinner is renewed by repentance.*

CHAP. XVIII.

Questions discussed.

1. Quest.

OF *the Preface prefixed to these Matrimoniall lawes.*
2. Quest. *Why in this prohibition mention is made, specially of the Egyptians and Canaanites.*
3. Qu. *How life is promised to them which keepe the ordinances of the law,* v. 5.
4. Q. *Of the generall prohibition, not to come neere any of the kinred of the flesh,* v 6.
5. Qu. *What it is to vncouer the nakednesse.*
6. Q. *Of the vncovering the fathers shame,* vers. 7.
7. Q. *Of not discovering the shame of the fathers wife,* v. 6.
8. Q. *That it is vnlawfull to marry the sister.*
9. Q. *Whether the prohibition in degrees ascending and descending, doe extend without limitation,* v. 10.
10. Q. *Who is vnderstood by the fathers Wiues daughter,* v. 11.
11. Q. *Of the vnlawfulnes of marrying with the father or mothers sister,* v. 12, 13.
12. Qu. *Of the vnlawfulnesse of marying the Vncles wife.*
13. Q. *Of the vnlawfulnes of marying with the sonnes wife.*
14 Q. *In what cases it was lawfull to marry the brothers wife,* v. 16.
15. Q. *Of the law of marrying the brothers wife, to raise vp seed, the conditions thereof, and the reasons.*
16. Q. *Of the vnlawfulnesse of marrying the Wiues daughters to her sonnes, or daughters daughter.*
17 Qu. *Whether the marrying of two sisters together, be forbidden, or of any two Wiues,* ver 18.
18. Q. *Of the vnlawfulnesse of Polygamie, that is, the marriage of divers Wiues at once.*
19. Qu. *Of the marriage of brothers and sisters children, called cousin-germanes.*
20. Qu. *Why it is vnlawfull to company with a woman in the time of her separation,* v. 19
21. Q. *Of the meaning of this phrase, to vncouer the nakednesse, twelue times here repeated.*
22. Qu. *Against carnall copulation with the neighbours wife,* v. 20.
23. Q. *Adulterie in the wife no necessitie can tolerate, nor consent in either partie.*
24. Qu. *How they are said to cause their seed to passe through to* Molech, v 21.
25. Q. *Of the Idole* Molech, *what it was.*
26. Q. *How the name of God is defiled.*
27. Q. *Against lying with the male,* v. 22.
28. Q. *Against the abominable sinne of beastialitie* v. 23.
29. Qu. *Of the number of the persons in this chapter forbidden to marry with.*
30. Q. *Of the reasons whereby these former prohibitions are inforced,* v. 24.
31. Q. *How the land is said to be defiled.*
32. Qu. *How the earth is said to bee visited for sinne.*
33. Q. *How the land is sayd to vomit vp her inhabitants.*

34. Q.

34. Q. *How the Israelites were spewed out of their land*, v. 18.

Places of Doctrine.

1. Doctr. *God the Institutor of Marriage*, vers. 6.
2. Doct. *Faith in Christ, not commanded in the law.*
3. Doct. *Of the severall kinds of kindred, by Consanguinitie or Affinitie, rehearsed in this chapter.*
4. Doct. *Of the compstation of the degrees of Consanguinitie.*
5. Doct. *Of the computation of the degrees of Affinitie.*
6. Doct. *Of the agreements and differences betweene the degrees of Consanguinitie and Affinitie.*
7. Doct. *Marriage of divers Wives successiuely lawfull, though not together.*
8. Doct. *The Scripture most pure, euen where it maketh mention of impure and obscene things.*

Places of Confutation.

1. Confut. *That these prohibitions of the degrees of Consanguinitie and Affinitie, are grounded vpon the law of Nature.*
2. Confut. *That none of the degrees heere prohibited, may bee dispensed with by the Pope.*
3. Confut. *That the prohibition and restraint of Marriage ought not to bee extended beyond the degrees here limited.*
4. Confut. *That it is vnlawfull the Vncle to marry his Neece.*
5. Confut. *Of the vnlawfulnesse of marrying the brothers wife.*

Morall Observations.

1. Morall. *To walke constantly in the obedience of Gods Law.*
2. Moral. *Against the monstrous sinne of Adulterie.*
3. Morall. *Against the vnnaturall and most abominable sinne of Beastialitie, forbidden*, v. 23.
4. Morall. *To profite by other mens examples, and to bee warned by their harmes.*
5. Morall. *God is not partiall in his iudgements, and therefore no man should presume.*

CHAP. XIX.

The Questions discussed.

1. Quest.
WHen, and to whom the Lawes prescribed in this Chapter, were delivered.
2. Qu. *How wee are bid to bee holy, as God is holy.*
3. Q. *Why mention is heere made of fearing the father and mother*, v. 3.
4. Q. *What it is to feare the parents, and why the mother is named first.*
5. Q. *Why mention is here made of the Sabbaths, and why in the plurall number.*
6. Q. *Against the adoration of Idoles, and molten Images.*
7. Q. *Of the manner of eating the peace offerings*, v. 5. *to* 8.
8. Q. *Of the manner of reaping in their harvest*, v. 9, 10.
9. Qu. *Certaine rules observed by the Hebrewes, in gathering the fruit of their fields and vineyards, in their harvest and vintage.*
10. Q. *How the gleanings, and after-gatherings were to bee left to the poore, and to what poore*, v. 10.
11. Qu. *Of the divers kinds of theft forbidden*, v. 11.
12. Q. *Against all manner of lying*, v. 11.
13. Qu. *Against forswearing, or swearing falsely.*
14. Q. *Against fraud and rapine.*
15. Qu. *Against the deteining of the Workemans hire*, v. 13.
16. Q. *Not to curse the deafe, or to put a stumbling blocke before the blind*, v. 14.
17. Q. *Not to accept of the person of the poore or rich in iudgement*, v. 15.
18. Q. *What things are required in a Iudge.*
19. Q. *Against tale-bearers.*
20. Q. *What it is to stand against the blood of the neighbour.*
21. Q. *Against hating of the brother*, v. 17.
22. Q. *Of reproving the neighbour, and what it is to beare his sinne.*
23. Q. *How a man is not to seeke revenge.*
24. Q. *How a man should not bee mindfull of wrongs*, v. 18.
25. Q. *How one is bound to loue his neighbour as himselfe.*
26. Q. *Why it was not lawfull to suffer cattell of divers kinds to engender: to vse di-*

vers seeds, or garments of divers things, vers. 19.
27. Qu. Of the punishment of him that lay with a bond-woman, v. 20.
28. Q. How atonement was made for the man that did lye with a bond-woman, v 22.
29. Qu. Why the fruit of trees was not to bee eaten, vntill the fourth yeere after the planting, and the manner thereof, v. 23. to v. 26.
30. Qu. What it was to eate flesh with the blood.
31. Q. Against such as vse coniectures, or inchantments, v. 26. and of the divers kindes thereof.
32. Qu. Of the difference betweene true and false coniectures.
33. Q. Of the vanitie and vncertaintie of Augures coniectures.
34. Q. Of the vanitie of dreames, and obseruing of times, v. 26.
35. Q. Against the superstitious rounding or shaving of the head or beard, c. 27.
36. Q. Against the making of marks, or cutting of the flesh, v. 28.
37. Qu. Against the prostituting of their daughters to be Whores, v. 29.
38. Q. Why the precept, to keepe the Sabbaths, is here repeated, v. 30.
39. Qu. Of the manner of reverencing the Sanctuary.
40. Qu. Of such as haue familiar spirits, and Wizards, not to be consulted with.
41. Qu. Of the vanitie of Magicians, Astrologers, and Calculators of Nativities, and other like coniectures.
42. Q. Of reverence to bee yeelded to the aged, v. 32.
43. Qu. Of the entertaining of strangers, ve s. 33.
44. Q. Of the iust meteyard, or true Weight and measure, v. 35.
45. Q. How wee are to obserue all Gods precepts.

Places of Doctrine.

1. Doct. God hath ordeined some to be rich, some to be poore.
2. Doct. That it is lawfull to vse an oath lawfully.
3. Doctr. Of the nature and manner of an oath, and when to be taken.

Places of Confutation.

1. Confut. Against free Will, and vniversalitie of grace.
2. Confut. Against the communitie, and wilfull contempt of riches.
3. Confut. Against all lying and dissimulation, counterfeiting, or equivocating in Words.
4. Confut. Against swearing by the name of Saints.
5. Confut. Against the superstitious vse of shaving the head and beard.
6. Confut. Against superstitious lashing or whipping.
7. Confut. Against publique stewes, and brothel-houses.
8. Confut. Against superstition in apparell.
9. Conf. That Christ descended not in soule into hell, to deliver the Patriarkes.

Morall Obseruations.

1. Moral. Of honouring and fearing the Parents, v. 3.
2. Moral. Of Workes of mercie, in giving to the poore.
3. Moral. Against lying.
4. Moral. Against common swearing.
5. Moral. To iudge iustly.
6. Moral. Of the vanitie of Soothsayers and Wizards.
7. Moral. To mourne moderatly for the dead.
8. Mor. Of reverence to bee vsed in the house of God.
9. Mor. Of the hallowing of the Sabbath day.
10. Morall. Not to seeke vnto Sorcerers.
11. Moral. Of honouring old age.
12. Moral. To keepe the law to doe it.

CHAP. XX.

Questions discussed.

1. Quest.

OF the penall Lawes in generall.
2. Qu. What it was to offer their seed to Molech.
3. Q. Of the manner of stoning to death.
4. Qu. Why the kinred and family of the idolater was also to be put to death, v. 4. 5.
5. Q. Witches, and such as worke with familiar spirits, not to be sought vnto, v. 6.
6. Q. How, and why the people were to sanctifie themselues.
7. Q. How grievous a sinne it is to curse father or mother, v. 9.
8. Qu. Of the punishment of Adulterie by death, v. 10.

9. Qu.

9 Q. *Whether adultery be now to be punished with death.*
10. Q. *Against incestuous copulations with the fathers wife, or sonnes wife, and the punishment thereof,* v 11,12.
11. Qu. *Against the abominable Sodomiticall sinne,* v. 13.
12. Qu. *Why he which taketh a wife and her mother, was to bee burnt to death with them,* v. 14.
13. Q. *Of the punishment for lying with a beast,* v.15,16.
14. Qu. *Of the punishment of him that lay with his sister, by father or mother,* v. 17.
15. Q. *Of the punishment of him that did company with a woman in the time of her disease,* v. 18.
16. Q. *Of the punishment of him that lyeth with his father or mothers sister,* v. 19.
17. Q. *What it is to dye childlesse,* vers. 20, 21.
18. Q. *Of the difference of degrees in marriage, and difference of sinne in transgressing of them.*
19. Q. *Of the reasons whereby the people are exhorted to obedience.*
20. Qu. *How the land of Canaan is said to flow with milke and hony,* v.24.
21. Q. *Why mention is made,* v. 25. *of separating the cleane beasts and fowles from the vncleane.*
22. Qu. *Of the punishment by death of such as vse familiar spirits,* v.27.

Places of Doctrine.

1. Doct. *Of the office of the Magistrate.*
2. Doct. *Baptisme dependeth not vpon the Worthinesse of the Minister.*
3. Doct. *The Holy Ghost is God.*
4 Doct. *Of the puritie of the Scripture, euen speaking of impure things.*

Places of Confutation.

1. Confut. *That no man hath power to sanctifie himselfe by his owne will.*
2. Confut. *That Sacraments doe not conferre grace by the very worke done.*
3. Confut. *Against* Tertullian, *that condemned second marriages.*
4. Confut. *Against those which hold, that simple fornication is no sinne.*
5. Confut. *That these Matrimoniall prohibitions, belong to the Morall, not Iudiciall Law.*

Morall Obſervations.

1. Morall. *Against negligent government.*
2. Morall. *True sanctification consisteth in keeping of Gods commandements.*
3. Moral. *Against the abominable sinne of adulterie.*
4. Moral. *Against wantonnesse of the eyes.*
5. Moral. *Christians should be wholly addicted to the service of God.*

CHAP. XXI.

The Questions discussed.

1. Quest.

TO *Which of the Priests this Law is given, not to be defiled by the dead*
2. Q. *Why the priests were not to defile themselues by the dead.*
3. Quest. *Why the Priest was permitted to mourne for his neere kindred.*
4. Qu. *Whether the Priest were forbidden to mourne for his Wife.*
5. Qu. *Whether the Priest bee forbidden to mourne for the Prince,* v.4.
6. Q *Why the Priests were not to make themselues bald,* v.5.
7. Q. *Of the holinesse of Priests, what it is, and why required,* v.6.
8. Qu. *Of the difference betweene an Whore and a prophane Woman, whom the Priest was not to take to Wife.*
9 Q. *Of the Woman repudiated, or put from her husband, whom the Priest might not marry,* v.7.
10. Q. *Of the manner of giving a Bill of divorcement.*
11. Q. *Who is meant here,* Thou shalt sanctifie him, v.8.
12. Q. *Of the Priests daughter that played the Whore, Why shee was to bee burnt with fire.*
13. Qu. *Why the high Priest was not to vncover his head for the dead,* v.10.
14. Qu. *Why the high Priest was not to defile himselfe with mourning for his father and mother.*
15. Qu. *Why the high Priest was not to goe out of the Sanctuary,* v.12.
16. Qu. *Why it is said,* The holy Crowne, the annoynting oyle is vpon him.
17. Q. *Why the high Priest was to marry a virgin,*

Virgin, and of his owne people, not any other, v.13.
18. Qu. *How the Priest was to take a Wife, only from his owne people.* v.14.
19. Qu. *Of the blemishes in generall forbidden in the Priests, and Why.* v.17.
20. Qu. *Of the particular defects and blemishes forbidden in Priests.*
21. Qu. *Of the restraint of such Priests as had blemishes, where and Why they ought not to Minister.*
22. Qu. *Of the liberty which the blemished Priests had to eate of holy things.* ver. 22.
23. Q. *Of divers kinds of irregular or illegitimate Priests among the Israelites.*
24 Qu. *Of the severall blemishes which disabled Priests from their service.*
25. Qu. *Why Moses speaketh heere to all the Children of Israel.* v. 24.

Places of Doctrine.

1. Doct. *Religion to be preferred before naturall affection.*
2. Doctr. *Ministers not to neglect their publicke calling for any private duties to be performed*
3. Doct. *Faith ought to be speciall and particular, not a generall apprehension only.*
4 Doct. *That there is no perfection in our spirituall Sacrifices or in the offerers.*
5. Doct. *The Lord is our Sanctifier; We can doe nothing of our selues.*

Places of Confutation.

1. Confut. *Against massing soule Priests.*
2. Conf. *Against the tolleration of Stewes and Brothel-houses.*
3. Conf. *Virginity whether in it selfe more acceptable to God.*
4. Conf. *The mariage of a Widow, or the second Wife not unlawfull in Ministers.*
5. Conf. *It is lawfull to communicate even for them which haue griefe of conscience for sinne.*
6. Conf. *That there are no materiall, altars in the Church.*

Morall Obſervations.

1. Moral. *Religion taketh not away naturall affection.*
2. Mor. *To choose a Wife of equall degree.*
3. Mor. *Of the holinesse which is required in the Ministers of the Gospell.*

CHAP. XXII.

The Questions discussed.

1. Quest.

WHy the Priests are commaunded to separate themselues in the time of their uncleannesse from holy things.
2. Quest. *What it is to pollute Gods holy name.*
3. Quest. *To whom, what touching of holy things, and why forbidden.*
4. Qu. *Of the diverse kind of uncleannesse which barred the Priests from eating of holy things.*
5. Qu. *Of uncleannesse by touching of uncleane things and specially of the dead.*
6 Quest. *Of being uncleane until the Even, and of his washing that was uncleane.* ver. 6.
7. Qu *Of that which died alone, or were torne of beasts.*
8 Qu. *Of the danger of Priests more then others in transgressing against holy things.* ver. 9.
9 Qu. *Why the stranger, sojourner, hireling, might not eate of the holy things, but the bought, or home-borne might.*
10. Qu. *Of the Priests daughter when shee might eate of holy things when not.* ver. 13.
11. Quest. *Of the satisfaction to bee made by him that eate the holy things ignorantly.*
12. Qu. *Whether the fift part to be added were for vse of the Sanctuary, or of the Priest.*
13 Qu *Who are understood to prophane the holy things.*
14. Qu *What manner of sacrifice was to bee offered for a burnt offering called an holocaust.*
15. Qu. *Of the law of the peace offering.*
16. Qu. *Of the particular blemishes which disable a beast for peace offering* v. 22.
17. Qu. *Of the beast that had members superfluous or lacking.* v.22.
18. Quest. *Why a blemished beast was allowed for a free offering, and not for other sacrifices.*

19. Qu.

19. Qu. *Of the bruiſed, cruſhed and broken beaſt, which was in no caſe to bee offered.* v. 24.
20. Queſt. *What ſtrangers they were not to receiue offerings from, and why.* ver. 25.
21. Qu. *That nothing fit for ſacrifice ſhould be offered before the eight day, and the reaſon thereof.* v. 27.
22. Qu. *Of not killing the dam and young both in one day.* v. 28.
23. Queſt. *Of the eating of the offerings of thankeſgiving the ſame day, and why.* v. 29.
24. Qu *Of the keeping of Gods Commaundements, and the reaſons there vnto mooving.*

Places of Doctrine.

1. Doctr. *Of Originall ſinne.*
2. Doct. *Of the maintenance of Miniſters.*
3. Doct. *Nothing acceptable without Faith.*
4. Doct. *Chriſt our Mediater.*
5. Doct. *God not to bee ſerved for hope of reward, or feare of puniſhment.*

Places of Confutation.

1. Conf. *The Sacraments not to be received without actuall devotion.*
2. Conf. *Second mariage lawfull.*
3. Conf. *Againſt the carnall and corporall preſence of Chriſt in the Sacrament.*
4. Conf. *Of the words of Conſecration.*
5. Conf. *Againſt voluntarie religion.*

Morall Obſervations.

1. Moral. *Of the ſufficiency required in the Miniſters of the Goſpell.*
2. Mor. *Againſt vnworthy receiving of the Sacrament.*
3. Mor. *Not to adde affliction to affliction.*
4. Moral. *Mercy to bee ſhewed towards Beaſts.*

CHAP. XXIII.

The Queſtions diſcuſſed.

1. Queſt.

OF the names of holy and feſtivall dayes.

2. Qu. *Of the inſtitution of feſtivall dayes, and the end thereof.*
3. Qu. *Of the name of the* Sabbath, *and the computation of the ſeventh day.*
4. Qu. *Of the end of the Inſtitution of the* Sabbath.
5. Qu. *What workes were prohibited vpon the* Sabbath, *and of the Iewiſh ſuperſtition therein.*
6. Qu. *Of workes allowed to be done vpon the* Sabbath *day.*
7. Qu. *Of the inſtitution of* the Lords day, *and the name* Sunday.
8. Qu. *Of the preeminence of the* Sabbath *before other Feſtivals.*
9. Qu. *Of the divers kinds of Feſtivalls.*
10. Qu. *Of the moneth, day, and time of the day wherein the Paſſeover was kept.* v. 5.
11. Qu. *Of the name of the* Paſch, *or* Paſſeover, *the Miniſter thereof and other ceremonies.*
12. Qu. *Of the Feaſt of vnleavened-Bread, and of the two great ſolemne dayes, the firſt and eight.*
13. Qu. *What workes were not to bee done in the feaſt of the* Paſſeover.
14. Qu. *Of the oblation of the ſheafe of firſt fruits.* v. 10.
15. Qu. *Of the lambe with the ceremonies thereto belonging, offered with the ſheafe of the firſt fruits.* v. 13. 14.
16. Queſt. *Of the Interdict of eating any thing of the new corne before the ſheafe was offered.*
17. Queſt. *Of the numbering of the feaſt of Weekes, and wherefore it was inſtituted.* v. 15.
18. Qu. *Of the offering of two vnleavened loaues.* v. 17.
19. Qu. *Of the ſacrifices to be offered in the Pentecoſt, whether they be the ſame which are preſcribed,* Numb. 28. 28 *and of the Ceremonies thereunto belonging.*
20. Qu. *Of the ſolemnity of the feaſt of the* Pentecoſt, *v.* 21.
21. Queſt. *Why this law of leaving gleanings for the poore is heere repeated.* v. 22.
22. Qu. *The feaſt of blowing trumpets wherfore inſtituted, and the manner thereof.*
23. Qu. *Of the Computation of the ſeventh moneth, and of the dayes of the moneth.*
24. Qu. *Of the ſolemne day of expiation, and the rites therevnto belonging.* v. 27.

25. Qu.

25. Queſt. *Of the continuing of the Sabbath from even to even*, v.32.
26. Queſt. *Of the feaſt of Tabernacles the manner and end thereof, and the continuance*, v. 34.
27. Queſt. *Of the ſacrifices belonging to the feaſt of Tabernacles*, v. 36.
28. Queſt. *Of the eighth ſolemne day in the feaſt of Tabernacles.* v.36.
29. Queſt. *Of the maintenance of the Sanctuary.*
30. Queſt. *How the feaſts ſhould bee kept without any diminution of other ſacrifices.* v. 37.
31. Qu. *Of the time and continuance of the feaſt of Tabernacles.* v. 29.
32. Qu. *Of the vſe of the boughes and branches in generall vſed in the feaſt of the Tabernacles.* v.40.
33. Queſt. *Of the particular kind of trees heere named for the vſe of the Tabernacles.*
34. Queſt. *Of the manner of celebrating the feaſt of Tabernacles, by Whom and Wherefore.*

Places of Doctrine.

1. Doct. *Kingdomes and Dominions are at the diſpoſing of God.*
2. Doct. *Feaſtivall dayes to be kept.*
3. Doct. *Of the vſe of feſtivall dayes.*
4. Doct. *Of dayes of publike faſt, and humiliation.*

Places of Confutation.

1. Confut. *Againſt the multitude of feſtivall dayes.*
2. Conf. *That the committing of ſinne is more grievous upon the* Lords day *then upon other.*
3. Conf. *That the change of the Sabbath into the* Lords day *is of divine inſtitution.*
4. Con. *That our bleſſed Saviour ſuffered not in the ſolemne day of the Iewiſh Paſſeover.*
5. Conf. *That the ſoules of the dead being in puniſhment, haue no intermiſſion of their paine on the Lords day.*

Morall Obſervations.

1. Morall. *God in all places muſt bee ſerved, and his Sabbaths obſerved.*
2. Moral. *Of the right ſanctifying of the Sabbath.*
3. Mor. *Thanks to be rendred to God for his benefits.*
4. Mor. *Of the true celebrating of feſtivall times.*

CHAP. XXIIII.

The Queſtions diſcuſſed.

1. Queſt.

BY *whom the oyle was provided for the Lampes, and what kind of oyle it was.* verſe 1.
2. Qu. *Whether the lampes in the Sanctuary burne both day and night.* v. 3.
3. Qu. *Of the forme and faſhion of the golden Canaleſticke.*
4. Qu. *Of the* Shew-bread; *Wherefore it was ſo called, and of the making thereof.* v. 5.
5. Qu. *Of the placing, and remooving, and renewing of the* Shew-bread.
6. Qu. *How the Shewbread was divided among the Prieſts.* v.9.
7. Qu. *Of the man that blaſphemed God, and the occaſion thereof.* v. 10.
8. Qu. *How this man blaſphemed the name of God.*
9. Queſt. *Of* Moſes *conſulting With God, about the puniſhment of the blaſphemer.* ver. 12.
10. Qu. *Why the blaſphemer was ſtoned to death, and the manner thereof.* v. 14.
11. Qu. *How the ſinne of blaſphemy is committed.*
12. Qu. *Whether there be any difference betweene curſing of God, and blaſpheming the name of God.*
13. Qu. *Why the Blaſphemer was ſtoned to death by the People.*
14. Queſt. *Of the greatneſſe of the ſinne of blood-ſhed, and the puniſhment thereof.* ver. 17.
15. Qu. *Of the law of* Retaliation, *the equity and manner therof.*
16. Qu. *What ſmiting of Beaſt or Man is underſtood*, v.17.
17. Qu. *How the ſtranger and home-borne were tyed to the ſame law, and wherein.*
18. Qu *Of the manner of ſtoning to death.* ver. 23.

Places of Doctrine.

1. Doct. *Of the danger of mariages with such as are of another faith and religion.*
2. Doct. *Of the sinne of blasphemy, how it is committed, and the greatnesse thereof.*
3. Doct. *Of the lawfull authority of the Magistrate in putting Malefactors to death.*
4. Doct. *Of the law of Retaliation.*

Places of Confutation.

1. Confut. *Against the superstitious vse of Candles lighted by day, in Church, or Church-yard*
2. Conf. *Against the vse of oyle in Sacraments.*
3. Conf. *Against reserving of the Sacrament.*
4. Conf. *That Anti-christ shall not come of the tribe of* Dan.
5. Conf. *That the Pope is not Christs Vicar.*
6. Conf. *Against the Manichees and Marcionites, who condemned the old Law.*

Morall obseruations.

1. Moral. *Of the reuerent receiving of the Sacrament.*
2. Moral. *Against rage and immoderate anger.*
3. Mor. *Against the vngodly custome of cursing and wearing.*
4. Mor. *Not lawfull to raile, not vpon the wicked.*

CHAP. XXV.

The Questions discussed.

1. Quest.

OF *Mount* Sinai, *where the Lord vttered those Lawes to* Moses.
2. Quest. *Of the seuenth yeare of rest, the rites and manner thereof,*
3. Qu. *Of the reason and causes of the institution of this seuenth yeare of remission.*
4. Q. *Of the name of the* Iubilee, *and whence it was so called.*
5. Qu. *Of the right computation of the yeare of* Iubilee.
6. Qu. *What time of the yeare the* Iubilee *began, and when it was proclaimed.*
7. Qu. *Of the practise and continuance of the* Iubilee.
8. Qu. *Of the priuiledges of the* Iubilee, *and wherein it differed from the* Sabbaticall *yeare.*
9. Qu. *Of the law of buying and selling among the Hebrewes.*
10. Qu. *Of the blessing promised to the keepers of the law of the* Iubilee.
11. Qu. *Of the exceeding fruitfulnesse of the sixt yeare.*
12. Qu. *Why the Hebrewes were not to sell away their land for ever,* v.23.24.
13. Qu. *Of the Law of redemption of land.*
14. Qu. *Of the difference betweene walled Cityes, and vnwalled townes.*
15. Qu. *Of the difference betweene the redeeming of houses in walled Cities and villages, and the reason thereof.*
16. Qu. *Of the priuiledge of the Levites in the redeeming of their houses.*
17. Qu. *Of the difference betweene the cities of the Levites and the suburbes.*
18. Qu. *Of the meaning of certaine phrases vsed in the prohibition of vsury,* verse 35. 36.
19. Quest. *What vsury is and whereof so called.*
20. Quest. *Whether all vsury of money according to the former definition bee vnlawfull.*
21. Quest. *Of the vnlawfulnesse of vsury in other things, as well as in money.*
22. Qu. *Whether any vsury being vnlawfull in it selfe, is to be tolerated in the Common-Wealth.*
23. Qu. *Whether any vsury be lawfull.*
24. Qu. *Whether one is bound to restore what is gotten by vsurie.*
25. Qu. *Whether one may take money for his vse of an vsurer.*
26. Qu. *Why the Lord so often makes mention of their deliverance out of Egypt: and whether this bee an vpbraiding of them,* v. 38.
27. Quest. *Of the condition of seruants, and the vsage of them among the Heathen.*
28. Qu. *Of the Priuiledge of the Hebrew seruants,* v. 39. *to* 44.
29. Qu. *Of the condition of such seruants as were of the Gentiles among the Hebrewes.* v. 44. *to* 47.

Places

Places of doctrine.

1. Doct. *Earthly possessions with their fruits are the gifts of God.*
2. Doct. *The Lord requireth thankes for all his benefits and those really performed.*
3. Doct. *The true Iubile and Sabbaticall yeare shall bee celebrated in Heaven.*
4. Doct. *The feare of God restraineth man from oppression*
5. Doct. *The Lord will protect them that obserue his Lawes.*
6. Doct. *A true Israelite cannot passe away his spirituall inheritance for ever.*
7. Doct. *That Christ our kinsman after the flesh is our Redeemer.*

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1. Confut. *Against Anabaptisticall community.*
2. Confut. *Against those that deny the lawfull vse of trade and merchandise.*
3. Confut. *Against those Heretickes that labour to reduce vs to the legall ceremonies*
4. Confut. *Against Popish* Iubilees.
5. Confut. *Against the Iewes taking vsury of strangers* ex verſ. 35.36 37.
6. Confut. *Against those Heretickes that affirme the condition of a Seruant to bee vnlawfull amongst Gods Seruants.*

Morall obseruations.

1. Mor. *The poore must bee releeved.*
2. Mor. *That men ought to remit offences.*
3. Mor. *Against covetous Cormorants and greedy Purchasers.*
4. Mor. *That wee ought to obey God, and to depend vpon his providence.*
5. Mor. *Touching an ancient priuiledge of the Clergy, and against sacrilege.*
6. Mor. *That good Seruants are to bee vsed well.*
7. Mor. *It is a charitable worke to redeeme a* brother *out of captivity.*

CHAP. XXVI.

The Questions discussed.

1. Quest.

WHy *this Prohibition of Idolatrie is againe repeated,* v. 1.

2. Quest. *Touching the fower appellations of Idols mentioned,* verſ. 1.
3. Quest. *Whether to make an Image were vnlawfull among the Iewes.*
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7. Quest. *Touching the meaning of that promise,* Their threshing shall reach vnto the vintage, and the vintage vnto the time of sowing, *verſ.* 5.
8. Quest. *Touching that promise of* peace *and security,* v. 5. & 6. *With that of* pursuing their enemies, *v.* 7. & 8. *and how both can stand together.*
9. Quest. *What are those* evill Beasts *which God promiseth to rid away,* verſ. 6. *and threatneth againe to send vpon the disobedient,* verſ. 22.
10. Quest. *Touching the blessing of a multiplied issue, promised,* verſ 9.
11. Quest. *Touching the meaning of those words,* verſ. 10. And yee shall eat the old store; and bring forth the old because of the new.
12. Quest. *Touching the promise of Gods protection by setting his* Tabernacle among them, *or* in the midst of them.
13. Quest. *Touching the timorousnesse and terrours of the disobedient,* v. 17. & v. 36
14. Quest *Touching the sevenfold correction of the obstinate, and of the number of* seven, *v.* 18.21.28
15. Quest. *Touching the judgement threatned,* v. 19. *of making the heavens as iron, and the earth as brasse.*
16. Quest. *Touching the famine threatned* v. 26. by breaking of the staffe of bread, &c.
17. Quest. *Touching the Idols mentioned,* v. 30. *called in the Hebrew,* Chammanim, *and* Ghillulim.
18. Quest. *Touching the casting of their carkasses vpon the carkasses of their Idols,* verſ. 30.
19. Quest. *What are those Sabbaths which the earth shall enioy, in the dayes of their captivity,* v. 33. 34. &c.
20. Quest. *Touching Gods Covenant mentioned,* verſ. 42. *and why* Iacob *is there first named.*

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1. Doct. *Of the danger of mariages with such as are of another faith and religion.*
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12. Quest. *Touching the promise of Gods protection by setting his* Tabernacle among them, *or* in the midst of them.
13. Quest. *Touching the timorousnesse and terrours of the disobedient,* v.17. *&* v.36
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15. Quest. *Touching the judgement threatned,* v. 19. *of making the heavens as iron, and the earth as brasse.*
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18. Quest. *Touching the casting of their carkasses vpon the carkasses of their Idols,* verſ. 30.
19. Quest. *What are those Sabbaths which the earth shall enioy, in the dayes of their captivity,* v 33.34. *&c.*
20. Quest. *Touching Gods Covenant mentioned,* verſ. 42. *and* Why Iacob *is there first named.*

Places of Doctrine.

1. Doct. *A faithfull mans heart, is a Temple or Sanctuary of God.*
2. Doct. *The Word of God, as the raine vnto the earth, maketh the heart fruitfull*
3. Doct. *Blessings are promised to them that keepe the Law.*
4. Doct. *Touching the Iudgements of God, which shall fall vpon the disobedient.*
5. Doct. *Touching the terrours of an evill conscience.*

Places of Confutation.

1. Confut. *Against the pretended difference betweene Idols and popish Images.*
2. Confut. *Against the Worshipping of Images.*
3. Confut *Against the making of Images for religious vse or adoration.*
4. Confut. *Against irreligious Contemners of Gods house*
5. Confut. *Against the Anabaptists touching the lawfulnesse of Warre.*

Morall obseruations.

1. Morall. *Covetousnesse is Idolatry*
2. Mor. *Peace is the gift of God.*
3. Mor. *Touching the sad consequents and effects of famine.*
4. Mor. *The Want of decent buriall is reputed a curse.*

CHAP. XXVII.

The Questions discussed.

1. Quest.
WHat is meant by those personall vowes which are mentioned in the beginning of this Chapter.
2. Quest. *What generall rules are observable touching the redemption of personall vowes by their estimations.*
3. Quest. *Touching the particular estimations of persons according to their sexe and age,* v. 3,4,&c.
4. Quest. *How and by whose valuation the poore mans vow shall be redeemed.*
5. Quest. *Touching the Beast vowed, and first of the cleane,* v. 9,10.
6. Quest. *What must bee done with the vncleane beast, being vowed,* v. 11,12,13.
7. Quest. *What must be done with the house which a man shall sanctifie (by vow) vnto the Lord.*
8. Quest. *Touching the redemption of the sanctified by a vow,* v. 16, 17 &c.
9. Qu. *Touching things devoted by* Cherem *or* Anathema, v. 28,29.
10. Qu. *What kind of Tithe is understood in this Law,* v. 30,31,&c.
11. Qu. *Touching the tithes of the ground, and other Tithes payable by analogie: and of their redemption,* v. 30,31.
12. Qu. *In What manner Tithes of Cattell were payable, and of the penaltie of Commutation.*

Places of Doctrine.

1. Doctr. *A good worke must bee done well.*
2. Doctr. *Touching the lawfulnesse of vowing.*
3. Doctr. *A well instructed family is a little Church.*
4. Doct. *The Ministers of the Gospell ought at the least to haue the Tithes.*

Places of Confutation.

1. Confut. *That vowes are to bee made to none but God onely.*
2. Confut. *The holy Scriptures are a perfect rule of faith and good life.*
3. Conf. *Whether the thing commanded may be the matter of a vow.*

Morall Obseruations.

1. Moral. *God requireth nothing aboue our abilitie.*
2. Mor. *Lawfull vowes must bee kept.*
3. Moral. *Hee that is consecrated to God, is dead to the World.*
4. Moral. *Against sacriledge, and defrauding of the Church.*

FINIS.

THE PREFACE TO THE CHRISTIAN READER.

THis Booke of *Leuiticus* hath had many Aduerſaries; ſome that would haue it excluded out of the number of the Canonicall Bookes of the Old Teſtament, as the *Marcionists*, *Gnoſtickes*, and *Manichees*, who are conuinced by the authoritie of our bleſſed Sauiour, who biddeth the Leper being cleanſed, to ſhew himſelfe to the Prieſt, according as it is preſcribed in this Booke. And it is obſerued, that in the New Teſtament, in the holy Goſpels and Epiſtles, there are cited and alledged aboue fortie places and teſtimonies out of this Booke. Math. 8. 4. Leuit. 14. 4.

Some did not generally refuſe it, but in part, pretending that all therein was not written by God, but part of it to haue been indited by *Moſes*, part by the *Seniors* of the Synagogue: as one *Ptolomeus*, whom *Epiphanius* maketh mention of. And the *Anabaptiſts* of our times haue the like conceit, who would not haue the Bookes of the Old Teſtament further admitted, then where it is allowed of in the New: But this is againſt reaſon, as was vrged ſometime in the Councell of Lyons, by *Gilbertus* Biſhop there, that a written teſtimony produced, *debet in totum, vel in nullâ ſui parte recipi*; is either in whole, or not at all to be receiued: for as the Apoſtle ſaith, *The whole Scripture was giuen by inſpiration*: therefore if any part thereof be receiued, the whole muſt bee admitted. *Hereſ.* 33. *Colloqu. Frankfurtenſ.* 2 Tim. 3. 16.

Some others on the contrary ſide, aſcribe too much, not vnto the Authoritie of this Booke, but vnto the matters and Ceremonies therein conteined, which they would haue, ſome to bee retained, together with the Goſpell, as *Ebion* and *Cerinthus*; ſome to be preferred before the Goſpell, as the Iewes: to the firſt I oppoſe that ſaying of Saint *Paul*; *That they were but ſhadowes of things to come, but the body is in Chriſt.* The body being come, the ſhadowes muſt vaniſh: the other I remit to that place of the Prophet, *The children of Iſrael ſhall remooue many dayes without a Prince, without an offering, &c.* which is now fulfilled: for the Iewes are without any, either politique State, or externall ſacrifice; and yet the Goſpell hath preuailed ouer all the world: I would all their eyes were opened, to confeſſe with *Paulus Burgenſ* deſcended of the Leuiticall Tribe, who thus writeth to his ſonne: *There is one thing*, which I cannot paſſe ouer in ſilence, *Nobis ex Leuitico ſanguine deſcendentibus aliquantulum demonſtratum fuiſſe, quod ante tot ſecula ſcriptum eſt, tribui Leui non fuiſſe datam poſſeſſionem, quia Dominus poſſeſſio eius, ſic Chriſtus hæreditas noſtra*; that to vs deſcended of the blood of *Leui*, hat is ſhewed in part, that was written Coloſſ. 2. 17. Hoſ. 3. 5.

ſo long agoe, that no poſſeſſion was giuen vnto *Leui*, the Lord was his poſſeſſion, and ſo (ſaith he) is Chriſt now our inheritance, *Præfat. ad addition.*

Some doe erre in the interpretation of this Booke: as they which will haue it altogether litterally and carnally to bee taken, whom *Philaſtes* mentioneth: ſome oppoſite to theſe, will haue euery part to bee myſtically interpreted, as *Origen*: and *Heſychius* profeſſeth, that in following of the myſticall ſenſe, hee will not doe as, *quidam rara quædam capitula excerpentes*: ſome which doe onely ſelect ſome ſpeciall places and heads, but hee will, *omnia per ordinem ad finem vſq; diſcutere*, diſcuſſe all things in order, euen vnto the end. *Lib de Hæreſ.*

A middle courſe betweene theſe now is ſafeſt to bee taken, neither to wreſt all things to a myſticall ſenſe: and yet where the Scripture doth warrant, in the chiefeſt poynts, to ſearch out the myſteries of the Goſpell, as *Ambroſe* giueth inſtance of theſe: *Moſes vidit circumciſionem ſpiritualem, ſed operuit eam ſigno circumciſionis; vidit Azyma ſinceritatis & veritatis, ſed operuit azymis corporalibus; vidit paſſionem, ſed operuit eam agni, vel vituli immolatione*: *Moſes* ſaw the ſpirituall circumciſion, but hee hid it by the outward ſigne of circumciſion; hee ſaw the vnleauened bread of ſinceritie and veritie, but hee hid it vnder the materiall vnleauened bread; he ſaw the paſſion of Chriſt, but hid it in the ſacrifice of the Lambe or Calfe. *Lib. 1. Officior.*

Concerning the vtilitie and profit of this booke, though ſome thinke the knowledge thereof not to bee ſo greatly neceſſary, ſome may judge it not ſo profitable, ſo impertinent, as treating of Ceremonies now out of date, yet who ſo will looke more narrowly into the ſecrets of this Booke, ſhall find it to be a plentifull Store-houſe of all manner of hid learning: he that is well conuerſant in this Booke, may be compared vnto a wiſe houſeholder, *which bringeth foorth of his treaſure things both new and olde*, he ſhall be furniſhed both with the old ſtore of legall Rites, and the new myſteries of the Goſpell by them ſhadowed foorth: More particularly, theſe three benefits may be reaped by this Booke; Firſt, to learne how God will bee ſerued, not after a triuiall or ſleight manner, but exactly, carefully, as hee hath preſcribed in his Word: which is the chiefeſt thing that a man ſhould ſtudy for in this life, as the Preacher ſaith: *Heare the ſumme of all, feare God, and keepe his Commandements*, as *Lactantius* alſo well ſaith: *Omnis ſapientia hominis in hoc vno eſt, vt Deum cognoſcat, & colat*; all the wiſedome of man is ſeene in this one thing, to know God, and worſhip him, *lib. 3. c. vlt.* Math. 13. 52. Eccleſ. 12. 13.

A ſecond benefit is the knowledge of Chriſt, ſhadowed forth in the Ceremonies of the Law, *Hee was the Lambe of God, ſlaine from the beginning of the world*: whom all their ſacrifices aymed at, as *Ambroſe* ſaith; *Vmbra fuit in Lege, Imago in Euangelio, Veritas in Cælo*; the ſhadow was in the Law, the Image in the Goſpell, the Veritie in heauen, *ibid.* Reuel 13. 8.

The third benefit is, to teach the Miniſters of the Goſpell, by the exact deſcription of the Leuiticall Prieſthood, what abilitie of gifts, what circumſpect care and diligence, what holineſſe of life is required of them; that wee may ſay with the Apoſtle, *Who is ſufficient for theſe things*. *Hierome* ſaith, *Eccleſiaſtica dignitas non facit Chriſtianum, non facile eſt ſtare loco Pauli, tenere gradum Petri; infatuatum ſal ad nihil eſt vtile, niſi vt proÿciatur foras*; an Eccleſiaſticall dignitie maketh not a Chriſtian, it is not ſo eaſie a matter to bee in 2. Cr. 2. 16.

Paul

Pauls place, or to be of *Peters* degree; vnſauory ſalt is good for nothing, but to be caſt out, *Epiſt ad Heliodor.* Now as no man is ſufficient for theſe things, as the Apoſtle ſaith, for the practiſe of them, ſo I confeſſe my ſelfe vnſufficient to write of them; but that which encouraged *Heſychius* to attempt the like worke vpon this Booke, thoſe gracious words of the Lord to *Paul, Sufficit tibi gratia mea*, my grace is ſufficient for thee: vpon the like confidence of the Lords bleſſed aſſiſtance, I haue giuen the onſet. I ſay with *Paulus Burgenſ.* enterpriſing alſo to ſet forth his Annotations vpon this Booke with others, *Nec enim quia multa dare non poſſumus, manum in totum retrahere licet; vnuſquiſq; enim tanti debitor eſt, quantum ingenij vires exoluere valent*; neither becauſe I can not giue many things, may I withdraw my hand altogether; for euery one is indebted, in ſo much as the ſtrength of his wit is able to performe.

But why doe I hold the ſtudious Reader thus with vnneceſſary talke at the doore, and not bring him into the houſe, and into this pleaſant garden, of the which it may be ſayd, as the Spouſe is brought in ſpeaking in the Canticles, *I haue gathered my Myrrhe with my ſpice, I eat my hony combe with my hony,* Cant. 5. 1. *I dranke my wine with my milke:* Heere is both the bitter myrrhe of carnall Rites, and the fragrant ſpice of the Goſpell, the hony combe of Ceremonies, but the ſweet hony of faith thence diſtilling, the pearcing wine of the Law, and nouriſhing milke of the Word of life: and ſo I conclude with the words following, *O friends, drinke and make you merry:* God grant that wee may ſo eate and drinke Chriſt by faith in this world, that wee may Luke 22. 30. eate and drinke at his table, in his euerlaſting kingdome, to whom be praiſe for euer. *Amen.*

Directions to the Reader, in the diuers Readings.

A.	*ſignifieth*	*Arias tranſlation.*
C.		*Chalde.*
Cæt.		*Cæteri*, the reſt.
D.		*Doway tranſlation.*
G.		*Geneue.*
H.		*Hebrew.*
I.		*Iunius.*
L.		*Latine.*
N.		*New Engliſh.*
P.		*Pagnin.*
S.		*Septuagint.*
V.		*Vatablus.*
Alt.		*Altring.*
Add.		*Adding.*
Detr.		*Detracting.*
☞		*Some ſpeciall place differing in the tranſlation.*

GENERALL OBSERVATIONS VPON THE WHOLE BOOKE OF LEVITICVS.

1. *Question, Of the Argument and Contents.*

FIrst, In this Booke of *Leuiticus* three ſpeciall things, as the principall parts of the booke, are contayned: 1. A deſcription of holy things, as the Sacrifices of diuerſe ſorts in the ſeuen firſt Chapters, 2. Of the ſacred rites of Prieſts and others, thence to the fifteenth Chapter, 3. Of Holy actions, belonging in common both to the thing and Perſons, as the obſeruation of Feſtiuall times, of the performing and redeeming of Vowes, payment of Tithes, from the ſixteenth Chapter to the end, *Iun.*

And now the Sacrifices are diſtinguiſhed in reſpect of their vſe, they were either voluntary and free oblations, which were either burnt Offrings, called *Holocauſtes*, of liuing things, Beaſts or Birds, *c.* 1. Or of things without life, as of Fine-Flower, Cakes, Oyle. *c.* 2. Or they were Euchariſticall, to teſtifie their thankeſgiuing, *c.* 3. or Expiatory for the remiſſion of ſinnes, *c.* 4. 5. *Lyran.*

2. *Queſt. Of the Coherence of this Booke with the former.*

Firſt, As the greater part of the former booke of *Exodus* is beſtowed in the deſcription and framing of the Tabernacle, ſo in this are ſhewed, what things the Lord ſpake vnto *Moſes* out of the Tabernacle, and the Ceremonies and rites are deſcribed which belonged to the Tabernacle. *Heſych.*

Secondly, As in the former booke the Moralls and Iudicialls, *c.* 20. 21. 22. 23. are ſet foorth in generall: ſo in the two ſucceeding bookes more particularly are declared two principall parts of the Law, theſe two great precepts, containing our loue towards God, in our due and deuout ſeruing of him, in this booke, and our loue and duty toward our Neighbour in the next, yet ſo, as that we may finde of each kind, precepts in both bookes, becauſe the loue of God and our Neighbour cannot one conſiſt without an other: but thoſe two great precepts are for the moſt part ſo ſeuerally handled as is aforeſaid, *Lyran.*

Thirdly, This booke conteineth an hiſtory of thoſe things which were done in the compaſſe of one Moneth, which was the firſt of the ſecond yeare after their comming out of Egypt, till the beginning of the ſecond: *Iun.*

Fourthly, And therefore this booke and the next beginne with the Hebrew coniunction *Vau: Vaÿkra*, and the Lord called, *Vaiedabar*, and the Lord ſpake, which ſheweth the Continuance of the ſame Hiſtorie: *Heſych.*

Fiftly, Yet are the bookes diuided and diſtinguiſhed, though conteining

one continued, and perpetuall Hiſtory, *Vt faſtidium lectoris auferret librorum diuiſio; that the diuiſion of the bookes might take away the wearineſſe of the Reader: ſicut viæ ſpacia diuidit viator, vt tanquam diuiſus minuatur labor: as the traveller divideth his Iourneys in the way, that his labour being divided might be leſſened. Heſychius.*

3. *Queſt. Of the authour, name, and authority of this Booke.*

Firſt, *Moſes* was without queſtion the writer of this booke, as of the other foure bookes, and this hath teſtimony both from the Old Teſtament, and the New, as *Nehemiah* 8. 14. The feaſt of Tabernacles is renewed, *according as it was found written in the Law which the Lord commanded by Moſes*; Which ordinance is ſet foorth *Leuiticus* 23. 34. ſo *Luke* 2. 22. *after the dayes of her purification, according to the law of Moſes were accompliſhed*, which law is found written in this booke. *c.* 12. 6.

The Books of the holy Scripture diuerſly entituled.

Secondly, Concerning the Title, it is called of the Greekes and Latines, *Leuiticus*, of the matter therein principally handled, touching the office and qualities of the Leuites: but of the Hebrewes, it hath the name from the firſt word of the booke, *Vaÿkra*, and hee called; as *Geneſis* is called *Bereſhith*, which ſignifieth in the *beginning*, the firſt word of the booke; and ſo *Exodus* they call, *Veelle Shemoth*, and theſe are the names of the firſt words: ſo three wayes are the bookes of holy Scripture intituled: either from the perſons of whom the Hiſtory is for the moſt part written, as the bookes of *Ioſhua*, and of *Samuel*, or from the things handled therein; as *Geneſis* of the creation, and *Exodus* of the going of the children of Iſraell out of Egypt, or from the firſt words of the booke, as is ſhewed before, *Iun.*

Wherefore it is called the Booke of *Leuiticus.*

Thirdly, But touching the title of this booke vſed both by the Greeks and Latines, namely *Leuiticus*, before mentioned, though this bee not the name in the originall and therefore we need not ſo much labour in diſcuſſing the reaſon thereof, yet it ſhall not be amiſſe briefely to examine it. I finde three opinions about the name and title of this booke: 1. Some thinke that it is ſo called of the whole tribe of *Levi*, as *Heſychius* ſaith, *quia tribus Leui Tabernaculi miniſterium ſortita eſt*, becauſe the tribe of *Leui* had the Miniſtery of the Tabernacle committed vnto them wherein the ſacrifices and other rites preſcribed in this booke, were offered and celebrated, but this cannot be; becauſe the Prieſts office onely is here deſcribed, who were the leaſt part of the tribe of *Leui*: 2. An other opinion is, that this booke treateth not of the *Levites*, as they are the name of the whole tribe, but as it is a name of their office, *Athanaſius*. But neither in this ſenſe is this booke ſo called, becauſe, whereas the *Leuites* were divided into three families, the *Gerſhonites*, whoſe charge was about the Curtaines, and Couerings of the Tabernacle; the *Kohathites* about the Arke, Altars, and other veſſels and inſtruments belonging to the Tabernacle; and the *Merarites*, about the Boards, and Pillars: onely the *Amramites*, who came of *Kohath*, of whom deſcended the Prieſts the ſonnes of *Aaron*, were deputed to the Prieſthood to offer Sacrifice and to enter into the Tabernacle, whoſe office is onely ſet foorth in this booke; the duty and charge of the other three orders of *Leuites* is not handled at all in this booke, but in the next booke, Chapter 3. and 4. Who in all are numbred to 22273. Males, *Numbers* 3. 43. therefore the diſcription

πάσαν τὴν λειτουργικὴν λειτουργίαν τῆς διαπύστου σκηνῆς ἔχει In Synopſ.

of

of the Leuiticall Office in generall cannot giue denomination to this booke.

Thirdly, now then, seeing that the Priests & Leuites were two diuers Orders, as onely the sons of *Aaron* were the anoynted Priests, *Num.3.3.* the rest of the three families were Leuites; which distinction was obserued still in the time of *Iohn Baptist*, vnto whom were sent both Priests and Leuites, it remaineth, that this Booke is named *Leuiticus*, of the principall part of that Tribe, namely the Priests, because, as *Rupertus* saith, *Agit de ministerijs Sacerdotalibus Leuiticæ tribus*, It treateth of the Priestly ministery of the Leuiticall Tribe: so *Aaron* is called by the Lord himselfe, *the Leuite*, not as *R.Sal.* thinketh, Because the Office of the Priesthood which should haue been giuen to *Moses*, if hee had not vsed such tergiuersation, and put-offs in his calling, was then assigned vnto him, but κατ' ἐξοχὴν: he is so called, because he was the elder sonne of *Amram*, the eldest sonne of *Kohath*, the most noble family of the Leuites: so also for the excellency the Apostle calleth it the Priesthood of the Leuites; To them therefore, as the more noble part, the name of the whole is giuen, *Tostat.* & hereunto agreeth the notation of the name of their father *Leui*, of לוה *lauah*, to ioyne, at whose birth *Leah* said, *Now will my husband be ioyned vnto me:* and so afterward by the Ministery of the Priests, who made atonement for the people, they were as ioyned vnto God.

Numb.3.3. Iohn 1.19. Exod.4.14. Heb 7.11. Gen.29.34.

Fourthly, the authoritie of this booke, and of the rest of *Moses* fiue books, was very great: for whereas there are three wayes to teach and perswade by, *Authoritas, Ratio, Exemplum*, authority, reason, and example. The first is ascribed to Moses Bookes, the second is found in the Propheticall, and Sapientiall bookes, the third in the Historicall parts: and further to shew the authoritie of these Mosaicall Writings, as it is called sometime the Law of *Moses, Dan.9.11.* or the Booke of the Law of *Moses, Iosh.8.31.* or simply *Moses*, who was the Instrument and Pen-man, as *Luke 16.29.* So is it called, *the Booke of the Law of the Lord, Ioshua. 19.25. the Law of Iehoua, Leuit.4.22.* the Law of the God of heauen, *Ezra 7.12.* In reuerence therefore to these Bookes, the Iewes had euery Sabbath one Lesson or Lecture out of *Moses* Law, which they diuided into 52 Distinctions, according to the number of the Sabbaths, whereof the 24 Distinction began with *Vaïkra*, the first word of this Booke; the other was out of the Prophets: this order of reading out the Law, was in vse in the Apostles time, as appeares *Act.15.21.*

Three wayes of teaching and perswading.

4. *Queſt. Wherefore the multitude of Sacrifices was appoynted in the Law.*

For three causes it pleased the Lord to impose this law of many sacrifices, and Ceremonies vpon his people, 1. *ad reuocandum Iudæos, ab idololatriâ, ad quam erant proni*, to reuoke the Iewes from Idolatry, vnto the which they were very prone, &c. that by this meanes they being occupied in the multitude of Sacrifices, might neither haue a minde and desire to the idolatrous sacrifices, hauing better of their owne, nor yet any leasure to follow profane rites, hauing enough at home to busie themselues in.

Secondly, an other cause was, *Vt in cultu vnius Dei exercerentur*, that they might bee exercised in the worship of the onely true God, and by often practise might grow to a certaine habite, and delight in the due Seruice of God.

Third-

Thirdly, the Sacrifices of the Law were inſtituted, *vt eſſent figura veri ſacrificij nouæ legis, Ieſu Chriſti, in ara crucis immolati*; to be a figure of the true ſacrifice of the new law, Ieſus Chriſt, offered vp in the altar of the Croſſe, *&c.* and therefore becauſe that the Sacrifices of the Law were imperfect, for as the Apoſtle ſaith, *Nihil ad perfectum adduxit lex*, the law brought nothing to perfection, *Hebr.*7.19. but the ſacrifice of Chriſt by them prefigured was moſt perfect; and *quod perfectum eſt, per pauca imperfecta non poteſt ſufficienter repræſentari*; that which is perfect, by a few imperfect things cannot ſufficiently bee repreſented, &c. it was requiſite that the Sacrifices of the Law ſhould bee many. *Lyran.*

5. Queſt. Whether the externall act of the Sacrifices was ſpecially intended by the Lord.

It is euident that there were more principall things intended in the Sacrifices, then the outward act of ſlaying and killing of beaſts, namely their ſpirituall obedience, and thereby to bring them to vnderſtand the myſterie of the true ſacrifice of the vnſpotted Lambe.

Ezek.20.25. Firſt, the Lord ſaith by *Ezekiel, Ego dedi eis ſtatuta non bona, & judicia in quibus non viuant:* I gaue them Statutes that were not good, and Iudgements wherein they could not liue: and yet a little before hee calleth them pre-

Verſ.13. cepts, *quæ qui faciat, viuet in eis*, which he that doth, ſhall liue in them; ſo they were good and not good, and in which they might liue and not liue, *qui enim cuſtodit ſecundum ſpiritum, viuit in eis; qui ſecundum carnem, moritur*; for hee which keepeth them after the Spirit, ſhall liue in them, hee that after the fleſh, ſhall dye. *Heſych.*

Secondly, ſo the Lord ſpeaking of their ſacrifices, ſaith, *Quis quæſiuit hæc de manibus veſtris?* who hath required theſe things of your hands? *Iſa.*1.12. and in another place, *Haue yee offered vnto me ſacrifices and offerings in the wil-*

Amos 5.25. *derneſſe forty yeeres.* The Lord denieth that they offered him any ſacrifices in the wilderneſſe, and yet they offered many: and againe he ſaith, *I ſpake*

Ierem.7.22. *not to your fathers, neither commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and ſacrifices*; and yet theſe precepts touching ſacrifices were giuen vnto the Iſraelites the ſecond yeere after they came out of Egypt: the reſolution here is this, *Negat idem qui mandauerat, quia intentionem datoris præteribant, &c.* he denyed that hee commanded, becauſe they kept not the intention of the giuer, &c. *Origen.* and God is ſaid not to haue required or commanded the externall ſacrifices reſpectiuely and comparatiuely, becauſe their ſpirituall obedience was the principall thing required, in reſpect whereof their carnall rites were nothing, as it followeth

Ierem.7.23. in the ſame place; *But this thing commanded I them, ſaying, Obey my voyce, and I will be your God.*

6. Queſt. Of the differences betweene Sacrifices, Sacraments, ſacred things, and other Rites and Ceremonies.

Whatſoeuer was commanded in the Law, belonged either *ad cultum Dei*, to the worſhip of God, or *ad colentes*, to the worſhippers. Firſt, in the worſhip of God, is to bee conſidered the principall, and ſubſtantiall parts thereof, which were the ſacrifices, or the inſtruments: ſuch were the holy veſſels, holy veſtments, holy places. Secondly, the worſhippers were either

ther to bee instituted and consecrated to doe seruice vnto God, which was by the Sacraments, namely, Circumcision and the Paschall Lambe, or to be distinguished either among themselues, one from another, as the Leuites from the people by their consecration, or from other people, as by their meats, apparell, purifying, and such like, and such were the rites, and obseruances in the Law, *ex Thom. prim. secund. q.* 101. *ar.* 1. Thirdly, touching the notation, and signification of this word *Ceremony*, some would haue it to be deriued from *Ceres*, whom the Gentiles held to be the goddesse of fruits, which were first offered to the Goddesse; or of *Cere*, a towne in *Tuscia*, or from a people in *Hetruria*, called *Cerites*, which kept the sacred things brought vnto them by the Vestall Virgins, when Rome was taken of the Gaules; or *à cereis* from their waxe candles vsed in their solemnities; if this were the deriuation of the name from the Heathen vsages, the vse thereof being so frequent among Christians, were not so commendable; therefore it rather may take beginning from the Hebrew word חרם *cherem*, which signifieth a thing consecrated and deuoted vnto God, and so Ceremonies are rites, which are peculiar to the seruice of God. *Lorin. c.* 7. *Præfat.* or else παρὰ τὸ εἰς χρεὼν μένειν, because they were to endure but for a time.

Ceremonie, why so called.

7. *Question. Whether the Sacrifices being in vse before the Law, were againe commanded.*

As before the Law certaine Iudicialls were in practise for ordering of humane affayres, but without any speciall diuine authority: so also some ceremoniall Ordinances were in force, which serued to direct man toward God; such as were the sacrifices, which same things it pleased the Lord by publike precepts and lawes, to promulgate for these causes:

First, for more Authority, for although then holy men were inspired of God, to bring in such holy rites and vsages belonging to the seruice of God, yet they did it (as it were) *priuatâ lege*, by a priuate law, and *voluntariâ deuotione*, voluntary deuotion: Wherefore the Lord establisheth the same rites by a publike Law, That euery man should not bee left vnto himselfe, but be more strictly bound to obedience. *Ex Thom. vbi supra.*

Secondly, for more certainty, that what before was continued by vncertaine tradition, might bee made firme and stable by a written Law.

Thirdly, for greater perfection, and more perfect direction, that those things, which were but rudely practised before, might bee perfected by a more exact and prescript forme.

8. *Quest. Of the reason and causes of the institutions of the Sacrifices.*

Seeing the Lord doth all things in order, the Sacrifices were not instituted, but in great wisdome, and vpon speciall and singular reasons, and for as much as the sacrifices prescribed, were a sweet sauour vnto the Lord, *Leuit.* 1. 9. and so were acceptable and pleasing vnto him, it must needs follow, that they were ordained in singular wisdome, and excellent order: for otherwise the Lord would haue taken no delight in them; these reasons therfore may be giuen of this Institution and Ordinance of the sacrifices, which are of these foure kinds, Mysticall, Spirituall, Morall, Ciuill.

First, the Mysticall is either Typicall and figuratiue, in shadowing foorth the

the ſacrifice of Chriſt vpon the Croſſe, as *Iohn* 1.29. *Behold the Lambe of God which taketh away the ſinne of the world:* or *anagogicall*, that is, inducing or
Hebr.9.24,25. leading vs to eternall and heauenly things, as the entring of the high Prieſt into the holy place, was a repreſentation of Chriſts entring into heauen.

Secondly, the Spirituall vſe and end of the Sacrifices, was *ad inſinuandam excellentiam Dei*, to inſinuate the excellency of God, and to bee brought to the knowledge of their Creator, from whom they receiued all good things,
Deut.26.11. thou ſhalt rejoyce in all the good things which the Lord thy God hath giuen thee.

Thirdly, the Morall reaſon of the Sacrifices, was, *Ad deſignandum ſtatum mentis*, to ſet forth the manners, and ſtate of the mind, as our Mortification, and Sanctification, as the Apoſtle thus exhorteth, alluding to the ſacrifices of the Law, *I beſeech you brethren, to giue vp your bodies a liuing ſacrifice, holy*
Rom.12.1. *and acceptable to God, which is your reaſonable ſeruing of God.*

Fourthly, the Ciuill reaſon was, *Ad vitandam Idololatriam*, to eſchew Idolatry, and ſo to diſtinguiſh the people of God, from all other Idolatrous nations, who worſhipped other gods, and with other kinde of rites and ſacri-
Deut 4.8. fices, as *Moſes* ſheweth: *What nation is ſo great, that hath ordinances and lawes ſo righteous as all this law which I ſet before you this day.*

Fifthly, vnto theſe reaſons may be added diuers others, which yet may be reduced to the foure former kinds. Firſt, to keepe the people exerciſed, leſt being idle, they might haue had leaſure to think of Idolatrous ſacrifices and ſeruices: wherefore *Tertullian* calleth them, *Negotioſas ſcrupuloſitates*, buſie ſcrupuloſities. 2. *contr. Marc. c.* 28.

Secondly, *propter ſuſtentationem Sacerdotum*, for the ſuſtentation of the Prieſts, who were nouriſhed and maintained by the ſacrifices.

Thirdly, *propter venerationem Dei*, for the more deuout worſhipping of God, their deuotion being more ſtirred vp by externall ſacrifices.

Fourthly, *propter maiorem impreſſionem juſtitiæ & miſericordiæ Dei*, for the deeper impreſſion of the juſtice and mercy of God, in that the beaſts were ſlaine, whereas they themſelues were worthy of death for their ſinnes.

Fifthly, *propter expiationem peccatorum*, for the expiation of their ſinnes, by the mercy of God accepting of ſuch reconciliation.

Sixtly, *propter diuinam beneficiorum recognitionem*, for the recognition and acknowledgement of all Gods benefits, which they daily receiued.

Seuenthly, *propter fiduciam propius accedendi ad Deum*, for an aſſurance and more confidence of approaching nearer vnto God, who by ſending fire, ſhewed his acceptance of *Aarons* ſacrifices, *c.*9.

Eightly, *propter populi piam conjunctionem*, for the pious conjunction, and vniting of the people together in their aſſemblies and publike meetings on their ſolemne Feaſts.

Ninthly, *propter plurium attractionem ad cultum Dei*, for the drawing of others to the worſhip of God, by ſuch externall rites, plenty of ſacrifices, glorious ſolemnities, and comely orders, which might allure and induce other ſtrangers that were among them to the ſeruice of the true God; whereunto
Zach.8.23. the Prophet ſeemeth to allude, *Ten men ſhall lay hold of the skirts of one Iew, and ſay wee will goe with thee, for we haue heard that God is with you. Guliel. Pariſ. lib. de Leg. cap.* 2.

Generall

Generall Doctrines out of the whole Booke.

1. *Doct. That nothing is to be brought into the worship of God as a part thereof, without direction from God.*

THis appeareth evidently in this Booke of *Leuiticus*, where the Lord prescribeth all the rites and manner to bee obserued in the Sacrifices, which it was not lawfull for them to transgresse: these things were not *priuato Mosis arbitrio excogitata, sed diuinitus reuelata*; by *Moses* priuate will excogitate, but reuealed from God, *Osiander*: As then *Moses* had his warrant from God, for those things which he enioyned to the people, as the Lord charged him, *See that thou make all things according to the patterne, shewed to thee in the Mount*; so neither ought any thing now to bee obtruded vpon the Church of God, as a part of Gods worship, by the deuise and inuention of Men, without the warrant of Gods Word, as the Prophet reproued the people for this cause, *they worship me in vaine, teaching for doctrine the commandements of Men*, as it is vrged by our blessed Sauiour; Hebr. 8. 5. Mark. 7. 7.

2. *Doct. That Christ was prefigured to the Fathers vnder the Law.*

This is evident three wayes, by the types and figures of the old Testament, by the Propheſies that went before, and by the manifest testimonies and confession of our blessed Sauiour, and his Apostles in the New Testament.

First, The Types and Figures, are either of the persons, or things of the persons, as *Ioshua* with diuers other holy men, as *Moses, Dauid, Solomon*, were most glorious witnesses and forerunners of Christ, as *Origen* giueth speciall instance of *Ioshua* how he prefigured Christ, 1. In his name *Ioshua*, or *Iesus*, which signifieth a Sauiour, 2. As *Ioshua* fought against *Amelech*, so our *Iesus Contra spirituales hostes*, against Spirituall enemies. 3. As onely *Ioshua, inituetur faciem Mosis*, did behold *Moses* face, which for the brightnesse thereof dazled the eyes of the Israelites; so Christ onely beholdeth the glory of his Father in the fulnesse therof, 4. *Ioshua* made the Sunne to stand still; so *Iesus, Sol Iustitiæ nobis indesinenter assistit*, the Sun of righteousnesse doth continually assist vs, 5. *Ioshua*, the Canaanites being expulsed, diuideth the land of Canaan among the Israelites; so *Iesus*, the Aduersarie powers being subdued, *ipsorum regna nobis distribuit*, doth distribute vnto vs their Kingdome, that is Heauen, from the which they fell through their pride, 6. *Moses* first was dead, then *Ioshua* succeeded, *& prius cessare debet lex*, first the Law must cease before Christ began to reigne to his purpose, *Origen, Homil.* 1. in *Iosu.* Ioshua wherein a type of Christ. Adde this out of Cyr. Hier. Cat. 10. τύπον ἦν ἔφερεν αὐτὸς ὁ τῶ ναυῆ Ιησοῦς κατὰ πολλά· ἀρξάμενος δὲ ἄρχειν τοῦ λαοῦ, ἤρξατο ἀπὸ τοῦ Ιορδάνου· ὅθεν καὶ ὁ χριστὸς βαπτισθεὶς ἤρξατο εὐαγγελίζεσθαι. 2 δώδεκα ἦσαν διαιρέντας τὴν κληρονομίαν καθήκοντα τῶ Ναυῆ ἡμᾶς· καὶ δώδεκα τοὺς Ἀποστόλους κήρυκας ἀληθείας εἰς πᾶσαν τὴν οἰκουμένην ἀποστέλλει ὁ Ιησοῦς. &c.

First, the Types of things were specially the Sacrifices, other Types there were, as *Cyrill* will haue the Arke of the Testament a Type of Christ, which was ouerlaid with gold within and without, as Christ was God within and Man without, hee was the Coale of the Altar which purified the Prophets lippes, *Isay. 6.* For as in a Coale, *Lignum cum igne in vnum coalescit*, the wood and the fire are incorporate together; so in Christ the God-head, and Manhood are vnited together: *Cyrill de incarnat. vnigenit. c.* 8. *Origen* will haue the Crosse of Christ represented by *Aarons* Rod, *quæ germinauit, Which budded*

ded, and to his cenſer, whereby he ſtood betweene the liuing and dead, and ſtayed the Plague *Hom. 9. in Numer.* and to *Iaels* Nayles whereby ſhe ſlew *Siſara, Hom. 5. Iudic.* but the moſt liuely and ſignificant Types of all other, were the Sacrifices, the blood whereof ſprinkled about the Altar, did ſet foorth the blood of the vnſpotted Lambe ſhed vpon the Croſſe, as the Apoſtle ſheweth, if the blood of Bulls, and of Goats, &c. ſprinkling them that are vncleane, ſanctifieth vs touching the Purifying of the fleſh, how much more ſhall the blood of Chriſt, &c. Purge your Conſcience from dead workes. *Heb. 9. 13. 14.*

Secondly, Chriſt was ſhewed and declared to the Fathers vnder the Law, by manifeſt and cleare Propheſies, as *Tertullian* ſingleth out theſe, as that of *Iacob, a Prince ſhall not faile of Iuda, nor a Lawgiuer from betweene his feete till he come which is prom ſ d. Geneſis* 49. 10. and that of *Moſes, a Prophet ſhall the Lord rayſe vp vnto you from among your Brethren like vnto me, &c. Deut.* 18. 18. That of *Eſay c.* 7. a Virgine ſhall conceiue, &c. and *c.* 11. 1. *There ſhall come a rod out of the ſtocke of Iſhai*, and *c.* 53. *by his ſtripes are wee healed*, with many other like places by him alleadged. *Libr. de Trinitate.*

Thirdly, the teſtimonies in the new Teſtament, are alſo heerein moſt plentifull, as appeareth throughout the Goſpels, and the writings of the holy Apoſtles, yea and our bleſſed Sauiour himſelfe confeſſeth and ſaith, *Moſes writ of me.*

Iohn 5. 46.

So then it is without all queſtion, that Chriſt was both reuealed and beleeued vpon, to and by the Fathers vnder the Law, and was Preached in all ages, to which purpoſe the Apoſtle ſaith, *Ieſus Chriſt yeſterday and to day and the ſame for euer*, Which yet is more evident by the Conuerſion of the Eunuch, who was called by the opening of that Text, *Iſay* 53. 7. *Sicut ouis ad occiſionem ductus eſt: He was led as a ſheepe to the ſlaughter.*

Hebr 13. 8.

Act 8. 32.

3. *Doct. That the Sacrifices of the Law did not juſtifie the Officers, nor purge their Conſcience.*

This is euident for theſe reaſons, 1. Becauſe no externall thing can ſanctifie or make cleane the inward Man; *The giftes and Sacrifices could not make holy concerning the conſcience of him that did the ſervice*, 2. The offerer, who had need to offer for his owne ſinnes, cannot take away the ſinnes of others, for whom he offereth, but ſo did the Prieſt in the Law, *firſt offer for their owne ſinnes*, 3. That offering is not available to take away ſinne, which is imperfect is often iterated and repeated, as the Apoſtle inferreth; *euery Prieſt appeareth daily Miniſtering, and often time offereth one offering, which can neuer take away ſinnes*; Wherefore that Sacrifice was onely of force to take away ſinne, which was once offered for euer, as the Apoſtle in the ſame place inferreth, *With one Offering hath he conſecrated for euer, them that are Sanctified, Hebr:* 10. 14. 4. It is the peculiar right, priuiledge, and efficacy of the moſt precious Sacrifice of our Sauiour offered vpon the Croſſe, to take away ſinnes, and therefore not communicable to any other, *Hee was the Lambe of God which taketh away the ſinnes of the World.*

Heb. 9. 9.

Heb. 7. 27.

Heb. 10. 24.

Iohn 1. 29.

Wherefore both in regard of the Sacrifices themſelues which were Carnall and externall, and of the offerer, who were ſinfull men, and of the manner of the offering which was often, and becauſe it was proper onely vnto the vnſpotted Lambe of God to take away ſinnes, it muſt neceſſarily follow that

that the Legall Sacrifices had no force of themselues to sanctifie inwardly, they onely serued to purge legall impurities, and *to sanctifie* as touching the purifying *of the flesh*, yet they were helpes also to the inward Purifying, as they were Figures and Types of Christ, *cuius fidem ceremonijs illis protestabantur*, whose faith they professed and protested by the Ceremonies, as *Aquine* well affirmeth, and soundly resolueth that *Ceremoniæ Legis, non habebant vim iustificandi tempore Legis*, The ceremonies of the Law, had no power to iustifie in the time of the Law.

4. *Doct. That the right of Sacrifices was not to indure alwayes, but onely till the Messiah came.*

First, This truth may bee thus confirmed, 1. When the body is come, the shadowes must cease, but the sacrifices were shadowes, the body is Christ: 2. Where is a change of the Priesthood, there must be a change also of the Law, but there was to rise another Priest after the order of *Melchizedeck*, and not after the order of *Aaron*: 3. Whereas there is a threefold state of the Church vnder the Law, vnder grace, and in the perfection of glory, like as those seruices which remaine in the state of Grace shall cease in the state of glory, as the Sabboth, Sacraments, Faith and Hope, so the proper seruices vnder the Law, as the ceremonies and the sacrifices, were to vanish at the comming of Messiah. Coloss. 2. 17. Hebr. 7. 12.

Secondly, Yet presently at the Incarnation of Christ the ceremonies were not to haue their full determination, where wee are to consider of three distinctions of time at the comming of the Messiah: the time after his incarnation, before his death and Passion, the time immediatly after his passion, before the calling of the Gentiles, and the time which followed, the Church being now setled and constituted among the Gentiles; before the passion of Christ the legall ceremonies, though then as it were languishing, decaying, and wearing away, yet were not actually to cease, for our Sauiour himselfe sendeth the Lepers to the Priest, to bee cleansed according to the Law, and the *Consummatum est*, it is finished, was not pronounced, till Christ was in his passion, which gaue an end in right to all the Ceremonies, and shadowes of the Law touching the time immediately following the Passion of our Sauiour, there are two opinions, one of *Hierome*, that held the Iewish ceremonies to bee euen then, *mortiferas & perniciosas*, pernitious and deadly; but *Augustines* opinion which is to be preferred, is, that those ceremonies immediately after the Resurrection, *amiserant tanquam vitam officij sui verum tamen sicut defuncta corpora necessariorum officijs deducenda erant quodam modo ad Sepulchrum; they had lost as it were the life of their office, but as dead bodies they were to be brought after a sort to their buriall; &c.* For this cause he saith that *Paul* circumcised *Timothy* of the Iewes, but would not circumcise *Titus* of the Gentiles, to shew, *neque Iudeos ab eis tanquam nefarijs prohibendos, neque Gentiles ad ea tanquam necessaria compellendos, that neither the Iewes were to bee forbidden them as wicked, nor the Gentiles to be compelled vnto them as necessary, ex epist. 19. Augustine:* so then the Iewes were permitted a while to vse those ceremonies, which were of honourable account, as hauing beene instituted of God, till by little and little they might be weaned from them. The ceremonies of the Law, not all at once, but by little and little were to cease.

But after the promulgation of the Gospell, and the calling of the Gentiles

the Iewiſh ceremonies being then buried, were not to be reuiued againe, as *Auguſtine* well obſerueth, *Quiſquis ea nunc celebrare voluerit, tanquam ſopitos cineres eruens, non erit pius deductor aut baiulus corporis, ſed impius ſepulturæ violator*; who ſo will celebrate them now, ſhall rake as it were in dead aſhes, and prooue not a pious bearer of the body to buriall, but an impious violator of Sepulture.

This doctrine of the ceſſation of Iewiſh ceremonies vnder the Goſpell is confirmed by the Apoſtle by many weighty reaſons. 1. Becauſe after liberty obteined by the Goſpell, they which follow the legall Ceremonies,
Galat. 5.1.2,3. *were intangled* againe with the yoke of bondage, 2. Againe he ſaith, *if yee be circumciſed, Chriſt ſhall profite you nothing*, becauſe holding a neceſſity of that ceremony, to bee iuſtified thereby, they renounced Faith, and therefore afterward hee ſaith, *yee that are iuſtified by the Law, are fallen from Grace.* 3. *Hee that is circumciſed, is bound to keepe the whole Law*, from theſe great inconueniences, that enſue, it will follow that it is now a great ſinne, to reeſtabliſh the Iewiſh rites and Ceremonies, *Cyprian* doth illuſtrate it thus, like as *vbi ventum eſt ad verum panem in terra promioſſinis, Manna defecit, when they were come vnto the true Bread in the Land of of promiſe, the Manna fayled, Lib. de cœnâ Domini*; So Chriſt the true bread from heaven being exhibited, the Ceremonies of the Law as figures of that bread, muſt ceaſe, ſo alſo *Origen, Princeps ſacerdotum conſcidit veſtimenta, oſtendens conſcindendum eſſe ſacerdotium vetus*, the Prince of the Prieſts did rend in pieces his garments, ſhewing that the old Prieſt-hood was to be rent in ſunder, adde heerevnto that reaſon vrged by *Aquine, Ceremoniæ legis ſunt proteſtationes Chriſti venturi, the ceremonies of the Law are profeſſions of Chriſt to come*, to retayne then the ceremonies of the Iewes, is all one in effect, as to ſay that Chriſt is not yet come.

But it will be on the contrary thus obiected, the Law of ceremoniall rites
Leuit. 7 34. is called, *Statutum perpetuum*, a perpetuall ordinance; *Anſwere*, the law of ceremonies is called a perpetuall ordinance in reſpect of their preſent ſtate and condition, that while that policy and Prieſthood continued, the ceremonies alſo ſhould indure, and againe they are ſo called, *quoad veritatem figuratam*, in reſpect of the trueth by thoſe ceremonies prefigured, which was to continue for euer.

2. *Obiect.* We are the children of faithfull *Abraham*, but he receiued circumciſion as a ſeale of the righteouſneſſe of Faith. *Rom.* 4. 11. therefore circumciſion ought ſtill to be obſerved by the ſonnes of faithfull *Abraham*, *Anſwere, Fides Abrahæ ſemper imitanda eſt, ſed non eodem ſigno proteſtanda, The Faith of Abraham is alwaies to be imitated, but not by the ſame ſigne to bee proteſted*, circumciſion was a ſigne of Chriſt to come of the ſeed of *Abraham*, in the ſtead whereof now Baptiſme is ſucceeded, *Aquin. ibid.*

Acts 15.28. 3. *Obiect.* The Apoſtles thought to reteine ſome ceremonies as they writ to the brethren, among the Gentiles, to abſtaine from ſtrangled and blood.

Anſwer. We muſt conſider the time when, the things which, and the occaſion wherefore they were enjoyned. Firſt, that precept of the Apoſtle was onely for that time, (not alwayes to continue) in the Infancy, as it were, of the Church. Secondly, the Apoſtles did not impoſe circumciſion, nor any the like burdenous ceremonies, thus writing; *It ſeemed good vnto the holy Ghoſt and to vs, to lay vpon you no other burthen, then theſe neceſſary things*; they onely

enjoyne

enjoyne them the ſmaller and more eaſie Ceremonies, and them not many, but two onely. Thirdly, and vpon this occaſion, *Conſtitutio iſta facta eſt ad vnionem Iudæorum & Gentilium, &c.* this Conſtitution was made for the vniting of the Iewes and Gentiles, who both in like manner abhorred ſtrangled and blood. *Aquin. ibid.*

Errors confuted.

1. *Confutation of the Marcionists and Manichees, who condemned the Ceremoniall Law.*

THe *Marcioniſts* hold, *Legem non eſſe bonam*, that the Law was not good, *Clem. lib. ſtromat.* and the *Maniches* hold the Ceremonies to be, *aniles fabulas*, old wiues tales, abuſing that place of Saint *Paul*; The *Marcionites Clemens* confuteth by this argument: *Quomodo Lex non erit bona, quæ Pædagoga eſt ad Chriſtum*, how is not the Law good, which is a Schoolemaſter vnto Chriſt: And *Auguſtine* thus anſwereth the *Manichees*, *Non dixit legem aniles fabulas, ſed Iudæorum ineptas, præter Scripturam traditiones:* the Apoſtle doth not call the Law old wiues fables, but the fooliſh Traditions of the Iewes beſide Scripture. 1 Tim. 4 7.

2. *Confut. againſt the Ebionites and Cerinthians, that held the Ceremonies of the Law to be neceſſary.*

Irenæus, lib. 1. *c.* 16. affirmeth this to haue been the opinion of *Ebion*; and *Euſebius, ex Dionyſ. Alexand.* of *Cerinthus:* but S. *Paul*, in whoſe time this Hereſie began to trouble the Church, confuteth the ſame in his Epiſtle to the *Galathians*, ſhewing that Chriſt ſhould profit them little that are circumciſed, and hold of the Ceremonies of the Law; much like vnto them were the *Armenians*, who at Eaſter did ſacrifice the Paſchall Lambe, in ſtead of receiuing the Sacrament, *Euthym.* and the *Nazarenes* or *Symmachinas*, which did retaine both the Circumciſion of the Iewes, and the Baptiſme of the Chriſtians, *Auguſt. lib.* 1. *contra Creſcon.* But againſt all theſe the Apoſtles decreed in their Synod at Ieruſalem, not to lay any ſuch burden vpon the beleeuing Gentiles. See before *Doctrine* 4. Galat. 5 2.

3. *Confut. againſt Apollinarius, that after the reſurrection the Ceremonies ſhould continue.*

This vaine conceit, that Circumciſion and other legall rites, ſhould be reſtored after the reſurrection, is contrary to the Scripture, which ſaith in the reſurrection we ſhall be like the Angels, and the law was onely a Schoolemaſter vnto Chriſt; then after Chriſt, and perfection obtained in him, what vſe can there be of a Schoolemaſter, and when the heire is come to age, hee need no longer be vnder Tutors and Gouernors, *Gal.* 4. 2. *Epiphan. de hæreſ. lib.* 3. *tom.* 2.

4. *Confut. againſt the Iewes, who cleauing onely to the ceremonies of the Old Teſtament, abrogate the Sacraments of the new.*

As theſe before rehearſed together, with the Sacraments of the new Teſtament retained the rites of the Old; ſo the Iewes altogether renounce the holy rites of the new Teſtament, as ſome by the commandement of *Leo* the

Emperour being baptized, *Baptiſma denuo abluebant*, did againe waſh away their baptiſme, *Paul Diacon. lib.* 21. But our bleſſed Sauiour comming to *Iohn* to be baptized, ſaid, *Thus it becommeth vs to fulfill all righteouſneſſe.* Math. 3.11.

5. *Confut. Againſt the Phariſes, who ſought juſtification by keeping the Ceremonies of the Law.*

As our bleſſed Sauiour vpbraydeth them, for that they tythed Mint, Anniſe and Cummin, and left the weightier matters of the Law, *Math.* 23.23. yea, they did not onely ſeeke to be juſtified by the externall rites of the law, but by keeping of their owne Traditions: but this their hypocriſie is laid open by our bleſſed Sauiour, and this their vaine righteouſneſſe condemned, where he ſaith, *Vnleſſe your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, you ſhall not enter into the kingdome of heauen.* Marke 7.8.

6. *Confut. Againſt the heretikes, Almericani, who held no externall act of Religion to bee neceſſary.*

Their opinion further was, *Vnumquemq; per gratiam Spiritus Sancti tantum interius, ſine aliquo exteriori actu inſpiratum ſaluari poſſe*; That euery one onely by the grace of the Spirit inwardly inſpired, without any externall act may be ſaued, *Vincen. lib.* 29 *c.* 207. Then in their opinion the obſeruation of the rites of the old Teſtament in the time of the Law, was ſuperfluous, which is confuted by our bleſſed Sauiour, *Theſe ought ye to haue done* (ſpeaking of tything, and the like externall rites of the law) *and not to haue left the other.* Math 23.23.

7. *Confut. Againſt the multitude of Ceremonies, practiſed in the Romiſh Church.*

Lorinus by this Law of Ceremonies preſcribed vnto the Iewes, goeth about to warrant the many Ceremonies, which now are in the Church, *Habet ſuas quoq; nunc Eccleſia ceremonias*; the Church now hath her Ceremonies, and his ſpeciall argument is out of *Auguſtine*, becauſe ceremonies are helpes to deuotion, whoſe words are theſe, *Per hoc cordis affectus, qui vt fierent iſta preceſſit, quia facta ſunt creſcit*: hereby the affection of the heart, which went before, to procure theſe things, when they are done is increaſed; and whereas the Heretikes (meaning according to his Iebuſiticall phraſe, Proteſtants) obiect, ſaith he, that our Ceremonies are borrowed of the Pagans, or Iewes, he againe anſwereth out of *Auſten*, who maketh this difference betwene the ſacrifices and ceremonies of the Heathen, and the Hebrewes, becauſe theirs were offered vn o deuils, *iſti vero vni Deo*, but theſe onely vnto one God, *lib.* 20. *contr. Fauſt. cap.* 21. To this purpoſe *Lorinus Præfat. c.* 7.

Contrad. 1 *Auguſtine* ſpeakes of the deuout and lowly geſtures of the body in the ſeruice of God, as bowing of the knee, lifting vp the hands & eyes, beating vpon the breaſt; all theſe deuout actions were practiſed by holy men by direction from God, and are fruits of inward deuotion, but the moſt of their ceremonies come from ſuperſtitious ignorance, and are deuices of men, and are not helpes, but hindrances of deuotion, as *Bernard* ſaith, ſpeaking of the ſuperfluous adoring of their Temples, *quæ dum orantium in ſe retorquent aſpectum, retardant affectum, & mihi quodammodo repreſentant antiquum ritum Iudæorum*, which while they draw vnto them the ſight of them that pray, they hinder their affection, and ſeeme to mee to repreſent the ancient rite of the Iewes. *Apolog. Bernard.* 2. *Auguſtines* defence is altogether impertinent, for he juſtifieth the Hebrewes, becauſe they ſacrificed to one God, but the Papiſts

piſts doe not ſo, praying vnto Saints, and adoring their Images, and ſo aſcribe vnto them the honour due vnto God only. 3. But the ſame *Auguſtine* doth condemne all ſuch imitation, & reuiuing of Iewiſh ceremonies, thus writing to *Hierom*, *Iure charitatis expoſco, nunquam mihi viſum fuiſſe, etiam nunc Chriſtianos Iudæos factos Sacramenta illa vetera, quolibet affectu celebrare, & quouis animo debere vllo modo ab eis coli:* I doe expoſtulate by the right of Charitie, that it neuer ſeemed vnto me, that the Iewes now become Chriſtians, ſhould with any affection celebrate the olde Sacraments or Ceremonies, or that they ought at all to be obſerued by them. *Epiſt. 19. ad Hieronym.*

8. *Confut. Againſt the myſticall Application, and Interpretation wholly of this Booke of Leuiticus.*

That in generall the Leuiticall Prieſthood, Sacrifices, and Tabernacles, were figures of ſpirituall and heauenly things to bee exhibited out of the new Teſtament, and to be perfited and fully performed in the kingdome of God. We willingly acknowledge the Scripture ſo teaching and inſtructing vs, as thereby was prefigured the Prieſthood of *Aaron*, and the ſacrifice of the vnſpotted Lambe, and the eternall Tabernacle in heauen: but that euery part of this Booke is myſtically to be interpreted, which *Origen* firſt enterpriſed, *Heſychius* followed, and is by *Lorinus* approoued, may bee thus impugned. Hebr. 9. 13, 24. *Or. hom. 1. in Leuit. Haſych. præfat. Lorin. cap. 7. præfat.*

Contrad. 1. Their arguments againſt the Iewes, that allow no other but the litterall ſenſe, wee well approoue; as *Heſychius* doth produce the example of the Prophets, as of the *Bricke*, whereon *Ezekiel* pourtrayed the Citie, *cap.* 4. 1. and of the two Lyonneſſe whelpes, the one carried into Egypt, namely, *Iehoahaz*, the other which was *Iehojakim*, taken by the King of Babel, *cap.* 19. and of the two Eagles, repreſenting *Nebuchadnezzar* King of Babel, and *Iechoniah* King of Ieruſalem; as alſo hee vrgeth Saint *Pauls* allegorizing of the Story of *Abraham* and *Sarah* his wife, and *Hagar* the bondwoman. *Galat.* 4. The Goſpell alſo is full of ſuch ſimilitudes and parables. Beſides, *Lorinus* well preſſeth the promiſe of the perpetuall continuance of the Ceremonies, which being now aboliſhed, cannot bee eternall but in the ſpirituall ſenſe.

2. Yet all this proueth not that euery Writer may make Allegories, and ſpiritual ſenſes of the ceremoniall law, as *Origen* and *Heſychius* doe, euery part of the ordinary Gloſſe, & of the Popiſh ſect a great many, whom *Lorinus* followeth, but *Toſtatus* wiſely declineth: Firſt, by this meanes the litterall and Hiſtoricall ſenſe may be called in queſtion, as *Origen* calleth it, *Letbiferam nudæ litteræ intelligentiam*, the deadly vnderſtanding of the bare letter; and *Heſychius*, in the reconciling of ſome places, vtterly deſtroyed the letter, and flyeth to a ſpirituall ſenſe. Secondly, whereas our faith is grounded vpon the Scripture, and the true ſenſe thereof, who will build his faith vpon their ſpirituall deuiſed ſenſes, which ſheweth they are no part of the Scripture, as the true ſenſe is. Thirdly, diuers Interpreters of the ſame place, doe propound diuers ſpirituall ſenſes, which cannot all be the meaning of the Spirit. Fourthly, the Scripture is not interpreted, but by the ſame Spirit, whereby it was firſt written: this Spirit is not to be found but in the Scriptures themſelues, by the conference and comparing whereof, the Spirit ſheweth himſelfe

ſelfe, and therefore *Procopius* well ſaith as he is cited by *Lorinus*, *Non eſt humanum ſingulatim illa exponere, & enucleare, ſed illius tantum qui aſcenderit in cœlum, & euidenter ea conſpexerit*; It is not of mans ſtrength to expound, and vnfold euery thing in particular, but his onely who is gone into Heauen, and hath ſeene all theſe things.

Generall morall Obſeruations.

1. Morall, True Mortification and Regeneration inſinuated by the ſacrifices, and other rites of the Law.

This the Apoſtle ſheweth evidently, *exhorting that we ſhould giue vp our bodies a liuing ſacrifice to God, Holy and acceptable.* Rom. 12. 1. and by taking away the leauen, hee vnderſtandeth the purging out of the leauen of ſinne, ſo alſo *Auguſtine*, *Tum et cruentas victimas cædimus, quando vſque ad ſanguinem pro eius veritate certamus; ſuaviſſimum adolemus incenſum, cum in eius conſpectu ſancto amore flagramus*: We then ſlay bloody ſacrifices vnto him, when we ſtriue vnto blood for the Truth; then we burne ſweete incenſe, when wee are inflamed with holy loue in his ſight. *lib.* 10. *de ciuit at Dei. Cha.* 14.

1 Cor 5.7.

2. Morall, That the variety of Sacrifices, did teach them to be thankefull vnto God for his manifold benefits.

Deut.26.10. This vſe of their gifts and oblations is ſhewed by *Moſes*, *Now I haue brought the firſt fruits of the land, which thou O Lord haſt giuen me, and thou ſhalt reioyce in all the good things which the Lord thy God hath giuen thee*, to this purpoſe *Auguſtine* vpon thoſe words, *Offer vnto God praiſe; hæc immolatio, hoc ſacrificium laudis eſt, gratias agere illi, a quo habes quicquid boni habes, & cujus miſericordiâ tibi demittitur, quicquid mali habes*; This is the ſacrifice of praiſe, to giue him thankes, from whom thou haſt, whatſoeuer good thing thou haſt, and by whoſe mercy is remitted, whatſoeuer euill thou haſt? in *Pſalme* 50.

Pſal.50 14.

3. Morall, The ſacrifices prefiguring Chriſt, ſhewed that our ſpirituall Sacrifices are not accepted, but through the Mediator.

Hebr.13.15. So the Apoſtle exhorteth, *Let vs by him offer the Sacrifice of praiſe alwayes vnto God*, and *Auguſtine* to the ſame effect, *Nos ſumus templum Dei, ara anima noſtra eſt, imponimus in ara ſacrificium, quando Deum laudamus, ac vero ſacerdotem ſi requiras, ſuper cœlos eſt, interpellat pro te, qui in terra mortuus eſt pro te*, We are the Temple of God, our Soule is the Altar, we lay a ſacrifice on the Altar, when we praiſe God, if thou ſeeke a Prieſt, he is aboue the Heavens, he prayeth for thee, which on earth dyed for thee, in *Pſalme* 94.

A SIX-FOLD COMMENTARIE VPON THE WHOLE BOOKE OF LEVITICVS.

CHAPTER. I.

1. *Of the Contents of this Chapter, and the parts thereof.*

THis Chapter ſetteth forth the Law of the Holocauſt, or burnt offering, which is generally propounded, *verſ.* 2. and was either of beaſts, either greater, as Beeues; or ſmaller, as ſheepe, to verſe 14. or of foules, thence to the end.

Concerning the burnt offering out of the heard; 1. is declared what the offerer ſhall doe, to *v.* 5. then what the Prieſt to *v.* 10. Foure things are preſcribed vnto the offerer: firſt, touching the thing offered, it muſt be a male without blemiſh; then the place muſt be at the doore of the Tabernacle, *v.* 3. the manner, hee muſt lay his hands vpon the head of the beaſt; and the end, to make his atonement, *verſe* 4.

The Prieſt is to performe theſe fiue things, 1. To ſlay the burnt Offering, 2. To ſprinkle the blood about the Altar. *v.* 5. 3. To flay off the Skinne, and cut it in pieces, *v.* 6. 4. To make the fire, and lay the parts in order, *v.* 7. 5. To waſh the inwards with water. *v.* 9 and the end of all is expreſſed, to be a ſweet ſauour to the Lord.

Concerning the burnt offering of the ſmaller beaſts, the like things are preſcribed, 1. What the offerer ſhall doe, *v* 10. and then the Prieſt. *v.* 11. 12. 13.

And as for the burnt offering of the Foules. 1. Is ſhewed what kind of Foules the offerer ſhall bring. *v.* 14. then what the Prieſt ſhall doe, 1. How hee ſhall kill it, 2. What he ſhall doe with the Blood. *v.* 15. 3. What with the Maw, and garbage, *v.* 16. 4. How he ſhall diſpoſe of it, cleave it not divide it, 5. And to what end, to be an Offering of a ſweet ſavour vnto the Lord. *v.* 17.

2. *The diuers Readings, ſpecially of the Vulgar Latine, and the Doway Tranſlators, wherein they differ from the Originall, with approbation of the beſt.*

THe generall ouerſight of the *Doway* Interpreters in this Chapter and the reſt, are, firſt their perpetuall additions, reading euery where *our Lord* for *the Lord*, which addition is neither in the Originall, nor in the Latin which they follow, then their obſcure

scure tearmes, as *host, victim, propitiate, immolate*, which are Latine and not English words, which fancy of theirs proceedeth either from a superstitious opinion, or enuious affection; the first in that they may place more holinesse in Latine words vntranslated, but that is against the Prophet, *euery knee shall bow vnto mee, and euery tongue shall sweare by mee*: for euery tongue is sanctified to set foorth Gods praise, the other in that they would shut vp the sense of the Scripture in darke and obscure tearmes, and so hinder the vnderstanding of the people, which is against the Apostle, *I had rather in the Church speake fiue words with mine vnderstanding, that I might instruct others, then ten thousand words in a strange tongue.* These are their generall ouersights, the particular follow.

Isa. 45 23.

1 Cor. 14. 19.

V. 3. *Without blemish.* O. N. *immaculate.* L. A. *entire, perfect.* P. I. better then, *without spot.* D. *Tamim.* perfect. H. for a beast may be spotted, as *Iacobs* were, and yet bee perfect and sound of limmes.

L. D. Alt.

V. 5. *shall sprinkle the blood.* O. N. I. V. *not powre.* S. L. D. the Hebrew word, זרק *zarak* signifieth to sprinkle.

L. D. Alt.

L. D. Det. The Tabernacle. L. D. *Tabernacle of the Congregation, Cæter.*

L. D. Det. *V.* 7. shall put fire. L. D. *the sonnes of Aaron* shall put fire, *cæter.*

L. D. Det. *V.* 8. Laying in order. L. D. *The Priests Aarons sonnes* shall lay in order. *cæter.*

L. D. Add. *The head and all things that cleaue with the liuer.* L. D. *the head with the fat or caule.* O. N. S. V. A. *intestina, the appurtenance.* I. V. the inward parts, as heart, liuer, lights, which goe with the head.

L. D. Alt. *V.* 10. *A lambe of a yeere old.* L. D. *a male without blemish, Cæter.*

L. D. Det. *V.* 13. *for a holocaust, and offering of most sweet sauour.* L. D. *for a burnt offering made by a fire for a sweet sauour. Cæter.*

V. 14. *If the oblation of holocaust to our Lord bee of birds, of Turtles, young Pigeons,*

L. D. Det. L. D. *if his sacrifice be a burnt offering of fowles, then hee shall bring his offerings of turtles, or young pigeons.* Cæter.

L. D. Add. *V.* 15. *Writhing the head to the necke.* L. D. *wring off the head.* Cæter. the Hebrew word מלק *malak*, signifieth to pinch with the nayle, I.

V. 16. *shall take away his maw, or crop, with the filth.* I. with the feathers, *Cæter.* for so the word נוצה *notzah* is taken for the feathers, *Ezek.* 17. 7. and there so translated by *Iunius*:

3. *The Questions discussed.*

1. Question. *Of the place from whence the Lord spake to Moses, and the name thereof.*

VErse 1. *God called to Moses out of the Tabernacle of the Congregation.* 1. It is so called, because it was the place appoynted for all Israel to assemble together; the vulgar Latine and *Septuagint* call it the Tabernacle of the Testimony, σκηνὴ τῦ μαρτυρίυ, but the other rather, for so the word, מועד signifieth, as *Iob* 30. 23. the graue is called *beth mogned*, the house of the gathering together of all men.

2. Out of this place God speaketh to *Moses* being without, for he could not enter, the Tabernacle being couered with the cloud, & filled with the glory of God, *Exo.* 40. 35. 3. And therefore the Lord called vnto *Moses* with an audible voyce, in the hearing of all Israel, that wee might vnderstand, that these sacrifices were instituted of God, *Vatab.* 4. and though these statutes were giuen to the Israelites onely, and not vnto the Gentiles, yet all faithfull people, who are the true Israelites, and children of *Abraham*, *in spiritu ista sacrificia Deo exibent*, doe in spirit exhibite these sacrifices vnto God, *Pellican.* This also may bee obserued, that whereas the Morall Law was deliuered out of mount *Horeb*, shewing the firmenesse and continuance thereof, durable as the mountaines: the ceremoniall Law of sacrifices, was giuen out of the Tabernacle, which was but as a tent to bee remooued, shewing the immutabilitie of those Ceremonies.

2. Quest.

2. Queſt. *Of the differences betweene the giuing of the Morall Law, and theſe Ceremoniall Lawes.*

1. The Morall Law contained in the ten Commandements, called the *Decalogue*, was deliuered immediately by God himſelfe, becauſe they concerned all people; the Ceremoniall Law by *Moſes*, becauſe it ſpecially concerned the Iewes, who by the Iudicials and Ceremonials, being peculiar vnto them, but more eſpecially by the Ceremonials, were diſtinguiſhed from all other people: the Morall Law did binde them before it was written, but the Ceremonials from the time onely wherein they were giuen.

2. They differed in the manner; for the *Decalogue* was written in Tables of ſtone, but theſe onely in a Booke; to ſhew that they were perpetuall, theſe not to endure alwayes: and beſides, if all theſe Ceremonies had been written in ſtone, it had been inconuenient, in reſpect of the tranſporting, and cariage from place to place; and whereas the writing of the Law was giuen *in teſtimonium*, for a teſtimony, that the people had receiued that Law from God, and thereby deuoted themſelues to his ſeruice, to that end the writing onely of the *Decalogue* in two Tables of ſtone was ſufficient; to this purpoſe *Toſtat.* 4. 5.

3. The place was diuers, the Morall Law was deliuered in Mount Sinai, the Ceremoniall out of the Tabernacle, to ſhew that it ſerued onely for the Tabernacle, and was to continue no longer.

4. They differ in the time of deliuery: the Morall Law was deliuered at once, the Ceremonies were giuen, not *continenter & ſemel*, together at one time, but at diuers times; for *Moſes* had not been able at once to haue receiued them all. *Lorin.*

5. There was ſome difference in reſpect of the people, in whoſe hearing theſe Lawes were deliuered; the *Decalogue* was deliuered in mount Sinai by a lowd thundring voyce, that all the whole hoſte lying round about the mount might heare: but heere at the giuing of the Ceremoniall Law, all the Congregation could not aſſemble together, as thinketh *Toſtatus*. But it is like rather, that the Heads, Princes and Elders came together, but the Leuites more ſpecially, whom the obſeruations of theſe Ceremonies more neerely concerned, as at the giuing of the Law of the Paſſeouer, the Elders were called together, who were before called the whole congregation, by whom notice might be giuen to the reſt, as if they all had immediatly heard. *Lorin. in v.* 2. Exod. 12 21. v. 3.

3. Queſt. *verſ.* 2. *Why the Lord commanded the Sacrifices to be of Beeues, Sheepe, or Goats, and not any other.*

Three reaſons may be giuen, why the Lord ſet apart onely theſe kinds of beaſts for ſacrifice. 1. *ad reuocandum Iudæos ab Idololatriâ*, to reuoke the Iewes from Idolatry, when they are commanded to ſacrifice theſe beaſts vnto the true God, which in Egypt they ſaw worſhipped for very Gods, as Oxen, and Sheepe, which creatures in Egypt it was not lawfull to ſacrifice. Exod. 8. 26. 2. A ſecond reaſon was, *ad inducendum eos ad colendum Deum*, to induce them to worſhip and acknowledge God the giuer of all things which they did enioy, as *Dauid* confeſſeth, *All things come of thee, and of thine owne hand haue wee giuen thee*; and therefore they are not commanded to offer wilde beaſts, which were of no vſe and ſeruice, and which they might offer, *ſine quocunq; damno rerum temporalium*, without the loſſe of their temporall ſtate, *Pellican.* For *Dauid* ſaith, *I will not offer a burnt offering vnto the Lord my God, of that which coſt mee nothing*. And beſides, in the preſcript of theſe ſacrifices, which were of cleane beaſts, a diſtinction was made betweene the ſacrifices of the people of God, and of the Gentiles, who offred vncleane and ſauage birds & beaſts, as Eagles, Lyons, Camels, Horſes, Aſſes, Wolues and ſuch like, as they ſacrificed ſwine vnto *Ceres*, they offered an Horſe to *Phœbus*, a Gooſe to *Diana*, an Aſſe to *Priapus*, the entrals of dogs to *Hecate*, and ſuch other vncleane beaſts. 1 Chron. 29. 14. 2 Sam. 24. 29. 3. A third reaſon was, *ad figurandum verum Chriſti ſacrificium*, to prefigure the true ſacrifice of Chriſt, who for his innocency is likened vnto a Lambe; for his ſtrength, to an Oxe; and to a Goat, *propter ſimilitudinem carnis peccati*, for the ſimilitude of our ſinfull fleſh, which Chriſt tooke vpon him. *Lyra.*

4. Queſt.

4. *Queſt. Why no Fiſhes were commanded to be ſacrificed.*

Theſe reaſons may be yeelded thereof: 1. Becauſe that fiſh are not conuerſant among men, but lye hid in the waters, and ſo could not alwayes be at hand, nor ſo ready for ſacrifice. 2. They could not be drawen out of the waters, to continue in life, but they dye and decay preſently, *Oblatio autem non fiebat de mortuis*, offerings were not made of dead things. 3. Some of the Gentiles vſed fiſh in their ſacrifices, and therefore the people of God were to decline them in their offerings. *Lyra.*

5. *Queſt. Of the diuers kinds of ſacrifices. v. 3.*

1. The Sacrifices were diſtinguiſhed diuerſly, in reſpect of their diuers occaſions, which were foure, either *ex mera deuotione*, of meere deuotion, ſuch as was the *Holocauſt*, becauſe it was wholly burnt vpon the Altar, called of the Hebrewes, עלה *gnolah*, of aſcending, becauſe it was all conſumed by fire, and wholly aſcended vp in vapour: a ſecond occaſion was, *pro improbatione beneficij*, for obtaining of a benefit, and for that they offered *Mincah*, a gift or meat offering, called by the Septuagint, δῶρον θυσίας, an offering gift; and of this the ſecond Chapter entreateth, as of the *Holocauſt* in the former: the third occaſion was, *pro gratiarum actione*, for giuing of thankes, which were Pacifique, and Euchariſticall oblations, called *zebach ſhelamim*, *peace offerings*, and of the Septuagint, θυσία σωτηρίου, the ſacrifice of health, whereof in the third Chapter: the fourth occaſion was, *pro expiatione peccati*, for the expiation of ſinnes, called in the Hebrew *lechattath*, for ſin; and of the Septuagint, περὶ ἁμαρτίας, or τοῦ ἱλασμοῦ, the ſacrifice of Propitiation, whereof is treated, *c.* 4. 5.

2. Theſe foure Legall ſacrifices anſwere to foure Spirituall ſacrifices now practiſed vnder the Goſpell; Our burnt offering is our Mortification, when wee offer vp our ſoules and bodies as a ſacrifice to God, to the which Saint *Paul* exhorteth, *Rom.* 12. 1. Our meat offering is our Almes and doing of good, as the Apoſtle ſaith, *To doe good, and to diſtribute, forget not, for With ſuch ſacrifices God is pleaſed:* our peace offering is our Thankſgiuing, whereof alſo the Apoſtle ſpeaketh, *Let vs by him offer vp the ſacrifice of praiſe alwayes vnto God:* our ſinne offering is our contrition, and repentance for ſinne, as *Pſal.* 51. 17. *A troubled ſpirit is a ſacrifice to God.*

Hebr. 13. 16.

Hebr. 13. 15.

3. Theſe foure kind of Sacrifices, doe ſet forth alſo foure great benefits which we haue by Chriſt: our reconciliation with God, remiſſion of ſinnes, obtaining of all graces neceſſary, and the acceptance of our praiſe and thankſgiuing. All which the Apoſtle teacheth, *Who of God is made vnto vs, Wiſdome, Righteouſneſſe, Sanctification, Redemption*; our *redemption*, in the forgiueneſſe of our ſinnes; our *righteouſneſſe*, in our juſtification, whereby wee are reconciled vnto God; our *ſanctification*, in our ſpirituall endowment with all neceſſary graces; our *Wiſedome*, in the framing and offring vp of our prayers and thankſgiuings.

1 Cor. 1. 30.

4. Thus alſo are theſe ſacrifices diſtinguiſhed betweene themſelues; 1. In the maner of them, the burnt offering and gift were wholly conſumed vpon the Altar; in the ſinne offering the Prieſt had a part; in the peace offering, the offerer alſo had his ſhare: 2. In reſpect of the time, the two firſt were perpetuall, the other two as occaſion was offered: 3. The Holocauſt and meat offering might be offered alone by themſelues, not the other without ſome of theſe. *Iun.*

Queſt. 6. Of the ſpirituall meaning of the Sacrifices, of Bullockes, Sheepe, Goates, v. 4.

1. *Heſychius* his aſſertion ſeemeth to bee ſomewhat too large, that not onely the things vttered in Parables, but *ſecundum hiſtoriam, dicta ad ſublimiorem ducenda eſſe intellectum*, the hiſtoricall Narrations, are to bee brought to an higher vnderſtanding, which he would warrant by Saint *Pauls* example, who allegorizeth that Hiſtory of *Sarah* and *Hagar*, *Galat.* 4. for as our bleſſed Sauiour ſaid to his Diſciples, *You know not of What ſpirit yee are*, *Luke* 9. ſo we muſt bee ſure wee haue the Apoſtles ſpirit, before we may take the like libertie in framing Allegories. 2. Yet in the externall ſacrifices

of

of the Law, there may ſafely be ſomewhat more vnderſtood, then is litterally expreſſed, *Omnis hoſtiarum diuerſitas Chriſti hoſtiam præfigurabat*, the diuerſitie of the ſacrifices did all prefigure Chriſts Sacrifice, as Chriſt was ſacrificed in the Bullock, *propter virtutem crucis*, becauſe of the vertue of his croſſe; in a Lambe, *propter innocentiam*, for his innocency; in the ramme, *propter principatum*, for his principalitie; in the goat, *propter ſimilitudinem carnis peccati*, for the ſimilitude of ſinfull fleſh, *Iſidor.* 3. Somewhat was heereby ſignified in the offerer: wee offer a bullocke, when wee ouercome the pride of the fleſh; a lambe, when wee ſuppreſſe our vnreaſonable motions; a goat, when we ſubdue the wantonneſſe of the fleſh, *Iſidor.* 4. But if theſe applications ſeeme too curious, this is fit enough: by the *Holocauſt*, or whole burnt offering, is inſinuated, that the ſoule of the offerer, *debet totaliter reſolui ad honorem Dei*, wholly ſhould bee reſolued to the honour of God, as it is ſaid, *Thou ſhalt loue the Lord thy God with all thy heart, Deut. 6. Lyran.* And hereby the godly is ſignified, *totum ſe Deo dedere per ſpiritum eius, tanquam per ignem, &c.* to giue himſelfe wholly vnto God by his ſpirit, as fire, to be ſanctified in Chriſt. *Ium.*

Queſt. 7. *Of the qualities and properties required in the ſacrifices.*

1. It muſt be a male, becauſe the female was vnperfect in reſpect of the male, and therefore was not to be admitted in the *Holocauſt*, which was the moſt perfect ſacrifice, though in other, as in the peace offerings it might, *c.* 3. The blemiſhes and defects were of foure ſorts, 1. In the quantitie, if any of the parts were wanting. 2. In the qualitie, if it were weake, blind, or lame. 3. In the generation, if it came of the mixture of diuers kinds. 4. In the vſe, if it touched any dead, or vncleane thing.

2. Heerein the ſacrifices did ſpecially prefigure, *vim, integritatemq; Chriſti*, the ſtrength and integritie of Chriſt, who *nihil habuit fœminina fragilitatis*, nothing of feminine fragilitie; and he indeed was without blemiſh, *qui peccatum non fecit*, who had no ſinne, neither was any guile found in his mouth. 2. *Pet.* 2. *Gloſſ.*

3. Hereby alſo was ſignified, what was required in the offerer, *ne labem iniquitatis admiſceat*, that he ſhould not offer in ſinne. *Gloſſ. ordin. vt appareat offerentis fides, & integritas*, that the offerers faith and integrity might appeare. *Pellican.*

Queſt. 8. *Why the ſacrifice was to bee brought to the doore of the Tabernacle.*

1. This doore of the Tabernacle was taken by ſome for that part, whither the Prieſts entred, which was called the Holy place, but the ſacrifices were not brought in thither, where the Altar of Incenſe was; but this was the doore of the outward court, before the which the Prieſts did trie and examine the beaſts which were brought, to ſee whether they were fit for ſacrifice. *Lyranus.*

2. This doore of the Tabernacle ſome will haue to ſignifie heauen, where our conuerſation muſt be, *Gloſſ. ordin.* ſome the gate of Ieruſalem, becauſe Chriſt *paſſus eſt extra portam*, ſuffered vvithout the gate; or *Apoſtolicam doctrinam*, the Apoſtles Doctrine, which we muſt follow, *Gloſſ. interlin.* but the ſimple meaning is, that the Lord commandeth the ſacrifice to be offered, *ex legitimo præſcripto in Eccleſia ipſius*, in the Church, according vnto the lawfull forme preſcribed. *Iunius.*

3. Now yet further, although as *Lyranus* before affirmeth, the beaſts were brought to the doore of the outward Court, for to bee tryed, allowed, and examined by the Prieſts, before they were brought vnto the Altar to bee ſacrificed; yet the preſenters of their offerings had acceſſe and entrance into the inward Court, where the Altar of burnt offering was, for they were to lay their hands vpon the ſacrifice, which was to bee done in the place, where they were ſacrificed, and if they had layd on their hands without, they were to doe it againe in the inward Court, as *Maymony* ſaith of *Sacrifices*: and beſides, the offerers were to haue ſome kinde of ſacrifices, which they did eat before the Lord, which vvas in the outward Court. *Toſt.* 9, 14.

Queſt. 9.

9. Quest. *Why they are commanded to lay their hand vpon the head of the Holocaust.*

First, This Ceremony in this place is to be performed by the offerer, but sometime it was inioyned the Priest, *Exo.* 29. 10. and then it signified: *Seipsos sistere & sacrificare Iehoua in personâ Christi*, That they did offer and, as it were, sacrifice themselues vnto the Lord in the person of Christ, *Iun.*

Secondly, Further this imposition of hands, signifieth that Christ *portabat peccata nostra in corpore suo*: Bare our sinnes in his body vpon the Crosse, *gloss. ordinar.* and the offerer heereby declared, *Se peccata sua bestiæ imponere*, That he put his sinnes vpon this beast, which was a figure of Christ, who bare our sinnes, *Osiand.*

Thirdly, By this Ceremony also the offerer shewed, *quod renuntiabat iuri suo, &c.* Renounced his right that hee had therein, *Lyra, ex sponte se offerre*; That hee offered the same willingly, *Gloss. ordinar.* Hee did also thereby protest, *cognitionem peccati*, his acknowledgement of his sinnes, and *gratiarum actionem*, his thankefulnesse to God, *Pellican.* and all things which were in his hand, *se accepisse a Deo*, that hee had receiued from God: *Vatab.* and that he was *reconcilatus Deo*, reconciled to God for the expiation of his sinne, *Iun. Origene* vnderstandeth, *frænum continentiæ, manum disciplinæ* the bridle of Chastitie, and hand of Discipline, which the offerer should impose vpon himselfe in subduing his carnall affections, as Saint *Paul* saith, *Macero corpus meum*, I bring vnder my body, 1. *Cor.* 9. but this is not so fit.

Fourthly, Other reasons by others are alleadged, of this imposition of hands, as *Beda* giueth this, that the offerer by laying on his hands did *retinere ne elebatur*, hold the beast that he breake not away, but this seemeth to be a reason of no great weight: rather it is more probable, that as *Philo* saith, hee did *imponere manus prius abstutas*, lay on his hands washed before, to signifie his innocency and puritie, *lib. de victim.* and so the Apostle would haue Men to lift vp pure hands in their Prayers. 1 Tim. 2. 8.

Fiftly, The Hebrewes haue heere many pretty obseruations about the imposition of hands. 1. Who were to doe it, they must be singular persons, there were no hands layed vpon the Sacrifice of the Congregation, but onely two, the Scape-goat, *Leuit.* 16. 21. and the sinne offering *Leuit.* 4. 15. 2. Touching the quality of the imposers, not the Foole, the Child, the Seruant, a Woman, or Messenger, but the owner shall lay on his owne hand, and if he dye hauing bequeathed offerings, then his heire: they adde further, *nor the deafe*. but there is small reason for that. 3 They must lay hands, on their beasts which they offer, while they are aliue, and in the outward Court, 4. and for the manner, he must lay on both his hands. 5. He must in the laying on of his hands acknowledge and confesse his sinnes, vpon the sinne offering the iniquity of sin; vpon the trespasse offering, the iniquity of trespasse. *Maimoni.* But as for sacrifice of Foules, there was no commandement for the imposing of hands.

10. Quest. *Of the Priestes duty about the Holocaust.*

First, By the sonnes of *Aaron*, we neither vnderstand with *Origen, mentem & sensus*, the minde and fiue senses, 2. Nor yet generally all beleevers, who are *regale sacerdotium* a royall Priesthood, as Saint *Peter* calleth them, who shall shed their blood, that is, *animæ non parcent*, shall not spare their life, but giue it for Christ, 3. Nor yet are *Annas*, and *Caiphas*, heereby prefigured, who gaue sentence against Christ, and so shed his blood, as also *Origen*, 4. But the inferior Priests are so called, that Ministred vnder *Aaron*, who were heerein a Type of Christ, who is *Vnicus sacerdos noster, Iun. qui seipsum pro nobis obtulit*, who offered vp himselfe for vs, *Osiander*, who alone is both our Priest, altar and sacrifice, *Pelicane.* 1 Pet. 2. 6.

11. Quest. *Of the sprinckling of the blood round about the Altar. v.* 5.

First, They were not after the manner of Idolaters to taste or try the blood, but to offer it vnto God being the seate of life, *Pellican.* 2. Neither neede wee to vnderstand with *Rab. Salom.* That the Priest put the blood vpon the two corners onely of the

Altar

Altar, which were crosse and opposite to the other, but it was sprinkled, *circumquaq;* round about. 3. To signifie, that the vertue of Christs blood, by the preaching of the Gospell, *spargenda erat ad omnes mundi plagas*, was to be sprinkled ouer all the coasts of the world, *Osiand.* 4. Or rather to signifie, that the blood of Christ, who is our true Altar, *mundat nos à peccatis*, doth cleanse vs from our sinnes. *Iun.*

Quest. 12. *Of the flaying off the Skinne. v. 6.*

1. Though it be not expressed, who should take off the skinne, yet both by coherence of this verse with the former, where the office of the Priest is described, and by expresse words, it is euident, that it belonged to the Priest. 2 Chron. 29.34

2. Whereby is not signified, that wee should not, *velamen literæ separare*, separate the vaile of the letter in Scripture, as *Origen*, which is too curious; or that *omnes sensus Deo sunt consecrandi*, that all our senses must be consecrated to God, *Gloss. ordin.* which is not so fit in this place: but this is a type of Christ, who *nudus in cruce pependit*, hanged naked on the crosse, stripped of all humane helpe, *Osiand.* and that we should *veterem hominem exuere, cum omnibus actibus*, put off the old man with all his acts. *Pelican.*

Quest. 13. *Of the diuiding of the parts of the burnt offering, and of the ordering of them, vers.* 8.

1. The sacrifice was diuided into foure parts, the head with the parts adioyning; and the vitall parts, as the heart, lights, liuer, with the fat; the inward or entralls; and the legges.

2. Whereby is signified, that hee which commeth vnto God, must, *singula examinare*, examine all his parts, yea, his inward thoughts, and consecrate them vnto God, *Gloss. inter. Origen* more curiously heereby noteth the diuers degrees, and prerogatiues of the Saints, how one washed Christs feet, another anointed Christs head, another lay on his breast, one was admitted to touch but the hemme of his garment.

3. The inwards and legges were washed, *quia intestina continent sordes, pedes calcant lutum*, the entrailes containe the filth, and the feet are soyled with the dust. *Lyr.* whereby is signified, that Christ had no impuritie nor vncleanesse in him. *Osiand.* and *intestina lauat, qui conscientiam purgat*, hee washeth the inwards, who purgeth his conscience, *pedes ablnit, qui vitam & opera Deo dicat*, hee washeth his feet, who consecrateth his life and acts vnto God. *Gregor.*

4. All these were to bee burnt vpon the Altar, and a fire was to bee put vnto the wood layd in order; not common fire, but that holy fire which came from heauen, *cap* 9. which was euer to be kept vpon the Altar, *Iun.* for *Nadab* and *Abihu* were destroyed, because they offered with strange fire. *Lyra.*

Quest. 14. *Why the burnt offering of Sheep or Goates, Was to bee killed on the North side of the Altar.*

1. *Hesychius* is heere first somewhat curious, that the burnt offering of oxen was to bee directly offered before the Lord, but of sheepe and goates, on the side of the Altar, because that by the oxen are vnderstood those, *qui perficiunt mandata*, which doe perfectly keepe the Commandements of God; by the sheepe, he *qui abstinet à malis*, which abstaineth onely from euill, &c. who directly doth not enter, but as it were by the side: but this note out of the difference of the phrase, hath here no place, seeing that wee are to vnderstand the same rite by the like analogie, to haue beene obserued in the other burnt offering, which was also to be killed before the Lord, that is at the doore of the Tabernacle, where the Lord shewed his glory. *Iun.*

2. By the North, on the which side the sacrifice was killed, wee may vnderstand the Gentiles, for whom Christ suffered, *Gloss.* or *populum veteris testamenti*, the people of the olde Testament, which had not the cleare light of the Gospell, as the North is more obscure and cast ouer then the South, *Osiand.* but that note is very improper, that hereby should be signified, the feare of the Saints, who are vncertaine of their workes, *ad quem finem perducantur*, to what end they should come at the length, and

how to be accepted with God, *Gloss. interlin.* for if the Saints doe liue according to the will of God, whereunto Saint *Peter* exhorteth, 1 *Pet.* 4. 2. and doe those things which are pleasing in his sight, as 1 *Iohn* 3. 22. how can they be vncertaine of the end of their workes, and how they are accepted with God.

Quest. 15. *Of other Rites and Ceremonies belonging to the sacrifices of beasts, obserued by the Hebrewes.*

1. The Beast was cut into great parts, or quarters, as is before shewed, *v.* 13. but these greater parts were not cut into small parts, because it is said, *v.* 12. *Yee shall cut it into his pieces*, not simply into pieces. *Maymony.*

2. Then touching the order, when they had cut it into pieces, they layd them all at the foot of the Altar, and salted them, then layd them on the top of the Altar, and tooke away the sinnew that shranke, whereof see *Gen.* 32. 31. and then sprinkled them with blood, and then layd them in order vpon the fire.

3. They washed the inwards and legges with water, not wine, or any other liquor, and that three times. *Idem.*

4. They were to kill the beast on the ground, because it is said on the North side, or thigh of the Altar, if it were killed hanging in the ayre, they say it was polluted.

5. They offered for an *Holocaust*, the whole beast, the wooll on the sheepes head, and the beard on the goats head, the sinewes, hornes, and bones, and hoofe, while they cleaued to the members, they burned all, because it is said, *vers.* 13. *The Priest shall offer all. Idem.*

1 Tim. 2. 15.

6. This curious diuiding of the sacrifice into parts, did prefigure the vvorke of the Ministery in diuiding the word aright, and shevved the effect of Gods word in vs,

Hebr. 4. 12.

which peirced and entreth to the diuiding asunder of the soule, the ioynts and the marrow.

Quest. 16. *Whether the high Priest onely was to offer Sacrifices, or the inferiour Priests likewise.*

This doubt is mooued, because it is said before, *vers.* 5. *Hee that is the Priest shall kill the Bullocke, and the Priests, Aarons sonnes, shall offer the blood.*

1. For the solution of this doubt, it must be considered, that there were foure speciall Ministeries or seruices of the Priests: to enter into the most holy place, to burne incense, prepare the lampes, and offer sacrifice; of which the first onely belonged to the high Priest, *Leuit.* 16. 2. the other three were common to the inferiour Priests, both *Aaron* and his sonnes dressed the lampes, *Exod.* 27. 21. and the inferiour Priests burned Incense, as *Zacharie* did, *Luke* 1. and they also offered sacrifices: for it is said, *The Priest that offereth shall haue the skin, c.* 7. 8. for the high Priest alone sufficed not to offer all the sacrifices which were brought.

2. Now then the reason why mention is made of one that killed the Bullocke, and of others that offered the blood is, because one Priest did burne the sacrifice, and other were assistant, and did minister vnto him.

Quest. 17. *Of the burnt offering of Birds, and the rites thereunto belonging, verse* 14.

1. Of the Fowles, onely two kinds were set apart for sacrifice, the turtle, and yong pigeons, excepting onely the sacrifice for the cleansing of the Leper, which might be of some other little bird, *c.* 14. *Iun.* These were appoynted, because they were in great abundance in the land of Canaan, and were vsed for food, and they were *mundi nutrimenti*, of cleane food, whereas other domesticall birds, as Hennes and Duckes, do feed more grossely. The Turtle doues are named without any addition insinuating the greater, for they are fattest and best, but young Pigeons, on the contrary, are better then the old. *Lyr.*

2. By the Turtle and Doue are signified, the integritie and innocencie of Christ, vpon whom also the holy Ghost descended in the likenesse of a Doue: so *Canticles* 1. 14. *pulchræ sunt genæ tuæ sicut turturis*, thine eyes are like Doues eyes, &c. which is

spoken

ſpoken of Chriſt, *Iſidor.* This alſo is a type, of the ſimplicity and ignorance of Chriſtians, wherewith they ſhould come before God, *Iun. analyſ.* The Doue alſo is Commended for chaſtitie and fruitfulneſſe, by the which, *fructus bonorum operum deſignantur*, the fruites of good workes are denoted, *Pellican.*

Thirdly, Concerning the rites that are to bee obſerued, 1. The head muſt not bee pulled off, but wrung about, and pinched with the naile, *vt vulnere excitetur ſanguis*, that the blood might be ſtirred, that none remaine in the body, *Pellican.* 2. The wings and garbage muſt be caſt away, becauſe with their wings they did flye to take their food, *de alieno*, of that which was not theirs, whereby is ſignified, that *ſacrificium de rapina non placet Deo*, a ſacrifice of rapine and extortion is not pleaſing vnto God, *Lyr. ex Rab. Sal.* 3. They muſt be caſt on the Eaſt ſide, in the place of the Aſhes, that is in ſome remote place farre from the Tabernacle, afterward to be caryed forth from the Campe, as. *c.* 4. 12. *Iun:* That this was to put vs in mind, *primæ conditionis noſtræ*, of our firſt condition in our firſt Parents, who were placed in Paradiſe Eaſtward, *Gloſſ.* is ſome what curious. 4. The Prieſt was to cleaue them, not divide them, to ſignifie our attonement, reconciliation, and vnion with God in Chriſt, *Iun analyſ.*

4. *Places of Doctrine.*

Doctrine, 1. *That the Diuine nature is to bee adored, of all and ſacrificed vnto.*

THis heere is to bee obſerued, that the Lord commandeth not burnt offerings (which were voluntary ſacrifices) to bee offered vnto him, but that is taken as graunted and confeſſed of all, and practiſed in all nations, as taught by the law of nature, that the diuine nature is to be adored of all, and ſacrificed vnto, onely the Lord preſcribeth the rites and manner, how ſuch voluntary Sacrifices ſhould be offered, ſo that they are held to be prophane and impious perſons, who then neglected to offer vnto God externall Sacrifices, and now ſpirituall, ſuch as the Apoſtle ſaith, *are without God in the world*, *Ephe.* 2. 12. *Bernard* to this purpoſe ſaith well, *Nunquid ita ſenſu tacitumnus obdormiam, vt ibi mutus ſim, vbi omnis loquitur Creatura*, ſhall I be ſo ſenſleſſe, and in ſuch a ſlumber, as there to be mute and ſilent, where euery creature doth ſpeake, *ſerm. de natiu.* But ſo ſenſleſſe are they which acknowledge not the Diuine Maieſtie which all Nations and Creatures adore.

Doct. 2. *That God onely is truely worſhipped in his Church.*

They were commanded to preſent their burnt offerings at the dore of the Tabernacle. Which ſheweth that, *Deus non vult alibi coli, quam in Chriſti Eccleſia*, that God will not be elſewhere worſhipped, then in the Church of Chriſt, *Oſiand*: not among heretickes, Iewes, Infidels; *For that is the houſe of God, the Church of the liuing God, the pillar and ground of Truth*, There is then no Saluation nor truth to bee found out of the Church of God: *Duæ ſunt portæ, porta Eccleſiæ, & porta paradiſi; per portam Eccleſiæ intramus portam paradiſi*, there are two gates, the gate of the Church, and the gate of Paradiſe; by the gate of the Church, wee enter into the gate of Paradiſe. *Ambroſ. ſerm. de reſurrect.* 1 Tim. 3. 17.

Doct. 3. *That vnder the Law, the myſteries of the Goſpell were not fully manifeſted.*

This is *Hieromes* obſeruation, that whereas the Lord is ſaid, ſtill to ſpeake with *Moſes* and *Aaron* at the doore of the Tabernacle, and heere the ſacrifices muſt be preſented at the doore; *Ante Euangelium nondum eos in ſancta ſanctorum introduxerat, ſicut Eccleſia poſt introducta eſt*: Before the Goſpell as yet he had not brought them into the moſt holy place, as afterward the Church was brought in, as it is ſaid, the King broght *Tom. 4. in 6. Iſai.*

Cant. 2. 4. me into his wine celler, &c. This his assertion is grounded vpon the saying of the Apostle; *The way vnto the holiest of all was not yet manifested, while as yet the first Tabernacle was standing.*

Hebr. 4 8.

Doct. 4. *That God will be worshipped, not according to humane inuention, but after his owne will.*

Verse 7. The Priests are bid to put fire on the Altar, not any fire, but that which came from Heauen, and was euer to be preserued vpon the Altar; the sacrifices were not to bee burnt with strange, but holy fire; they then bring in strange fire, which doe inuent an other kind of worship, then God hath prescribed, and other novell Doctrines, then are set foorth in the Scriptures, against which the Apostle writeth: *Which are according to the doctrines and commandements of Men, Which things indeed haue a shew of Wiseaome in willworshp*, (or voluntary religion) vpon which words *Ambrose* thus writeth; *Traditioni humanæ nomen religionis applicant, vt religio appelletur, cum sit sacrilegium, quia quod contra authorem est, sacrilegâ mente inventum est*, They apply the name of Religion to humane tradition, so that it is called religion, which is sacriledge and superstition, for what against the Author is obtruded, with a sacrilegious minde is invented: in *Coloss.* 2.

Colos 2. 23.

Doct. 5. *Our Sacrifices are onely accepted of God in Christ.*

Verse 9. The burnt offering is said to bee a sweete sauour vnto the Lord, not that the Lord is delighted with the smell of burnt sacrifices, but the offerers faith which rested vpon Christ, prefigured in those sacrifices, in whom onely God is well pleased, made those sacrifices, to haue a redolent and sweete sauour; so the Lord, when *Noah* sacrificed vnto him, after he came out of the Arke, is said *to haue smelled a Sacrifice of rest*, for *Noah* offered in Faith and made the Arke in Faith. *Heb.* 11. 7. Therefore the Apostle saith, *Let vs by him offer the sacrifices of praise, Hebr.* 13. 15. Wee must offer vp our Spirituall sacrifices onely by Christ: *Neque placere vllus Deo, sine Deo potest*; Neither can any please God, without God, *Ambrose de vocat. gent. l.* 1. *c.* 3. *quicquid sine Christo, incommodum*, Whatsoeuer is without Christ is hurtfull, *Idem in.* 2. *Cor.* 7.

Genes. 8. 2.

5. *Errors confuted.*

1. Confutation, *Sacrifice onely due vnto the Lord.*

VErse 2. *If any of you offer a sacrifice to the Lord*, sacrifice then was onely to bee offred vnto the Lord, not vnto any Angell, or other creature; when the Angell appeared to *Manoah* and he would haue prepared a kid for him, he forbade him and said, *If thou wilt make a burnt offring, offer it vnto the Lord*; and *Augustine* by this reason preueth sacrifices onely to be due vnto God, because otherwise: *Dæmones sibi fieri non præcepissent:* The Deuils would not haue commaunded them to bee offered vnto them, *Epist.* 4. 9. 43. As then externall sacrifices were onely due vnto God, so spirituall Sacrifices of Prayer, and all religious worship is onely to bee giuen vnto God, not to Angels or any other, for when *Iohn* fell downe to haue worshipped the Angell, hee was forbidden so to doe, vpon the which place *Augustine* thus writeth, ye say they worship Angels: *Vtinam ipsos colere velletis, facile ab illis disceretis, illos non colere; Ioannes enim se misit ad pedes Angeli, &c.* I would you did worship them, you would soone learne of them, not to worship them, for *Iohn* cast himselfe at the Angels feet, but hee said, what doest thou, I am thy fellow seruant, in *Psalme* 96. This then euidently conuinceth all superstitious persons, which invocate Angels or Saints, who therein dishonour God, giuing the honour due vnto him to others.

Iudg 13. 16.

Reuel. 22. 9.

2. Confut:

Confut. 2. *Against the impious sacrifices of the Heathen, in offering the blood of Men.*

The Lord, in prescribing vnto his people the sacrifices of beasts, either greater out of the herds, or smaller out of their flockes, sheweth how much hee abhorred the inhumane and cruell sacrifices of the Heathen, who spared not to offer vp their owne children in sacrifice, as the King of Moab made his sonne a burnt offering, at the sight whereof all Israel was grieued, and much offended: this inhumane and brutish custome misliked some of the Heathen themselues, as *Tertullian* thus witnesseth: *infantes penes Affricam Saturno immolabantur vsq; ad proconsulatum Tiberij, qui eosdem sacerdotes in ejsdem arboribus templi sui obumbraticibus scelerum votiuis crucibus exposuit*; Infants in Africa were sacrificed vnto *Saturne*, vntill the Proconsulship of *Tiberius*, who hanged vp the same Priests on the same trees, which shadowed their wickednesse. *Apologetic.* 2 Kings 3.27.

And therefore the Lord ordeined, that whereas all the first borne were his, the first borne of man they should redeeme; which Law *Iephthah* being commended for his faith, *Hebr.* 11.32. could not be ignorant of, and therefore it is not like that he offered vp his daughter for a burnt sacrifice, but consecrated her rather for a perpetuall virgin to the Lord; which is also most agreeable to the text, that the daughters of Israel went yeerely *le-thannoth, ad confabulandum*, to commune or talke with *Iephthahs* daughter, which is so rather to be interpreted, as the best Translators, *Pagnin. Arias Montan. Vatablus, Iunius* giue the sense, then to lament her. Exod. 13.15. Iudg. 11.40.

But because wee are fallen into mention of *Iephthah*, and of this his fact, it shall not bee amisse somewhat more at large to discusse this question, it being a matter of moment, and therefore not lightly to be passed ouer: and that this doubt may fully be resolued, I will briefly propound the chiefe Arguments, which are on both sides produced: heere then are two questions, one, *De facto*, of *Iephthah* his fact; the other, *De jure*, of the right, whether that which he did were well done or not; and of each of these there are two opinions; some thinke that he did not sacrifice his daughter, but onely consecrated her to perpetuall virginitie, and deuoted her to the seruice of God, and so she was in a manner sacrificed, not *per corporalem mortem*, by a corporall death, *sed potius per ciuilem & spiritualem*, but rather by a ciuill and spirituall, as religious persons, which are dead to the world, and *diuinis obsequijs totaliter mancipati*, wholly addicted to diuine offices. *Lyr.* Of this opinion there are foure principall reasons: first, one is taken from the person of *Iephthah*, it is said, that the *Spirit of the Lord came vpon him, Iudg.* 11.29. but *spiritus Domini non instigat nisi ad bonum*, the Spirit of God doth not stirre vp any but vnto good, and *ponitur in catalogo sanctorum*, hee is put into the catalogue of Saints, of holy and faithfull men, *Hebr.* 11. and therefore we are not to affirme any such enormious fact to haue been done by him, vnlesse it bee expressely set downe in Scripture. But hereunto it is answered, that many worthy men in Scripture commended, are yet found to haue committed some errour, as *Gideon*, after his great victory made an Ephod, after the which all Israel went a whoring, & it was the destruction of his house, *Iudg.* 8.27. *sic ordinar. Gloss. ex Augustino.* Whereunto I answere first, that this fact of *Gideon* is discommended in Scripture, so is not this of *Iephthah*. Secondly, though holy men may sinne of errour and forgetfulnesse, yet seldome against the apparant and euident precept of the Law, at the least, not with an opinion that they should please God therein, as *Iephthah* vvas perswaded at this time, vvho could not be ignorant of the Law herein, both how the Lord directly did forbid them to burne their sonnes and daughters vvith fire, after the abomination of the Heathen, as also there was appointed a Law of Redemption both for sons and daughters consecrated vnto God by vow. 2. And if he had not remembred the Law at the first, in the space of two moneths (which respite of time he gaue vnto his daughter) it is like, that *Colloquium habuit cum sapientibus de voto*, that hee had conference with the wise about his vow. *Lyra.* who could haue instructed him. 2. A second reason is taken from his daughters readinesse to yeeld her selfe to her fathers vow, who *non in immolationē sui consensisset*, would not haue consented so willingly to the sacrificing of her selfe. *Osiand.* Reasons proouing that *Iephthah* sacrificed not his daughter. Deut. 12.31. Leuit. 27.2.

3. An I againe ſhe craueth reſpite of two moneths, to deplore her virginitie, *quam perpetuò ſum ſeruatura*, which I am perpetually to keepe, *Vatabl.* She had cauſe rather to lament her loſſe of life, then her virginity, if ſhe had been ſacrificed; and therefore it is expreſly ſaid, *Shee knew no man*, becauſe *innupta manſit*, ſhee remained vnmarried, *Vatabl. Pellican.*

4. This is yet more euident, *v.* 42. where it is ſaid, that the daughters of Iſrael went yearely, not to lament, but *ad confabulandum*, to talke with *Iephthahs* daughter; ſo *Montan. Pagnin. Vatablus, Iunius*, doe interpret the vvord, as is ſhewed before, of which ſenſe theſe reaſons may be giuen: 1. the Hebrew word תנה is ſo vſed in this booke, as *Iudg.* 5.11. *Iethannu, They ſhall declare the righteouſneſſe of God.* 2. Becauſe an other word בכה is twiſe vſed before, *v.* 37. 38. where mention is made of bewayling her virginitie. 3. The conſtruction with the prepoſition ל *lamed, lebeth, to, or With the daughter*, ſheweth that the word is rather taken *actiuely*, and *acquiſitiuely*, then *paſſiuely*, or *tranſitiuely*, that ſomewhat was rather done and performed to her then, ſhe made onely an obiect of their paſſion.

Now the Arguments for the contrary opinion, that *Iephthah* ſacrificed his daughter, are theſe:

1. The words ſeeme to be very direct, *That Whatſoeuer did firſt come foorth of his doores, ſhould be holy vnto the Lord, and he would offer it for a burnt offering, Iudg.* 11.32.

The argumēts prouing *Iephthahs* daughter to haue bin ſacrificed, anſwered.

Anſwer. The words are to be read *disjunctiuely*, it *ſhall be the Lords*, or *I will offer it for a burnt ſacrifice*, that is, if it were fit for ſacrifice; ſo it is *votum conditionale ſub disjunctione*, a conditionall vow with a disjunction. *Vatabl. Iunius.* for the Hebrew conjunction which ſignifieth *and*, is often taken for *or*, as *Oſiander* well obſerueth, and this to bee the meaning, is euident: for if a dogge, or ſome other vncleane beaſt had firſt met him, certainely he would not haue ſacrificed it, much leſſe is it like that hee would haue made a burnt offering of his daughter, vvhich is as much forbidden by the Lavv as the other. Now vvhereas it is thus replyed, that he ſaith not, *quodcunq;, ſed quicunq; exierit*, whatſoeuer, but whoſoeuer commeth out; and ſo *hominem cogitauit*, he thought at the firſt to offer a man, *Gloſſ. ordinar.* This is a vveake anſwere, for the Hebrew word *aſher* ſignifieth as well *Whatſoeuer*, as *Whoſoeuer*: and this were to lay to *Iephthahs* charge, a wilfull, rather then a caſuall errour, that he purpoſed at the very firſt to tranſgreſſe the Law, in vowing to offer an humane ſacrifice.

2. A ſecond reaſon is taken from the example of *Abraham*, who was willing to haue offered his onely ſonne *Iſaac*, by which preſident *Iephthah* might bee induced to thinke, that heerein hee might doe acceptable ſeruice to God, in ſacrificing his daughter.

Anſwer. 1. But there is great difference between *Abrahams* example, and this fact of *Iephthah*, for *Abraham* had a ſpeciall commandement to doe it: but hee doth that which was forbidden in the Law, without any ſpeciall commandement.

2. And God to ſhew how much ſuch kinde of ſacrifices did diſpleaſe him, ſtayed *Abraham* from acting that, whereunto notwithſtanding his readineſſe vvas a ſufficient probation of his faith: to this purpoſe, *ordinar. gloſſ. ex Auguſtino.*

3. Wherefore elſe did *Iephthah* rent his clothes, and ſay to his daughter, *Thou haſt troubled me*, or *vndone me*: but becauſe hee held himſelfe tyed by his vow to ſacrifice her. *Anſw.* Yes, it was a ſufficient cauſe of his griefe, that hauing no other ſonne or daughter, hee ſhould in conſecrating her to perpetuall virginitie, bee depriued of all hope of increaſing his kindred, and continuing his name; he ſaith therefore in effect, *Actum eſt de poſteritate mea*, farewell my poſteritie. *Vatabl.*

4. Further, it is objected, that the vow of virginity was not in practiſe vnder the Law, but rather againſt it, becauſe it is ſaid, *Deut.* 7.14. *That there ſhould not be a male or female barren amongſt them.*

Anſwer. 1. That is not a commandement, but a promiſe of fertility in the matrimoniall ſtate; which as it was a bleſſing then, ſo it is now, yet this letteth not, but that ſome may be acceptable vnto God in the ſtate of virginity, as *Elias*, the virgin *Mary*, S. *Paul*, vvho were virgins, as yet being vnder the ſtate of the Law.

2. The

2. The vow of *Nazarites*, was agreeable to the Law, who were to abstaine from legall impurity and vncleanneſſe, and vvere to bee holy vnto the Lord, all the time of their ſeparation, *Num.6.8.* but in the matrimoniall act, there was a kind of legall pollution. *Leuit.* 15. 16. from the which the *Nazarite* by vow did binde himſelfe. And thus much concerning *Iephthahs* fact, that he rather conſecrated his daughter to virginity, then offered her vp for a burnt offering.

The ſecond doubt remaineth, Whether this fact of *Iephthah*, either in the one kind or other, vvere lawfull.

They which hold he ſacrificed his daughter, are of three opinions.

1. Some ſeeme abſolutely to allow of it, and make it a figure of Chriſt, *qui carnem propriam tanquam filiam pro ſalute Iſraelis obtulit*, vvho offered his owne fleſh as his daughter, for the ſaluation of the people. *Iſidor.*

2. Some abſolutely condemne it, as *Ioſephus* ſaith, he ſacrificed his daughter, *neq; legitimum, neq; Deo gratum ſacrum faciens*, offering a ſacrifice, neither lawfull nor acceptable to God, &c. *lib.5. Antiq.c.9.* ſo alſo *Ambroſe, Pietatem occurrentis filiæ parricidio remunerandam putauit*, he thought to reward the pietie of his daughter meeting of him, with parricide, *Apolog. Dauid. c.4.* and likewiſe *Hierome* noteth it, as a puniſhment vpon *Iephthah* for his raſh vow, *Vt qui improſpectè voverat, errorem voti in filiæ morte ſentiret*, that he who had inconſideratly vowed, ſhould find the errour of his vow, in the death of his daughter. *lib.1.cont. Iouinian.*

3. Some betweene both doe allow ſomewhat in this vow of *Iephthah*, and condemne the reſt, *Hic error habet aliquam laudem fidei, quia Deum timuit, vt quod voveret, redderet*, this errour had ſome praiſe of faith, becauſe he feared God, to render that vvhich he vowed. *Gloſſ. ordinar. ex Auguſtin.*

They which thinke that *Iephthah* onely conſecrated his daughter to perpetuall virginitie, ſome of them allow his fact, and commend it by that ſaying of our bleſſed Sauiour, that *ſome haue made themſelues chaſte for the kingdome of heauen, Lyra.* Math.19.22.

Some doe with better reaſon both diſallow *Iephthahs* act, *tanquam ex ignoratione legis profectum*, as proceeding from the ignorance of the Law, which appoynteth a redemption by money, both for males and females, dedicated vnto God. *Iunius.* as alſo the too much forwardneſſe of his daughter, *nimis præcipitanter egit*, ſhe alſo was too raſh and precipitate, in conſenting to perpetuall virginity, which ſhee bewayled, and ſo againſt her minde was compelled vnto it. *Oſiander.* And ſo much by the way of *Iephthahs* vow, and the performance thereof, occaſioned by this error of the heathen, confuted in offering vp to their falſe gods, humane ſacrifices. Leuit.27.4.

3. Confut. *Againſt the blindneſſe and obſtinacie of the Iewes, that haue neither Temple nor Sacrifice.*

Whereas *verſ.*3. they are commanded to preſent their burnt offerings at the doore of the Tabernacle, and now becauſe the Iewes haue neither Tabernacle nor Temple, which was at Ieruſalem, whither they vvere commanded to bring all their oblations, the Iewes doe forbeare to offer any ſacrifice at all; and thus being depriued of the chiefe Sacraments of the Law, yet will they not ſubmit themſelues to the new ordinances of the Goſpel, vvhereas they might conſider, but that they are miſerably blinded, that ſeeing the Prieſthood of *Aaron* is changed, becauſe the ſacrifices of the Law, in the exerciſe vvhereof the Prieſthood chiefly conſiſted, are diſcontinued, that there is a change alſo of the Law, as the Apoſtle reaſoneth, *Hebr.7.12.* they might alſo take it to heart, that God vvould not leaue his Church vvithout Sacraments and Sacrifices, the ſpeciall part of his ſeruice; and that now they are fallen into thoſe times ſpoken of before by the Prophet; *The children of Iſrael ſhall remaine many dayes without a King, and without a Prince, and without an Offering*, and ſhould therefore endeauour themſelues to performe that which followeth; *Afterward ſhall the children of Iſrael conuert, and ſeeke the Lord their God, and Dauid their King, and ſhall feare the Lord, and his goodneſſe in the latter dayes.* This *Dauid* their King, mentioned by the Prophet, ſo long time after *Dauid* the ſonne of *Ieſſe* vvas at reſt, vvho can it bee elſe but the Hoſ.3.v.4,5.

Meſſiah,

Messiah, Christ Iesus the Sauiour of the vvorld, as *Hilary* vrgeth, *Confiteantur, necesse est, Iudæi, longe post Christi tempora hæc prædicata esse*; The Iewes must needs confesse, that these things were foretold long after the times of *Dauid*, *Psal.* 132. *Origen* also herein sheweth the miserable condition of the Iewes, *Iudæi nec spiritualiter immolant pascha, nec corporaliter*; the Iewes neither spiritually doe sacrifice the Passeouer, nor corporally. *Tract.* 24. *in Math.* and therefore *Hierome* doubteth not to say, *Præsidia Angelorum, & gratiam Christi ab eis recessisse*, that the good of Angels, and the grace of Christ was departed from the Iewes. *Epist. ad Marcellinum.*

4. Confut. *Against the Adoration of the Virgin Mary.*

Whereas *ver.* 3. they are commanded to bring a male without blemish, it is well obserued here, that *non fœmina, sed filius fœminæ*, that not a woman, but the sonne of a woman did by his blood expiate the sinnes of the world, *Osiand.* Whereas notwithstanding in certaine Popish Anthems, she is called *Regina mundi, scala cæli, ianua paradisi*, the Queene of the world, the scale of heauen, gate of paradise, &c. And thereupon they inuocate and adore her; but these are confuted by the virgine *Mary* her
Luke 1.47. selfe, who in her song confesseth Iesus to be her Sauiour, she confessed that she had need of a Sauiour her selfe, and therefore could not saue others; so *Epiphanius* resolueth *Etsi pulcherrima est Maria, & sancta, & honorata, at non ad adorationem*, though *Mary* be most goodly, most holy, most honourable, yet not to be adored; *nemo in nomen huius offerat, animam enim suam perdit*, let none offer in her name, for he destroyeth his owne soule, *lib.* 3. *contr. Antidico-Marian.*

5. Confut. *Against the sacrifice of the Masse.*

The *Doway* Translators doe here giue this note vpon *v.* 3. that these sacrifices did not onely prefigure the bloody sacrifice of Christ vpon the Crosse, *but the vnbloody also, in the formes of bread and wine in the Eucharist.*

Hebr. 9.22. *Contrad.* 1. The Apostle saith, *Without shedding of blood is no remission:* Then the Masse being an vnbloody sacrifice, cannot bee propitiatory as they say, for the quicke and the dead.

2. There can be no reall sacrifice, where there is no reall thing to offer; the flesh and blood of Christ is not carnally and materially present in the Sacrament, the substance of the bread remaining still after consecration, as the Apostle calleth it bread still; *The bread which we eate, is it not the communion of the body of Christ.* And *Augu-*
Iohn 6. *stine*, interpreting those words of our Sauiour, *My words are spirit and life*, thus interreth, *Non corpus hoc, quod videtis manducaturi estis, &c.* Yee shall not eate this body which you see, nor drink this blood which they shall shed, which crucifie me; I haue commended vnto you a certaine Sacrament, *spiritualiter intellectum vivificabit vos*, it being spiritually vnderstood, it shall giue you life, *August. in Psal* 98. In his judgement then, the body and blood of Christ are not present, but spiritually, nor otherwise eaten of the faithfull. 4. Further, as there wanteth a sacrifice, so also a fit Priest is wanting: for a sinfull man is not a meet Priest of an vnspotted Sacrifice, the body of Christ cannot bee offered vp in sacrifice by any, but by himselfe, as the Apostle sheweth, that Christ by the eternall Spirit offered vp himselfe, *Hebr.* 9.14. To this purpose also *Augustine, Offer illi mundum sacrificium, sed peccator es, poteris forte aliquid mundum offerre purgatus; sed vt purgeris aliquid pro te offerendum est, offerat ergo seipsum mundus Sacerdos*; offer vnto him a cleane sacrifice, but thou art a sinner, thou mayest perhaps offer some cleane thing being purged: but, that thou mayest bee purged, something must bee offered for thee, therefore let the cleane and pure Priest offer himselfe, *in Psalm.* 149.

6. Confut. *Against the Masse-Priests laying on of his hands vpon the Hoste.*

Lorinus will haue this action of the Priest like vnto the laying on of hands vpon the sacrifice here mentioned *v.* 4. and thereof he giueth these two speciall reasons, one to signifie

ſignifie, *Vt ſic imponantur peccata ſuper mox affuturum per conſecrationem Chriſtum*, that our ſinnes may bee layd vpon Chriſt, forthwith to be preſent by conſecration: The other it is a ſigne, *Abdicationis*, of the abdication of the preſent ſubiect of bread; and as hee alleageth out of *Suarez*, it is *ſignificatio mirabilis, mox futuræ conuerſionis*, it is a ſignification of the wonderfull conuerſion preſently to be made in. *v.* 4.

Contra. If the ground of theſe ſuppoſals be a meere fancy, as certainly it is, (namely the imagined preſence of Chriſts fleſh) then all theſe coniectured reaſons of this ſuperſtitious impoſition of hands, are very idle, but that is ſhewed in the precedent queſtion: Whereunto I will adde the ſentence of *Bernard*; he alloweth three wayes of eating of Chriſts fleſh: firſt, by hearing of the Word of God: *Si diuini tu verbi pabulo repleas animam, ſuſcipies panem illum dominicum, videlicet corpus Domini*: if thou fill thy ſoule with the food of Gods Word, thou ſhalt receiue the bread which came downe from heauen, the Lords Body, *Homil. in natiuit.* Secondly, we eate and drinke Chriſt by affliction: *Multi ambulant in Ieſu, donec veniatur ad edendum ejus carnem, & bibendum ſanguinem, ad communicandum ſcilicet paſſionibus eius*: many walke in Ieſus, till they come to eate his fleſh and drinke his blood, that is, communicate with his ſufferings, *Serm. de Benedict.* Thirdly, Chriſt ſaith, he is daily ſacrificed, *dum mortem eius annuntiamus*, while we ſhew his death: *ſic videtur & naſci, dum fideliter eius nativitatem repræſentamus.* So he ſeemeth alſo to be borne, when we faithfully repreſent his birth, *in vigil. nat. Ser. 6.* Chriſt is then ſacrificed and eaten, as he is borne, that is, by by our faithfull commemoration; and ſo he concludeth in another place, *Chriſtus eſt panis & lapis, vtrunq; per ſignificationem, neutrum per proprietatem*, Chriſt is both a ſtone and bread, both in ſignification, neither in proprietie. *In Aſſumpt. Serm. 6.*

7. Confut. *Of the falſe difference betweene the Sacraments of the Old and New Teſtament, in the power of conferring grace.*

Lorinus ſaith, That the Sacraments of the old Teſtament were onely *Signa*, ſignes of Chriſts merits to come: but the new haue, *vim conferendi*, the very power of conferring grace. *Commentar. in* v. 5.

Contra. 1. Neither old nor new Sacraments haue indeed power to conferre grace, but to the faith of the receiuer, without which it is impoſſible to pleaſe God, and ſo both of them receiued by faith, were inſtruments of grace, becauſe there was one and the ſame ſubſtance of their Sacaments and ours, as the Apoſtle ſaith, *They did all eate the ſame ſpirituall meat.* Hebr. 11 6. 1 Cor. 10 3.

2. They had alſo the ſame meanes, namely, by faith to obtaine remiſſion of ſinnes, as it is ſaid of *Abraham*, that *he beleeued God, and it was counted to him for righteouſneſſe.* And *Origen* well ſaith, *Nec illis defuiſſe potuit perfectio veniens ex fide*: neither was wanting vnto them perfection, which commeth of faith. *Homil. 2. in Cantic.* Rom. 4. 3.

8. Confut. *That Chriſt onely ſuffered once vpon earth, and not againe in heauen.*

It is *Origens* ſtrange Gloſſe vpon the 5. verſe, that whereas mention is made, *v.* 3. onely of the doore of the Tabernacle, but afterward of the Altar at the doore of the Tabernacle; this rehearſall is made to ſignifie, that the blood of Ieſus was not onely ſhed in Ieruſalem, where the Altar was, *ſed & ſuper Altare, quod in cœlis eſt*, but vpon that Altar alſo which is in heauen, as the Apoſtle ſaith, *He hath ſet at peace through the blood of the Croſſe, both the things in earth, and the things in heauen, Coloſſ.* 1. 20. To this purpoſe *Origen in Leuit.*

Contrad. 1. That text is not well alleaged, for there the Apoſtle onely meaneth, that as well all the Saints in heauen, which beleeued in Chriſt to come, as they which beleeued in earth, were reconciled to God by the blood of Chriſt: hee therefore vnderſtandeth the vniuerſall Church and Family of Chriſt, whereof part is in heauen, and part in earth.

2. Neither doth it follow, that Chriſt ſuffered for them in Heauen: *Ergo*, hee ſuffered in Heauen: for the vertue of Chriſts blood was ſuch, that it pearceth Heauen and earth.

3. Neither

Thirdly, Neither needed *Origen* to haue fetcht a reaſon ſo farre of, why that repetition is made, for in the firſt place mention is made of the offerers bringing onely of his ſacrifice, and preſenting it at the doore of the Tabernacle, heere was no cauſe to ſpeake of the Altar, till afterward, where he deſcribeth the office of the Prieſt, who was to ſprinkle the blood round about the Altar.

Fourthly, This conceit of *Origen*, is not much vnlike that of the *Gnoſtike* heretikes, who condemned the death of Martyrs, as vaine and ſuperfluous, and being vrged with that ſaying of our Sauiour: *Whoſoeuer ſhall confeſſe me before men, him will I alſo confeſſe before my Father which is in heauen:* Matth. 10. 31. expound it thus, *qui me confeſſus fuerit coram hominib. in Cœlis*, Hee who confeſſeth me before Men in Heauen, &c. So they would haue it vnderſtood of confeſſion in Heaven, not in earth, whom *Tertullian* thus confuteth, *Si in cœleſtibus confitendum, etiam perſecutionem in cœlis agitari oportebit*, If wee are to confeſſe in Heauen, then alſo there muſt be perſecution in Heauen: *Illic & conſtitues ſynagogas Iudæorum, fontes perſecutionum*, there muſt ye alſo appoint the Synagogues of the Iewes, the fountaine and originall of perſecutions, *Tertullian, Scorpius, aduerſ. Gnoſticos*; ſo if Chriſt ſuffered in heaven, there muſt be a *Iudas* to betray him, a *Pilate* to condemne him, and the Iewes to accuſe him, and muſt dye againe in Heauen, as hee dyed in earth, againſt the Apoſtle who ſaith, that *Chriſt died but once, Rom. 6.* 10. All theſe abſurdities will inſue vpon this ſtrange aſſertion of *Origen*.

Confut: 9. *Againſt the Gnoſtikes, who condemned the death and ſuffering of the holy Martyrs.*

The Heretikes thus reaſoned, that whereas now the Lord requireth not the blood of Beaſts, much leſſe of men: *An Deus hominum ſanguinem flagitat, cum taurorum & hircorum recuſat?* but *Tertullian* among many other ſolid arguments vſed againſt them, ſaith, *qui imponit preceptum, extorquet obſequium*, he that impoſeth a precept, doth exact alſo obedience, &c. Seeing Chriſt commandeth his Diſciples to confeſſe him before Men, it is alſo pleaſing vnto him, that they ſhould giue their liues, for the teſtimony of the Truth, and further he ſhewʒth the dignity of Martyrdome, by the excellency of the reward; *Hunc tu exiſtimabis læſum, quem vides lætum*, Wilt thou iudge him to be hurt, whom thou ſeeſt triumphing in Heaven: *Tertull. adverſ. Gnoſtic.* This wicked opinion is by the Pſalmiſt condemned, *right precious in the ſight of the Lord is the death of his Saints. Pſal.* 116. 15.

Confut: 10. *Againſt them which aſcribe a ſatisfactory power to the Blood and death of Martyrs.*

As the *Gnoſtikes* doe extenuate the dignitie of Martyrs, ſo ſome doe giue too much vnto them, as though their Blood were ſatisfactory for ſinne, which will follow vpon *Burgenſis* his opinion, that the multitude of the ſacrifices of the Law, though they primarily did prefigure the ſacrifice of Chriſt, yet they were ſecundarily; *figuratiua multitudinis ſacrificiorum Martyrum*, figures of the multitude of the ſacrifices of Martyrs, *Burgenſ. addit. 1. in 1. c. Leuit.* But the ſacrifices were for reconciliation and attonement. *v.* 4. That is *figuratiuely*, they repreſented and prefigured the true Sacrifice of Chriſt, which purchaſed our attonement, but the blood of Martyrs did not purchaſe our reconciliation with God, and therefore was not prefigured by the ſacrifices,
Iohn 1.29. *Chriſt onely is the Lambe of God which taketh away the ſinne of the World*, *Origen* well ſaith, *cæteri precibus peccata, hic ſolus poteſtate dimiſit.* Other by their prayers, he onely by his power forgave and tooke ſinnes away, *Hom. 24. in Numer.* and *Leo. de fortitudine fidelium exempla nata ſunt patientiæ, non dona iuſtitiæ*, from the fortitude of the faithfull are ſprung examples of Patience, not gifts of Iuſtice, *Epiſt. 81.*

6. *Morall*

6. *Morall Obſeruations.*

Morall, 1. *The Miniſtery of the Word to be Reuerenced and obeyed.*

AS vnder the Law the Prieſts were to ſlay the Sacrifice, and lay it in Order vpon the Altar. *v.* 5. The offerer was not to doe it himſelfe: ſo vnder the Goſpell the Lord hath appointed the Miniſters and Miniſtery of the Word to bring Men to ſaluation, which whoſoeuer deſpiſeth doth deſpiſe the ordinance of God, as our bleſſed Sauiour ſaith: *He that deſpiſeth you deſpiſeth me, Luke* 10. 16. As the Phariſees, in not receiuing *Iohns* Baptiſme, are ſaid to haue deſpiſed the counſell of God againſt themſelues: when Ieſus ſpake to *Saul* from Heauen, hee directed him to *Ananias*: as the Angell did *Cornelius* to *Peter, Act.* 10. Though they could themſelues moſt ſufficiently haue inſtructed them, yet Chriſt would haue his owne ordinance to ſtand. *Ambroſe* to this purpoſe ſaith; *Si lepra medicina verbum, contemptus vtique verbi, lepra mentis,* If the Word bee the medicine of the Spirituall Leproſie, then the contempt of the Word, is the leproſie of the minde. *Lib.* 1. *in Luc.* No maruell then if worldly and prophane perſons, who make ſmall accompt of the Miniſtery and preaching of the Word, doe ſtill remaine vncured, in the leproſie of their ſinnes. Luke 7. 30.

Morall. 2. *That the Miniſters of Gods Word, ſhould bee Zealous in their Miniſtery.*

Verſe 7. It was the Prieſts office to put Fire on the Altar, but not euery fire: Onely the holy fire, which came downe from Heauen vpon *Aarons* ſacrifice. *c.* 9. which was perpetually to burne vpon the Altar, was by the Prieſts to be put vnto the Sacrifices; and therefore *Nadab* and *Abihu*, two of *Aarons* ſonnes, were deſtroyed by fire, becauſe they cenſed with ſtrange fire, not taken from the Altar, *c.* 10. Which ſheweth that the Miniſters of God ſhould be inflamed with the zeale of Gods glory, and loue of the truth, and to ſay with the Pſalmiſt: *The zeale of thine houſe hath eaten me vp*, and with the Prophet to lift vp their voyce like a Trumpet, *Iſay* 58. 1. But it muſt bee a godly zeale, not an ignorant and ſuperſtitious zeale, ſuch as many ſauouring of the Romane Leaven, are tranſported with, who haue a kind of zeale but not according to knowledge, *Rom.* 10 2. *Ambroſe* vpon theſe words recited out of the Pſalme, thus inferreth, *Zelum habere debet ſacerdos, qui incorruptam ſtudet ſeruare Eccleſiæ caſtitatem, ſicut Phinehes ob zelum commendatur,* The Prieſt muſt haue zeale, if he ſtudy to keepe the chaſtitie of the Church incorrupt, as *Phinehes* is commended for his zeale, *Serm.* 17. *in Pſal.* 11.

Morall, 3. *Preparation neceſſary before the hearing of the Word, and receiuing of the Sacraments.*

Verſe 9. The Prieſt is commanded to waſh the inwards, and leggs with water, And ſo to lay them vpon the Altar, which ſignifieth that the heart muſt bee purged, and the affections ſanctified, when we offer vp any ſpirituall ſacrifice vnto God, ſo the Apoſtle exhorteth: *Let a man examine himſelfe, and ſo let him eat of this bread, and drinke of this cup:* This alſo was inſinuated, when the Iſraelites were commaunded to waſh their clothes, before the Lord ſpake vnto them out of Mount *Sinai. Exod.* 19. Wherevpon *Origen, ſanctificatus quis venire debet ad verbum Dei audiendum, nemo intret ad hanc menſam illotis veſtibus:* One muſt come ſanctified to heare the Word of God, let no man enter vnto this Table with vnwaſhen clothes, *&c.*

Morall. 4. *That God heareth the prayers of the poore, as well as of the rich.*

Whereas, verſe 14. A Law, and order is made for the burnt Sacrifices, of Fowles, *Voluit Deus prouidere deuotioni pauperum.* God heereby would prouide for the deuotion

tion of the poore, that they which had not the greater beasts to offer, might bring the lesse, and they which had neither, might make a burnt offering of the foules, *Lyr.* So our blessed Sauiour, when he beheld them that cast into the Treasury commended the Widowes gift of two mites, before the rich offring of the wealthy, because she offred it with a good heart being all she had, so the Lord accepteth of the deuout Prayers, even of the poore and distressed, for he is no accepter of persons. *Ambrose* saith, *Non pecuniam Deus, sed fidem quærit. Nemo pauper est qui Deo debet, nisi qui se pauperem fecerit, etsi non habet quæ vendat, habet quæ soluat, Oratio, Lachryma, Ieunia debitoris boni pensus.* God requireth not money, but Faith, none is poore that is indebted to God, but hee who maketh himselfe poore, although thou hast not to sell, thou hast to pay, and Prayers, Teares, Fasting, are the tribute of a pious and good debter, *Lib. 2. de Pœnitentia. c. 8.*

Morall: 5. *Of the contemplation of Heavenly things.*

Isidore heere giueth this note *Volatilia sunt homines contemplationi vacantes*, Men giuen to contemplation are signified by the foules, &c. And most of all should our minds be occupied in heauenly Meditations, when we offer vp our Spirituall sacrifices vnto God, and to this end the Psalmist prayeth, *Knit my heart vnto thee, Psal. 86. 11.* As the sacrifices were tyed with coards to the horne of the Altar, so our hearts should be fixed vpon God; *imitemur Abraham, vt volucres solicitè prohibeamus*, Let vs imitate *Abraham* that wee may carefully chase away the birds, *Hierom. de* 48. *Mans.* that is, expell all carnall and worldly thoughts, which as noysome birds would seaze vpon our spirituall sacrifices.

Psal. 118. 27.

Morall: 6. *Not to offer vp our Prayers With an vncleane heart, or impure hands.*

Verse, 16. The Priests were to throw away the Croppe or Maw, wherein the meate began to be digested, shewing that he which offereth vp any spirituall sacrifice vnto God, should in like manner be purged from the filth of sinne, as the Psalmist saith; *If I regard wickednesse in my heart, the Lord will not heare me.* And the holy Apostle exhorteth, that men euery where should lift vp pure hands, 1 *Timo.* 2. 8. so *Origen* noteth vpon that place, *Exod.* 16. that the *Manna* was turned into wormes; *Post susceptum verbum si quis peccat, efficitur ei verbum vermis*, if after one have receiued the word, he sinne, the word is turned into Wormes. *Hom.* 7. *Exod.*

Psal. 66. 18.

Morall: 7. *The properties of the Oxe Moralized.*

Whereas here are fiue kind of creatures singled out for sacrifice, the Oxe, the Sheepe, the Goate, Turtle-Dove, and Pigeon, which fiue *Abraham* also was bid to take, when the Lord made a couenant with him, it seemeth that because these kinds were separated from the common vse, and consecrated to the speciall service of God, which consisted in sacrifices, there is somewhat further to be obserued for our instruction in the nature and properties of them, first then of the Oxe.

Gene. 15. 9.

First, In Hebrew an Oxe is called שור *Shor* derived of *Shur*, which signifieth to sing, and so the Greeke word βοῦς hath the originall from βοάω to cry out, the reason whereof is giuen. *Iob* 6. 5. *Loweth the Oxe when hee hath fodder*, as the Oxe loweth and maketh a lowd noyse, when he wanteth food, so should we mourne and complaine, and cry out vnto God in our spirituall wantes and necessities, as the Psalmist saith, *I roare for the very griefe of my heart.*

Pſal. 38. 8.

Secondly, An Heifer not vsed to the yoke, will kicke with the heeles, and be very vnruly, as the Oxen that drew the Carte, wherein the Arke was, when *Uzzah* was smitten did fling out. 2. *Sam.* 6. 6. so Carnall men are impatient of affliction, and stubborne against God, that the Lord must chastice them, as an vntamed Calfe, as the Prophet speaketh of *Ephraim.*

Ier. 31. 18.

Thirdly, The Oxe is commended for his labour, *Where no Oxen are, the Crib is empty: but much increase commeth by the strength of the Oxe*, herein we should be like vnto oxen,

Prou. 14. 4.

laborious

laborious and diligent, euery one in our vocations, ſpecially the painefull Miniſter, which laboureth in the Word, the ſpirituall food of the ſoule, is like to the painefull oxe, that worketh out the food of the body: and therefore the Apoſtle applyeth that legall precept, *Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne*, to the maintenance of the laborious Miniſters. 1 Cor. 9. 9.

4. The oxe knoweth his owner; he is in his kind thankfull to his owner that feedeth him: ſo we ſhould acknowledge the Lord, *Which giueth vs abundantly all things to enioy.* 1. *Tim.* 6. 17. Iſai. 1. 3.

5. The oxe is contented with ſimple and ſingle food, as with ſtraw, or fodder, as it is ſaid, *The lyon ſhall eat ſtraw like an oxe*; which is vnderſtood of the ſpirituall peace of Chriſts Church, where none ſhall hurt, or deuoure one another, as lyons: This ſhould teach vs a contented minde, as the Apoſtle ſaith, *When wee haue food and rayment, let vs be therewith content.* Iſai. 11. 7. 1. Tim. 6. 8.

6. Other properties of oxen, are obſerued by profane Authors, as that the oxe drinketh not *vnleſſe the water be pure and cleare*, whereas the horſe contrariwiſe being an vncleane beaſt drinketh troubled waters, and if they be cleare, hee will firſt trouble them with his feete, ſo we ſhould reſort vnto the cleare fountaines of the word without mixture of humane inuentions, which Saint *Peter* calleth ἄδολον γάλα, the ſyncere milke of the word without any deceit. ἂν μὴ καθαρὸν ᾖ καὶ ἀκέραιον. *Ariſt. de hiſt. animal. lib* 8 *cap.* 28. 1. Pet. 2. 2.

7. The Oxe is numbred among thoſe beaſts which chew the cud, and ſo were cleane beaſts: for *all horned beaſts, Which haue not teeth on both ſides*, aboue and below, doe ruminate or chew the cud, as the *Philoſopher* obſerueth; which teacheth that we ſhould in like manner ruminate and often meditate vpon the word of God, and continually rehearſe it, and as it were whet vpon, as the word שנן *ſhanan* ſignifieth. vſed *Deut.* 6. 7. *Ariſt de part. anim. li.* 3 *c.* 4

8. The oxe, as alſo the ſheepe and goat are then fitteſt and moſt thriuing, when they are fruitfull and with young, ſo a Chriſtian is then in beſt caſe, and moſt accepted of God, when he bringeth forth fruite, without the which a mans faith and profeſſion is dead. κύοντα πόπρα *Ariſt. de hiſt. anim. l.* 6 *c.* 18. Iames 2. 26.

9. It is further obſerued, that the female of this kinde *doe ſeldome indure the male*, which condemneth the intemperate luſt and immoderate appetite of men and women that way, contrary to the example of the Apoſtle, that euery one ſhould know how *to poſſeſſe his veſſell in holineſſe and honour*, not in the luſt of concupiſcence. Ὀλιγάκις ταυμείνεσι τὰς ἄρρενας. *de hiſtor anim. lib* 5. *cap.* 2. 1. Theſſ. 4. 4.

8. Morall. *Of the properties of the Sheepe moralized.*

1. A ſheepe in Hebrew is called, צאן *tzon*, which ſeemeth to be deriued of *jatzah*, to goe forth, as in Greeke it is called, πρόβατον, of προβαίνω of the ſame ſignification, becauſe the ſheepe goeth in and out after the ſheepheard, and followeth him, as wee ſhould our great ſheepheard Chriſt Ieſus, and heare his voice, *Iohn* 10. 4. and in the *Pſalme* 77. 20. hee ſayeth, *Thou doeſt lead them like ſheepe by the hands of Moſes and Aaron*, we ſhould imitate the willingneſſe of the ſheepe, in obeying their ſheepheard, in obedience to the word and voyce of the ſhepheard.

2. Fruitfulneſſe is alſo commended in ſheepe, *That our ſheepe may bring foorth thouſands, and tenne thouſands in our ſtreets. Which euery one bring foorth twinnes, and none is barren among them. Cantic.* 4. 2. ſo ſhould Chriſtians be fruitfull in good workes, as the Apoſtle exhorteth: *Let ours alſo learne to ſhew foorth good Workes for neceſſary vſes, that they be not vnfruitfull.* Pſal. 144. 13. Titus 3. 14.

3. Sheepe are prayſed for whiteneſſe, *When they come from waſhing*, *Cant.* 4. 2. which ſheweth the innocency of the people of God, and their ſhining in good works, *Let your light ſo ſhine before men*, &c. *Math.* 5. 16.

4. The ſheepe as harmeleſſe, ſo is patient and ſilent; in which reſpect it is ſaid of our Sauiour: *As a ſheepe before the ſhearer, ſo opened not he his mouth. Iſa.* 53. 7.

5. A ſheepe is apt to bee preyed vpon by the vvolfe, and other wild beaſts: and ſo are Chriſts ſheepe perſecuted of the world; and therefore our Sauiour ſaith, *I ſend you as ſheepe among Wolues. Math.* 10. 16.

Psal. 119. 176.

6. A sheepe wandring and straying from the flocke, lyeth open to danger: so they which goe astray from Gods Commandements, are like vnto stray sheepe, and cannot returne vnto the fold againe, vnlesse the shepheard seeke them, and bring them home.

ἐαν γὸ, βροντήσωσιν ὑπολειφθῆ τις καὶ μὴ συναθροίσῃ, ἐκτιτρώσκει, ἐαν τύχη κύουσα Arist. de hist. animal. lib. 9. c. 3

7. These properties also following, are obserued by the great Philosopher in the sheepe, as how being left alone, when it thundreth, they doe cast their yong: like herein vnto timorous sheepe, are they which fall away, and cast away their faith in time of persecution: of such speaketh the parable, *Mark.* 4.

νομὰν ποιῶνται μονίμως. ibid. lib. 8. c. 10.

8. Hee noteth also, that the sheepe feed constantly and earnestly, continuing in the same place, whereas the goates doe often change and shift their place: like vnto the sheepe herein are they which continue in the fellowship of the Church, and breake not out of the field and flocke as schismatikes, who herein resemble Goats, of such the Apostle speaketh, *not forsaking the fellowship that we haue among our selues, as the manner of some is.* Heb. 10. 25.

Τ νύφραν καλυφθέντων. De hist. lib. 3. cap. 17.

9. The Sheepe die when their kidneys are couered and ouergrowne with fat: so many through ease and prosperity grow forgetfull of God, and fall away, as the Wise man saith, *Prosperitas stultum perdit*, Prosperity slayeth the foole, *Prou.* 1. 32.

διὰ γὰρ τὴν ἀδρέιαν κινέμενα ἀποβάλλουσιν αἱ μὴ ἰσχυσαι ibid. is 8. c. 10.

10. They are discerned to be the stronger sheepe, which in the Winter time *doe hold the frost that falleth*, they to be the weaker, which through feebleness shake it off; and so the Wiseman saith, *If thou bee faint in the day of aduersitie, thy strength is small, Prouerb.* 24. 10.

Τ λυκοβρώτων θρέμματων, καὶ τὰ ἐξ αὐτῶν ἰμάτια σθείρωσι σῆτες. Ibid. Math. 23. 15.

11. They say that the fleeces of such sheepe, as *haue beene killed of a wolfe*, are *more apt to breed lice*; so they which are seduced by Heretikes, and superstitious persons, are most corrupt, as our blessed Sauiour vpbraideth the Scribes and Pharises, you compasse sea and land to make one of your profession, and when he is made, you make him twofold more the child of hell, then you your selues.

9. Morall, *The properties of the Goat moralized.*

Dan. 8. 7.

1. The Goat in Hebrew is called עז *gnez*, of עזז *gnazez*, which signifieth to strengthen, or fortifie; and so in the greeke he is called, αἴξ or ἄΐσσω, which is, *Feror cum impetu*, I am carried with force or violence: for the hee-goat leapeth and runneth with great force: and therefore *Alexander* is likened to a *Goat*, that ouercame the *Ramme*, representing the kingdome of Persia, and brake his hornes: so should we be in the seruice of God, strong and lusty, *as the hee-goat before the flocke.*

Ierem. 50. 8.

Prou. 27. 27.

2. Another thing commended in the goat, is the abundance of wholesome milke which it giueth; *Let the milke of the goates be sufficient for thy food.* *Aristotle* writeth how in the Ile of *Lemnos*, they tooke so much milke from a goat, that they made thereof *Cheese-cakes:* This may signifie the readinesse of the people, in feeding and maintaining their Pastours, as the Apostle saith, *Who feedeth a flocke, and eateth not of the milke of the flocke.*

ὥστε γίνεσθαι τυροκαλίσκας lib. 3. de hist. c. 20. 1 Cor 9. 7.

3. The haire also of the goats was of speciall vse; thereof they made an outward couering for the Tabernacle, *Exod.* 36. 14. and the Philosopher writeth, that in *Cilicia* goates are shorne, as sheepe in other places: as the Tabernacle was outwardly defended from the weather by those hairy couerings: so are Magistrates appoynted for the defence of the Church; that vnder them we may leade a peaceable life, in all godlinesse and honestie.

καὶ αἶγες κείρονται. lib. 8. c. 28

1 Tim 2. 2.

Cant. 4 1.

4. Besides, goates fed in good pasture, are comely for the well ordering, and as it were kembing of their haire, vnto the which the Church is resembled, for the order thereof: so also the Apostle, *Let all things be done honestly, and by order*, 1. *Cor.* 14. 40.

ὀχεύει δὲ, καὶ ὀχεύεται ἕως ἂν ζῇ. l. 6. c. 19

5. The goat is noted for lasciuious and immoderate lust: for as long as the *goat liueth, he goeth to rutt:* Such vnsatiable goates are all fornicators and adulterers, *whom God shall iudge. Hebr.* 13. 4.

αἰγοθήλας.

6. There is a certaine bird called, *Caprimulgus*, a goat-sucker, who will come flying vpon the goates, and sucke them; and vpon that both their milke dryeth vp, and *the goat is made blinde:* so it befalleth them, who suffer themselues to bee seduced by hereticall and false teachers; their iudgement euer after is corrupt and blinded, as it is

τὴν αἶγα τυφλοῦσθαι. Ibid.

said

ſaid in the Goſpel, *If the blind lead the blind, they both fall into the ditch* Math. 15. 14.

εἰσὶ δὲ αἶγες δυσειροτρόφοι. lib. 9 c. 1.

7. Goates are more impatient of colde then ſheepe: and ſo they which are not truely and effectually called, are offended, and fall away in the time of perſecution.

Math. 13. 21.

8. They ſay, the goates in the Iland of *Creet*, when they are ſtricken with a dart, doe ſeeke for the herbe *Dictamnum*, Dittanie, which will *cauſe the dart to fall out*: ſuch juice hath faith, wherewith we quench all the fiery darts of Sathan. *Eph.* 6. 16

ἀκβλήτικὸν τῶν τοξευμάτων

Non illa ferus incognita capreis Gramina, cũ tergo volucres hæſcere ſagittæ. Virg.

9. The Shepheards doe not ſet guides to the goates, as vnto ſheepe, becauſe they are not ſo ſtable by nature, but ſhifting from place to place: ſuch are ſeditious Schiſmatikes, which deſpiſe gouernment, and ſpeake euill of thoſe that are in authoritie, *Iude* 8. Such were they which in time paſt were called *Acephati*, as liuing without an head.

διὰ τὸ μὴ μόνιμον εἶναι τὴν φύσιν, καὶ δύσχιμνον. lib. 6. c. 19

10. Morall. *The properties of the Turtle Doue morallized.*

1. The Turtle Doue in the Hebrew is called תור *tor*, of the originall *tur*, which ſignifieth, *explorare, ſcrutari*, to obſerue or ſearch, for ſo this bird, with ſome other, obſerueth her time of going and returning, *Ierem.* 8. 7. which the Prophet there applyeth to the people, that as theſe foules by a naturall inſtinct can diſcerne of the fitneſſe of the ſeaſon; ſo they ſhould learne to vnderſtand the Law of the Lord. From this Hebrew word *tur*, ſeemeth to be deriued the Latine *turtur*, doubling the ſillable.

2. The Turtle vſeth to put foorth her voyce, and to bee heard in the Spring, when Winter is paſt, when all things began to flouriſh. *Cant.* 2. 12. teaching to diſcerne of the time of our viſitation, when God doth viſite vs in mercy: and therefore our bleſſed Sauiour foretelleth vnto the Iewes, the Iudgement that ſhould come vpon their Citie, becauſe they accepted not of mercy offered them, and did not know the time of their viſitation. Luke 19. 44

3. In Greeke the Turtle is called τρυγὼν, of τρύζειν, *ſtridere*, to make an harſh ſound, or noyſe, becauſe the Turtle hath but an harſh voyce, or rather it hath the deriuation from the Hebrew, *tur* or *tor*, by the inuerſion of the letters, *tru* for *tur*. The great Naturaliſt obſerueth, that the Turtur with ſome other Fowles, *bringeth both blinde and imperfect Birds*, as not ſending them foorth with their ſufficient nouriſhment: Such are wee by nature, blind and imperfect, as *Dauid* confeſſeth, *He was conceiued in ſinne, and borne in iniquitie.*

πυθαὶ καὶ ἀτταλῆ πτίλει De Gen. animal. lib. 4 c. 6. Pſal. 51. 5.

4. The Turtle is commended for her chaſte loue, ſhee keepeth her to one *Mate*, and admitteth not of any other, and both male and female doe ſit vpon their egges by courſe: which very well expreſſeth the mutuall loue, and reciprocall dutie, that ought to bee betweene man and wife, as the Apoſtle ſaith, *Let euery man haue his wife, and euery woman her owne huſband.*

ἔχει ἡ ἀρρὴν τὴν αὐτὴν ἐναλλαξὶν ἀφ' ὁτέρου ibid. 1. Cor 7. 2.

5. The Turtle in Summer liueth in cold places, and in Winter in hote, teaching vs this poynt of vviſedome, In aduerſitie not to bee diſmayed, nor in proſperitie to bee lifted vp, as *Iob* is an example of both, who in his greateſt extremitie did not caſt away his hope, ſaying, *Though hee ſlay mee, yet will I truſt in him*, *Iob.* 13. 15. and in the midſt of his wealth, he thought of a change, *The thing which I feared* (ſaith he) *is come vpon me. Iob.* 3. 25

τῷ θέρει ἐν τοῖς χειμερίοις, &c ibid.

6. The Turtle changeth her place, and departeth againſt Winter, into ſome warmer climate, as alſo Cranes and Swallowes, and ſome other fowles: which teacheth vs this poynt of vviſedome, in time of perſecution to flie from one place to another, as our bleſſed Sauiour ſaith to his diſciples, *When they perſecute you in one place, flie into another. Mat.* 10. 23.

ἀποδημοῦσι &c. Arist. de histor. lib 8 c. 12. καὶ ὲ χειμάζουσι.

7. The Turtle Doues, when they goe and come, flye in companies and troupes: teaching vs to loue the fellowſhip one of another, and to ioyne our ſelues to the Congregation of Gods people: ſo the Apoſtle, *Let vs conſider one another, prouoking vnto loue. Hebr.* 10. 24.

ἀγελάζονται αἱ τρυγόνες. ibidem.

11. Morall, *The properties of the Doue Moralized.*

1. A Dove is called is Hebrew. יונה *ion:* of *janah*, which ſignifieth to ſpoyle or prey vpon, becauſe the Doue being an innocent, harmeleſſe and vnarmed bird, is apt

to bee prayed vpon by other Foules, and so are the children of God in this World, subiect and obnoxious to be wronged and iniured of others, as our blessed Sauiour telleth his Apostles, *In the World ye shall haue affliction.*

Iohn 16.33.

2. In Greeke a Doue is called περιστερὰ παρὰ τὸ περιττῶς ἐρᾶν, of the excessiue loue of the one to the other. For they doe not vsually one forsake an other, but doe afford their mutuall helpe, and one mutually loue an other, and therefore in the *Canticles*, The Church is Compared to a Dove, *Vnica columba mea*, My onely Doue, and heereby also is signified the mutuall loue and fellowship, that ought to bee betweene Man and Wife, as the Apostle teacheth, *Husbands loue your Wiues as Christ loued the Church.*

περγυσιν ἄλλητα l. 9 c. 8.

Cant. 5. 8.

Ephes. 5. 25.

3. A Dove excelleth for the swiftnesse of wings, and thereby is shewed, how that as God hath giuen vnto this silly bird a defense in her swift flying, so God vnto his children, which are as innocent Doves, maketh a speedy way when it pleaseth him, for their deliuerance out of danger, and so the Psalmist heereunto alluding saith, *O that I had wings like a Dove, then would I flye away*, hee would make hast for my deliuerance.

Psalme 55. 6.

4. A Dove also is noted for her Chastity and simplicity, and therefore the Church is thus Compared, *Thine eyes are like Doves eyes*, that is *simplices, casti*, simple, chaste; for Chastity specially appeareth in the eye, and there lasciviousnesse and wantonnesse, first sheweth it selfe a; Christian then should haue speciall care to governe the eye, as *Iob*; *I haue made a covenant with mine eyes, why then should I looke vpon a Mayde.*

Cantic. 1. 14.

Iob 31. 1.

5. The Doue loueth to frequent the rivers, and to bath her selfe in waters, as *Cant.* 5. 12. *His eyes are like Doves eyes, vpon the riuers of waters, &c.* Such are the eyes of them that are penitent, dropping with teares, and of such as are in sorrow, and heavynesse, By the waters of Babylon we sate downe and weept.

Psalme 137. 1.

6. The Dove vseth to build in the holes and sides of the rockes, and so should wee flye vnto Christ, our rocke and refuge, and in him lay our foundation, and therefore it is said in the Canticles, *My Dove that art in the holes of the Rockes.*

Cantic. 2. 14.

7. The Dove is also much obserued for her dolefull tune, and mourning voyce, wherein we should bee like vnto the Dove, to mourne and lament for our sinnes, as *Hezekiah* saith of himselfe, *I did chatter as a Swallow, and mourne like a Doue.*

Isay. 38 14.

8. A Dove also is simple and foolish, apt to bee deceived, and caught in *the Netts*, such are they which are credulous, and easie to bee deceived of their enemies, so is *Ephraim* compared to a foolish Dove, that trusted to Egypt and Ashur that would deceive them.

Hosh. 7. 11.

9. Timorousnesse and fearefulnesse is an other property of a Doue, vnto such carnall men are compared, who are timmerous and faint-hearted, in their trouble, *They shall be afraid as a Dove.*

Hosh. 11. 11.

10. The Dove being chased, will flye vnto the Dovecoate, so should Christians haue a loue vnto the House and Church of God, *As Doves which flye in at their Windowes.*

Isay 60 8.

11. The Dove of all other Birds, is most harmelesse and innocent, not preying vpon other kinds, but being ready to be a prey vnto others, wherefore our blessed Sauiour would haue his Disciples, *to be innocent as Doves.*

Matth. 10. 16.

12. The Doues both Male and Female, doe mutually cherish and bring vp their young, shewing heere that the Husband and Wife should mutually take care for the education of their Children, as the Law is. *Deut. 6. 6. Thou shalt rehearse these commandements continually to thy Children.*

σωθερμέρητε σι νεοττοὺς ἐμφοτροι. lib. 6 de hist. c 10

13. Fruitfulnesse is an other property of the Dove, for they haue young, 10. *times in a yeere*, and in Egypt twelue times, euery Moneth, which teacheth vs continually to bring foorth fruit vnto God, as the happy man is likened, *To a tree planted by the water side which bringeth foorth fruit in due season, whose leafe doth never fade.*

πίκτουσι τῷ ἐνιαυτῷ δὶς καὶ ιβ. l. 6 Psalme 1. 3.

14. Pigeons doe not change their place, as some other kind of foules, which are seene onely in Summer, but they are continually seene, so constancy and stability in the life of a Christian is commended, both in prosperity and aduersity to bee the same, where-

whereunto the Apoſtle exhorteth, *Stand faſt in the faith, quit your ſelues like Men, and bee ſtrong.* 1 Cor. 16. 13.

15. Whereas other birds delight, ſome to liue in the open Fields, ſome in the Mountaines, ſome in Woods, the Dove converſeth with Man, and loueth to be neere his dwelling, ſignifying thereby how acceptable a thing it is, for ſociety and amity to be preſerved and maintained among Men, as it is in the Pſalme, *Behold how good and comely a thing it is, brethren to dwell euen together,* σωανθρωπίζει *Lib. 1. de hiſt. c. 1.* Pſal. 133 1.

16. Doves ſometime, as certaine other Foules, as Geeſe and Hennes, doe of themſelves without the helpe of the Male, bring foorth, *ouaſubventanea*, barren and windy eggs, ſuch are Mens workes, which make an outward ſhew done in Hypocriſie, not proceeding of Grace, ſuch as were the Prayers, Almes, and Faſting of the Scribes and Phariſees done in hypocriſie. *Mat. 6. 16.* πίτυσιν ἀπνευμα. *Lib. 6. c. 2.*

17. The young Pigeons are beſt which are hatched in the Spring, but in the Autumne worſe, ſo they are the beſt fruits of Chriſtians, which they bring foorth in their Youth, and wherewith their firſt yeeres are ſeaſoned, as the Preacher adviſeth, *Remember thy Creator in the dayes of thy youth.* βέλτιστα τῦ ἔαρ. *Lib. 5. c. 13.* Eccle. 12. 1.

18. When the Cocke treadeth the Henne, they doe one kiſſe the other, which is noted to bee peculiar to this kind, which affordeth this inſtruction to ſuch as are Married, that not luſt, but loue ſhould procure their mutuall ſociety and company, and therefore the holy Apoſtle would haue Husbands dwell with their Wives, *as men of knowledge.* χύσιν ἀμήλας. *Lib. 6. c. 2.* 1 Pet. 3. 7.

CHAP. II.

1. *The Argument, Contents, and Parts of this Chapter.*

AS in the former Chapter the law of burnt offerings is ſet foorth, which were of liuing things, Beaſts or Foules, ſo this Chapter treateth of Meate offerings, which were of things without life, And they were either voluntary oblations, to *v.* 14. or neceſſary, ſuch as were required of them, as namely the firſt fruits, *v.* 14. 15. 16.

Concerning the firſt, they are either of fine Flower vnprepared with the rights thereto belonging. *v.* 1. 2. 3. or dreſſed and prepared, where firſt the diuers kinds are ſet downe, as of the Ouen, *v.* 4. Frying-panne *v.* 5. Cauldron. *v.* 7. then certaine generall Lawes are ſet downe, firſt concerning the rites to bee obſerued, then touching the things to bee offered, or not offered, the rites on the behalfe of the offerer are to preſent the oblation to the Prieſt. *v.* 8. on the behalfe of the Prieſt, to burne part vpon the Altar. *v.* 9. the reſidue to bee for the Prieſt *v.* 10. the things not to bee offered are Leauen and Hunny, *v.* 11. ſaving in the firſt fruits. *v.* 12. that which is continually to be offered in all their gifts as Salt. *v.* 13.

The firſt fruits muſt thus be ordered: 1. prepared in drying the eares at the fire, *v.* 14. then preſented with oyle and incenſe, *v.* 15. and ſo offered vp and burnt by the Prieſt, *v.* 16.

2. *The diuers Readings.*

VErſe 6. *Thou ſhalt powre oyle vpon it.* L. D. thou ſhalt powre oyle vpon it, for it is a meate offering, *Cæter.* L. D. *&c.*

D. Alt. *V.* 7. *If the sacrifice be from the gridiron.* L. D. S. *of the cauldron.* I. O. frying pan. V. V. A. M. the word is, *marchesheth*, of *vachash*, which signifieth to boyle or *bubble vp*, to send forth, as it is vsed, *Psal.* 45. 1. *My heart will vtter or send foorth a good matter*, which better agreeth to a cauldron that bubleth vp, then to a frying panne.

D. Alt. *V.* 14. *Thou shalt bruise in the manner of meale.* L. S. D. beaten out of the greene eares. I. V. A. which a fruitfull field brought foorth. V. but *Carmel* heere signifieth rather a greene or full eare.

L. D. Dct. *V.* 16. *It is an offering made by fire to the Lord:* this clause is wanting in the vulgar Latine, which the Originall, and other Interpreters haue.

3. *The Questions discussed.*

1. Quest. *Why it is said* v. 1. *If any soule will offer.*

1. NEither with *Origen* doe we vnderstand, *animalem hominem*, the carnall man, who hath no spirituall thing to offer. 2. Nor yet with *Hesychius*, *Gentilem*, the Gentile, as before, *c.* 1. 2. if a man, *Adam, will offer*, he vnderstandeth the Israelite, for all these statutes are giuen to Israel. 3. Nor yet with *R. Sal.* that the poore offering his gift out of his penury, doeth offer vp in a manner his very life and soule. 4. But here by the soule, the person is vnderstood, *ex meliori parte*, by the better part, as it is vsuall in Scripture, as afterward, *Leu.* 5. 1. *the soule that sinneth*, that is, the person. *Ord. Burgens. Pellic.* 5. Some besides thinke it noteth, *hominem priuatum*, a priuate and meane man, that hath no greater gift to offer. *Vat. Chal.* but this is not like, for any particular person might bring a voluntary meat offering, though hee were anoynted Priest: but the whole congregation brought no voluntary meat offering. 6. Some thinke by the word Soule, the deuotion and affection of the offerer to bee expressed: *Rickelius*, that indeed is required, but not hereby signified. 7. Nor yet is *Caietanes* collection well grounded, who thinketh, that as the former Chapter treateth of the sacrifices of men; so this of women: but the Hebrewes note the contrary, that the man is meant, and not the woman, because of the words following, *his oblation, and hee shall powre.* 8. But *Plato* his opinion is farre wide, who thinketh that therefore a man is called a Soule, because the soule onely is man, and that hee consisteth not of a soule and body; neither that they are ioyned together, as the forme and matter, but *tanquam perfectum perfecto*, as one perfect thing to another perfect thing, and that being ioyned together, they make not *vnum compositum*, one composed thing.

Plato his opinion of the soule examined.

Contrad. 1. This great Philosopher confoundeth the diuers manners of the coniunction of the soule and body together, which is done three wayes, *Vt forma materiæ, vt motor mobili, & finis ei quod est ad finem*, as the forme is ioyned to the matter, the mouer to that is mooued, and the end to that which is for the end: but *Plato* saith, that the soule is onely joyned to the body, *vt nauta navi*, as the Mariner to the ship: but secondly, heerein *Aristotle* contradicteth *Plato*, who holdeth that the soule is not man himselfe, but *pars nobilior*, the most noble part; and so also Christian Religion holdeth agreeable to the Scriptures: for the Lord said to *Adam, Dust thou art, and to dust thou shalt returne*; which could not be said, if the body were not a substantiall part of man: for if the soule were onely man, that cannot bee said to returne to the dust; whereof heere the soule, as is said before, is taken as the principall part, for the whole person, as in other places of Scripture.

Genes. 3. 19.

2. Quest. *Why the Meat offerings are heere treated of.*

Thereof these reasons may be giuen, 1. because it was requisite, that the poore should haue somewhat to offer as well as the rich, they therefore that had not beasts to offer, might bring these meat offerings, of fine flower cakes, and such like. 2. Because these meat offerings, were *quædam consequentia ad alia sacrificia*, the consequents and appurtenances, of other sacrifices as is prescribed. *Numb.* 15. 4. It was requisite that

that these should also be described, that nothing be wanting to the sacrifices. 3. The Altar is called Gods table: therefore as mans table is furnished with meates & drinks, so it was fit there should be all sufficiency in the Lords tables. 4. Because the Priests were mainteyned by the sacrifices and other oblations, it was requisite that their maintenance should be sufficient, and nothing wanting vnto it, therefore as they had their portion of flesh out of the sacrifices, so they had cakes, wine, and oyle out of the meate and drinke offerings. *Tostat.* 4.1. Malac. 1.7.

3. Quest. *What is meant by the fine Flower, Oyle and Incense.*

1. *Isodor* vnderstandeth the Church, *quæ de multis personis, quasi granis, est collecta,* which is compounded of many persons, as sundry graines 2. *Origen, Vitam communem* a common life exercised in the affaires of this life, as in husbandrie, and such like workes. 3. *Hesychius*, by the flower vnderstandeth knowledge, by the oyle and incense, almes-deeds and prayer, but all these are too curious and farre fetcht. 4. But rather by the flower we vnderstand the state of a Christian yeelding himselfe, *macerandum, et subijciendum Domino*, to be macerated and made subiect vnto God; the oyle signifieth the vnction of the spirit; the incense, our acceptance with God in Christ: *Iun. Analys.* 5. And this may fitly also be applyed to Christ, who is the true bread of life, anoynted with the oyle of gladnes aboue his fellowes, whose holy prayers and mediation vnto God for vs, are as incense before God. *Osiander.* Psal. 45.7. Reuel. 8.3.

4. Quest. *Of the Rites of the Meate offerings of fine flower, and why it is called a Memoriall.*

1. The Preist was to take but an handfull of the flower, and oyle, but all the incense; some thinke, to signifie, that our knowledge which the flower betokeneth, and our charity represented by the oyle, is but in parte, but all the incense is burnt, *quia semper orationi insistitur*, because we must alwayes insist in prayer. *Gloss. ordinar.* But the reason hereof is euident; because that which remayned of the meate offering, was the Preists, and therefore he was to offer part of it, not all. 2. For a *memoriall*, both in respect of God; by this meanes the offerer was had in remembrance with God, *reducebat in memoriam offerentem, Vatabl:* and in respect of the offerer, who hereby did testifie his thankfulnesse, and acknowledge, *se totum habere a Deo*, that he had all from God. 3. It was for a sweet sauour vnto the Lord; for this burning of Incense shewed, *se totos Christo dedere*, that they did wholly giue themselues to Christ, in whome they were accepted of God *Iun. Analys.*

5. Quest. *Of the diuerse kinds of preparing the meate offerings in the Ouen, Frying-Pan or Cauldron.*

1. Some by the offering in the Ouen, vnderstand Doctors in Schooles, by the others, Preachers in the Pulpit, and Confessors of the faith. *Gloss. ordinar.*

2. Some apply these three to Christ, and vnderstand in *clibano natiuitatem*, in the furnace his natiuity, in *sartagine Crucem*, in the frying-panne, his Crosse and passion, *in craticula mortem*, in the gridiron his death and buriall, *Hesych.*

3. *Origin* interpreteth it of ones macerating himselfe with mourning and repentance *in amaritudine fletus tanquam sartagine*, in the bitternesse of weeping, as in a frying-panne.

4. Some hereby vnderstand the diuerse kinds of persecutions, *variæ persecutiones, nunc Clibanus, nunc patella, nunc craticula dici possunt*, diuers persecutions may be called the Ouen, the Frying-pan, because of the diuers kinds of death. *Pellican.*

5. But because these three kinds of dressing of flower were then in vse, as yet they are to bake it, fry it, or seeth it, mention is made of them all, that euery one might offer of any of these kindes, *ex tostis, frixis, aut elixatis*, of things baken, fryed, or boyled, *Iun.* as might best fit euery mans occasion.

6. Quest.

6. Quest. *Of the diuers kinds of Meat offerings, the rites and manner, with the signification thereof.*

1. Touching the diuers kinds of Meat offerings, they were either of the whole Congregation, or of particular persons: the Congregations offerings were three, the waued sheafe, *Leuit* 23.10. the two waue loaues, *Leuit.*23.17. the shewbread made euery weeke, *Leuit.* 24 5. which came not vpon the Altar, but was all eaten by the Priests: the particular persons meat offrings, were nine; 1. the poore mans meat offering for sinne, *Leuit.*5.11. 2. the iealousie offering, *Numb.*5.15. 3. the meat offering of the Priests initiation, *Leuit.*8.28. 4. the daily meat offering, *Leuit.* 6 20. 5. the meat offering of fine flower, 6. or baken on a plate, 7. or in a frying-panne, 8. or in an oven; 9. waters, all these came for vowes, or voluntary offerings. *Maimony.*

2. Touching the rites and manner of offering these gifts, 1. they must bee all of wheat flower, except the iealousie offering, *Num.* 5. and the waued sheafe, *Leuit.* 23. which were of barley. 2. No meate offering was lesse then the tenth part of an Ephah, *Leuit.*6.20. which is an Omer, but the voluntary meate offerings prescribed in this Chapter: they might bring as much as they please, as many tenth deales as they would, but in the rest it must bee a tenth deale, neither lesse nor more. 3. All their meat offerings had oyle, sauing the Iealousie offering, *Num.*5.15. and the sinne offering, *Leuit.*5.11. which had neither frankincense nor oyle. 4. The oyle was put vpon all of it, the frankincense but on part, on the one side. 5. The meat offering was to bee mingled with oyle, not put vpon it, which was done in this manner: the oyle was first put into a vessell, and then the flower vpon it, and oyle againe vpon the flower, and so tempered together, and knead with warme water.

3. These meat offerings had a threefold signification: of Christ, who offered vp himselfe, an *oblation and sacrifice of a sweet smelling sauour vnto God*; of Christians sanctified by Christ, who should out of all *Nations bee a meat offering vnto God*; of the prayers and spirituall sacrifices of Christians, as the Lord saith, *In euery place incense shalbe offered vnto my name, and a pure meat offering.*

Ephes.5.2. Iiai.66.20. Malac.1.11.

7. Quest. *To which of the Priests, the remainder of the meat offering belonged.*

Verse 4. *It shall be Aarons or his sonnes.* 1. This is better to be read disiunctiuely, then *Aaron* and his sonnes, because it is meant, not of *Aarons* person, but of his succession, as *Leuiticus* 6. 22 *The Priest that is annoynted in his stead among his sonnes, shall offer it.* 2. The part remayning was due vnto the Priest that offered it, as *Leuit.*6. 26. *The Priest that offereth the sinne offering, shall eate thereof. Iunius.* 3. And a reason is yeelded hereof, *because it was most holy*; and therefore it was not lawfull for any, but holy persons to eate thereof, and in the holy place. 4. But yet a little more fully to explaine this matter. 1. In some sacrifices, as in burnt offerings nothing remained for the Priest at all, the whole was burnt vpon the Altar. 2. In some there was a part peculiar to the Priest that offered, as the skinne, *chap.*7.8. and the right shoulder, *vers.*33. Thirdly, some parts the males onely might eat, *chap.*6.18. Fourthly, of the peace offerings their daughters might eat also, *cha.* 10 14. being either a mayd, or a widdow returned to her fathers house, also their bought or borne seruants, *Leuitic.* 22. 11, 12, 13. Fiftly, but no strangers or lay persons, not of the Priests family, might eate of the holy things, *ibid.* Sixtly, they which were vncleane by any meates, were not to eat of it, *Leuit.*22.5, 6, 7. they which had any blemish of the Priests, might eat of the holy things, but not offer sacrifice, *ch.*21.21.

8. Quest. *Why it was not lawfull to vse leauen, or hony in their meate Offerings.*

V. 11. *Yee shall burne neither leauen nor hony in any Offering.* 1. Some by hony vnderstand, *Gentilem eloquentiam*, gentile eloquence, *qua suauis est voce, non re*, which is pleasant in sound not in deed, *Gloss: ordinar*, 2. But these were forbidden to be vsed, because Idolaters did vse them in their sacrifices, *Lyr.* 3. They have also a spirituall signi-

signification, becauſe *fermentum corruptionem ſignat*, leaven ſheweth corruption of manners, as Saint *Paul* apiyeth it, *Let vs keepe the feaſt, not in the leaven of malicious-neſſe*, heereby alſo is ſignified corruption of doctrine, wee muſt take heed, *a fermento phariſaico*, of the phariſaicall leauen, as our bleſſed Sauiour admoniſheth his Diſciples, it ſignifieth alſo that our oblation muſt proceed, *a puro & candido animo*, from a pure and ſincere minde, *Vatabl.* 4. The hony is alſo forbidden becauſe it had, *fermentandi vim*, a leavening force, *Iun:* it ſignifieth alſo, *Laſciuiam Carnis*, the wantonneſſe of the fleſh, *Lyr. mel delitiarum* the hony of delight, *Pellican. Nihil voluptuoſum Deo placet*, No voluptuous thing pleaſeth God, *Gloſſ. ordinar*, and beſide the hony hath this property, being eaten at the firſt it is pleaſant, but if it bee often and much eaten, it increaſeth choller, therefore it was not fit to be vſed in ſacrifices, which were a type of Chriſt, who the more he is eaten by Faith, *credentibus dulceſcit*, is ſo much the ſweeter to them which beleeve, *Oſiand.* 5. Some thinke that leauen was forbidden to be vſed in the Lords ſacrifices, becauſe the Gentiles vſed them in their idolatrous oblations, but this is no ſufficient reaſon, for ſo they offered bullockes and ſheepe, and in many other things did the like to the people of God, yea heerein ſome of them imitate alſo the people of God, in abſteining from things leauened, as *Plutarch* writeth, that it was not lawfull for the *Dial* Prieſt to touch any leauen. *q. Rom.* 109. 6. Neither was this the cauſe, for that the beſt and moſt delicate things were to bee offered vnto God, as Fine-flower, Cakes, Oyle and ſuch like, and ſo vnleavened bread is more delicate then leavened, for this is not ſo; for leavened bread, is as *Toſtatus reaſoneth, ſaporoſior, & ſtomacho ſalubrior*, more ſavorie, and wholeſome to the ſtomacke then vnleavened, and therefore the vnleavened bread, is called *panis afflictionis*, the bread of affliction, as being a more vnpleaſant bread. 7. This therefore may ſeeme to bee the true reaſon, that the putting leaven in their ſacrifices perpetually, as out of their houſes during ſeaven dayes in the feaſt of the Paſſeover, was therefore commanded, to bring to remembrance their deliuerance out of Egypt, when they did firſt eate vnleauened bread, and ſo did as *Ioſephus* ſaith, 30. dayes after, and therefore it is called, as is before ſaid, the bread of affliction, as being vnpleaſant, and ſharp in it ſelfe, and ſo did fitteſt reſemble, their vnpleaſant, and diſtaſtefull afflictions in Egypt, *Toſtat.* 4. 4. 8. And further as touching the forbidding of the vſe of hony: 1. The reaſon was not as *R. Sal.* thinketh, becauſe all hony and ſweete fruits were forbidden, for in oblations to the Lord, no fruits at all were vſed, ſweet or tarte, but onely meate offerings heere preſcribed, but in their oblations for the maintenance of Prieſts they were offered. *Leuit.* 19. 24. 2. Nor yet is *Oleaſter's* reaſon of any moment, becauſe hony being burnt doth ſend out an evill ſavour, for ſo doth flower and bread alſo, 3. But the true literall reaſon, is as before is ſhewed, becauſe hony hath a kind of leavening nature, neither refuſe we the ſpirituall reaſon referred to manners, that heereby is ſignified the ſweet of carnall pleaſure and delight: *Toſtat.* 4. 5. and ſome of the Hebrewes, who are ſo much addicted to the letter will have by hony, pride to be ſignified, as it is the property of hony, being ſet on the fire to boyle vp in froth, *R. Elias*, 6. and heereof is there a more high and miſticall ſenſe to ſet foorth the perfection of our bleſſed Sauiour, in whom was no leaven of ſin, nor carnall concupiſcence and delight, reſembled to hony.

1 Cor. 5. 8.

Marke 8. 15.

Ως γὰρ τὸ μέλι-ζον τὸ πλέον ϐλ. Theo.

Deut. 16. 3.

The reaſon why hony was forbidden in Sacrifices.

9. Queſt. *Whether leaven were forbidden to be vſed, in all kind of oblations.*

This law is to be vnderſtood onely of voluntary oblations, for in, *Euchariſticall* or peace offerings they might bring leavened cakes. *c.* 7. 13. and in the firſt fruits, *c.* 23. 10. as exception heere alſo is made of the oblation of firſt fruits, *v.* 12. 2. the reaſon whereof was, becauſe the firſt fruits were offered vnto the Lord, but not burnt vpon the Altar, being ordained for the foode of the Prieſts, *Vatabl.* 3. and where leaven was not to bee vſed in the oblation, neither were the Prieſts to eate the parte, which remained with leaven, *c.* 6. 16. becauſe part of the offering was burnt vpon the Altar as is heere preſcribed. *v.* 12.

10. Queſt.

10. Quest. *Why hony is forbidden in sacrifice, being otherwhere in Scripture commended.*

Whereas *Cantic.* 4. 11. it is said, *Thy lips my spouse drop like honey combes, honey and milke are vnder thy tongue,* that place is not contrary to this, 1. Some doe thus reconcile them, because it is there said, *sub lingua*, vnder the tongue, not *in lingua*, in the tongue, because the eloquence of the heathen signified by hony, is *subiecta doctrinæ Ecclesiæ.* Subiect to the Doctrine of the Church. *Gloss. ordinar.* but this interpretation is both curious, and improper also, for whereas it is said, *thy lipps drop hony*, not onely that sweetnesse lay vnder the tongue, but was also in the tongue. 2. Wherefore the better solution is this, that although hony for the reasons before alleadged were vnlawfull in sacrifices, yet holy things might be compared to it, in regard of the naturall property of sweetnesse, in which respect the law of God is likened vnto it, *Psa.* 19 10. like as though a theife bee discommended in the Scripture, yet Christ for his sudden comming is compared to a theife, so Christ for his courage and strength is called the Lion of the tribe of Iuda. And the Devill for his cruelty is tearmed a roaring Lion, The Devill is λέων ὠρυόμενος, Christ is λέων ὁ ῥύομενος.

11. Quest. *Why salt was commanded to bee vsed in all their oblations. verse.* 13.

1 Some vnderstand it of the Apostles doctrine that were the salt of the earth; that we should imitate and follow the Apostles doctrine, *Gloss. ordinar Pellic.*

Colos. 2. 6. 2. Some the salt of grace and discretion, as, *Let your speech be gratious and pondered with salt*, or because salt preserueth from corruption, which must be farre off from Gods sacrifices, *Lyr.*

3. Or it may signifie Christ, who as salt *facit nos sapidos*, maketh vs savorie vnto God, and shall as salt preserue our bodies against the resurrection, *Osiand.*

Marke 9. 49. 4. But our blessed Sauiour is the best interpreter of this ceremonie, every sacrifice shalbe salted with salt, so every Christian must be sanctified by grace, as seasoned with salt. *Iun.*

5. Other the like Morall, and Tropologicall reasons are giuen, that without salt no sacrifice was to bee offered in the old Law: so in the New, *sine conciliatione animorum.* Without reconciling of affections wee must not offer any gift. *Gomesius. lib.* 4.

Math. 5. 25. 6. *Gregory* applyeth it to the procuring of the saluation of others, the soules of men are as the flesh of the sacrifices, as Priests are as the salt, *cibi condimentum*, as the condiment or seasoning of the flesh and meate. *lib.* 17. *in Euangeli.*

7. Some say hereby is figured, *amicitia cum Deo*, friendship with God, as friends doe eat salt together. *Lorin.*

8. But all these reasons are beside the letter, vnto the which it is more agreable, that salt is prescribed, because it preserueth from corruption, and therefore was fittest to be vsed in sacrifices, and was a signe of the perpetuity of Gods couenant, which his people testified by the sacrifices; and therefore it is called a Couenant of Salt, *Oleaster.*

9. Adde hereunto *Tostatus* reason, who saith, that the Lords table, and meate hath here a resemblance to our table, wherein there is meate as the *materia*, and the salt as *condimentum*, as the condiment; so the Lord would haue nothing wanting at his table, as there were both sacrifices of flesh, and meate offerings of fine flower, cakes, and the like; so he would that each haue his condiment, the one salt and the other oyle. *qu.* 6.

10. Concerning the manner of salting the sacrifice, the Hebrwes describe it in this manner. 1. All oblations and sacrifices were salted, beside the wine, the blood and the wood. 2. The salt was of the charge of the congregation, as also the wood, no priuate man brought either of them for his sacrifice. 3. The Priest salted all before he went vp to the Altar and thoroughly turning the peices, and as powdering them with

with salt 4. They salted it in three places, in the salt-chamber, at the foote of the Altar, and on the top, *Maimony.*

11. But to apply this to the immaculate conception of the Virgin *Mary*, whom the Papists hold to haue been conceiued without sinne; or to the Salt in Baptisme, as *Lorinus* doth, following *Gomesius*, is the most erronious collection of all. Indeed the Spirit of God as salt seasoned the holy conception of Christ, but not of the Virgins, for shee confesseth her selfe actually a sinner, in acknowledging Christ to be her Sauiour: and as for Salt in Baptisme, it is not prescribed by Christ, who onely appointed water, whom his Apostles followed: so that I may here turne *Lorinus* owne saying against himselfe, because the Apostles are the salt of the world, *Insulsum est, quod Apostolica doctrinæ sale caret*; that is vnsauory which wanteth the salt of the Apostles doctrine, and such are these their fancies. Of Salt in Baptisme.

12. Quest. *Why it is called the Salt of the Couenant.* v. 13.

1. We must distinguish betweene *melach berith*, ἅλας διαθήκης, the salt of the Couenant, and *berith melach*, διαθήκη ἁλός, the Couenant of salt; the perpetuall couenant which the Lord made with the Priests, is called *A couenant of Salt*, as that also which the Lord made with *Dauid*; because as salt keepeth from corruption, so that Couenant was perpetuall. Numb. 18. 19. 2 Chron. 13. 5.

2. But here by the Salt of the Couenant some doe mystically vnderstand the grace of the New Testament. *Gloss. ordinar. Pellican.* or passiuely the salt, which I couenant with thee alwayes to obserue in the sacrifices, *Vatab. Geneuens.* or rather as if hee had said, *In teipso semper habeto fœdus meum*, alwayes haue in thy selfe my couenants, wherewith thou mayest bee seasoned, as with salt. *Iun.* And so our blessed Sauiour interpreteth, *Haue salt in your selues, and haue peace one with another. Marke* 9. 50. This Salt then signified the grace of God, wherewith they are guided and sanctified, that belong vnto the Couenant of grace.

Quest. 13. *Of the diuers kindes of first Fruites, and Why they were offered. vers.* 14.

1. There were three kinds of first fruits, which were offered thrice in the yeere, at the Pasch or Passeouer, of greene eares, at Pentecost, of the new fruits, and in the Feast of Tabernacles, when they had gathered in all the Fruits, which were for the vse of the Priests, as the tythe were of the Leuites. *Lyr.*

2. *Origen*, by the first Fruits offered in Pentecost, will haue prefigured the gifts of the Holy Ghost, which came downe in the Feast of Pentecost vpon the Apostles in the likenesse of fiery tongues, as heere in the type, the greene eares must be dryed at the fire. *Hesychius*, by the first fruits vnderstandeth those which are newly called, as Saint *Paul*, as soone as he was called, preached: *Primitiuus Deo, qui nouiter credere ceperit*, he is as the first fruits vnto God, who beginneth newly to beleeue. *Osiander* referreth it to Christ, who was *primitiæ ex mortuis*, the first fruits of the dead, who first of all rose to immortalitie. But the proper meaning of this Ceremony, was, to acknowledge God to be the giuer and Authour of all the good things which they enioyed, as the people are taught to doe: *Now I haue brought the first fruits of the land, which thou, O Lord, hast giuen vnto me.* Deut. 26. 10.

Quest. 14. *Of fiue kinde of things which were vsed for meat offerings.*

1. The fiue things were flower and eares of corne, whereof men made bread and cakes; some baken, some fryed, some sod; the second was wine, the other three, oyle, salt, incense, 2. And some of these were vsed for sustentation, *Per modum nutrimenti*, by way of nourishment as bread and wine, some *Per modum condimenti*, by way of condiment, to relish theire meates, as oyle and salt, some *Per modum medicamenti*, by way of medicament, as incense which is aromaticall and medicinall. 3. And as without

without incense the sacrifice was not of a sweet sauour, so neither are our spirituall sacrifices acceptable, *Nisi ex fide, et deuotione*, but out of the faith and deuotion of the offerer; as the *Psalmist* saith, *let my prayer be directed as incense in thy sight*, hereof it is that Psal. 141. 2. in the offring of iealousie incense was not vsed, *Num.* 5. 15: because it proceded not *ex deuotione, sed suspitione*, of deuotion, but suspition conceiued against the wife. *Lyr.*

4. *Places of Doctrine.*

1. Doctrine. *The pure Word of God to bee taught.*

VErse 1. He that will bring a meat offering to the Lord, it must be of fine flowre, by the which is signified, *pura, sana, viuax, & solida doctrina*, pure, wholesome, liuely, and sound doctrine. The Ministers of Gods Word must not preach the fantasies of men, but sound doctrine out of the Word. *Pellic.* And therefore Saint *Paul* admonisheth *Timothy, To attend vpon doctrine, and in so doing thou shalt saue thy selfe* (saith he) *and those that heare thee*: so *Hierome* saith well, *Panibus non siliquis vita sustentanda*, a Christians life is to be sustained with bread, not with huskes. *De fil. prodig. tom.* 4.

Tit. 2. 1.

1 Tim. 4. 16.

2. Doctrine. *They which labour in the Word, are to bee sufficiently maintained.*

Vers. 3. The remnant *of the offering, shall be Aarons and his sonnes.* This sheweth, that they which labour in the ministery of the Word, *De ministerio alantur*, should be maintained by the Ministery, as Saint *Paul* teacheth, *That as they which wayt on the* 1 Cor. 9. 13. 14 *Altar, were partakers of the Altar: so they which preach the Gospell, should liue of the Gospell:* Naturall reason wills, that one should liue of that, wherein he laboureth, *Ambr. in* 1. Cor. 9.

3. Doct. *Our Spirituall Sacrifices, not acceptable vnto God Without Christ.*

Vers. 8. *He shall present it to the Priest.* As then their offerings must first bee presented to the Priest, who was to offer them vnto God: so our sacrifices cannot be accepted of God, *nisi per Sacerdotem Christum Dominum*, but by our Priest Christ the Lord. *Pellican.* In whom the Lord is well pleased, *Math.* 3. To this purpose *Ambrose* applieth that saying of *Isaac* to *Iacob*; *Vox quidem vox Iacob, manus vero manus Esau; quia non operibus manuum, sed fide iustificamur:* the voyce is the voyce of *Iacob*, but the hands the hands of *Esau*; because we are not justified by the works of the hands, but by faith in Christ. *Lib.* 2. *de Iacob.* 2. Faith then in Christ maketh our workes acceptable.

4. Doct. *That humane Philosophy, and curious eloquence, hath place but sparingly in the seruice of God.*

Whereas they were not to offer honey, but in the first fruits, the ordinary *Glosse* vnderstanding hereby *Gentile eloquence*, giueth this note, *Primitias illius sapientiæ offerimus, non totum*, we offer the first fruits of that wisdome, not the whole, &c. as Saint *Paul* sometime refuseth not that which he findeth there agreeable to diuine Science; yet *non multiplicauit testimonia*, hee did not multiply their testimonies, but vseth them sparingly: so the same Apostle to this purpose giueth this caueat; *Beware, lest there* Coloss. 2. 8. *bee any man that spoyle you through Philosophy:* and he professeth of himselfe, *That his preaching was not in the entising speech of mans wisedome, but in the plaine euidence of the* 1. Cor. 2. 4. *Spirit, and of power.* To this purpose also *Hierome*, *Hoc quod vos miramini, olim in Platone contempsimus, qui Christianum esse te dicis, gentilium arma depone, aut si tu de numero hostium es, ostende te liberaxe aduersarium, vt Ethnicorum suscipias vulnera:* that which you wonder at, we in times past contemned in *Plato*; you which say you are a Christian, lay aside the weapons of the Gentiles; or if you also bee of the number of the enemies, shew your selfe freely an aduersary, that you may receiue the wounds of the Ethnickes. *Aduers. Iohan. Hierosolym.*

5. Doct.

5. Doct. *The ſacrifice of the wicked not accepted.*

The Sacrifices without Salt were not gratefull, and therefore it is called, *the Salt of the Couenant of God, v.* 13. Which ſheweth that the oblations of them which were ſtrangers from the faith were an abominaton vnto God, *Iun.* as the wiſeman ſaith, *He that turneth away his eare from hearing the Law, even his prayer ſhall be abominable,* and Prouerb. 28. 9. therefore the Lord had no reſpect to *Cain,* nor his offering, *Geneſ.* 4. 5. being an hypocrite and ſo not offering in Faith *Auguſtine* vpon theſe words, the Swallow hath Pſal. 84. 3. found a neſt, where to lay her young, thus writeth: *Hæretici multa operantur, ſed non in Eccleſia, non in nido pullos ponunt, in fide pone pullos, in nido operare opera tua,* heretikes worke many things, but not in the Church, they lay not their young ones in the neſt; lay thy young ones in Faith, in this neſt doe thy works, *in Pſalme* 84.

5. *Places of Confutation.*

1. Confut: *That remiſſion of Sinnes is obteined by Faith, not by Workes.*

ORigen heere anſwering an obiection, that it ſeemeth to have beene better with thoſe, which were vnder the Law, then with vs, becauſe they obteined remiſſion of ſinnes many wayes, by diuers kinds of ſacrifices, but we by one onely, namely in Baptiſme, thus inferreth; *Audi quanta remiſſiones fiunt in Euangelio,* heare how many remiſſions are in the Goſpell, 1. In Baptiſme. 2. In Martyrdome. 3. By Almes, as *Luc.* 11. 41. *Giue almes of the things yee haue, and all things ſhall bee cleane vnto you.* Math. 18. 35. 4. By forgiuing our brethren. 5. By conuerting of ſinners from going aſtray, they ſhall hide a multitude of ſinnes, *Iames* 5. 20. 6. By Charity which couereth a multitude of ſinnes. 7. By Repentance and confeſſion. *I ſaid I will confeſſe my wickednesse, and thou forgaueſt the puniſhment of my ſinne,* to this purpoſe *Origen. hom.* 2. *in Leuitic.* 1. Peter. 4. 8. Pſal. 32. 5.

Antwere, If *Origens* meaning be, that by the worke it ſelfe, of Almes, of Charitie, of Repentance and the reſt, we actually obtaine remiſſion of ſinnes, which is the opinion of the *R.* Popiſh writers, *Eleemoſyna eſt diſpoſitio ad gratiam iuſtificationis,* Almes is a diſpoſition to the grace of Iuſtification. *Bellarm. Lib.* 3. *de bon. operib. c.* 4. then is he contrary to the Apoſtle, who by that place in the Pſalme, *Bleſſed is the man whoſe* Rom. 4. 7. *ſinnes are couered,* proueth that God imputeth righteouſnes without workes.

2. But his meaning may rather be taken to be this, that by theſe wordes remiſſion of ſinnes is teſtified and declared, not properly obtained or procured. Which may appeare to bee his meaning thus writing vpon theſe words; *Woe vnto you Scribes and Phariſees, for yee make cleane the out ſide of the Cup, quicquid fecerit homo non ex conſcientiâ mundâ prōpter Deum,* whatſoeuer a man doth not out of a conſcience cleane toward God, *&c.* He ſeemeth cleane without, but is full of all euill within, *hom.* 26. *in Mat.* Act. 15. 3. Now it is Faith which purifieth and maketh cleane the heart, wherefore theſe outward workes doe not purifie or cleanſe the heart before God, but are ſignes and euidences of the purifying of the heart which is done by one onely way, namely by Faith in Chriſt, whereby onely we obteine remiſſion of ſinnes, *thy Faith hath ſaued thee,* and Luke. 7. 50. every where in the Goſpell, ſaluation and forgiueneſſe of ſinnes is aſcribed vnto faith, as *Matth.* 9. 22. *Marc.* 5. 34. 10. 52. *Luke* 8. 48. 17. 19. 18. 42. In all theſe places, that ſaying is repeated, *fides tua te ſalvum fecit,* thy faith hath ſaued thee: And though there were in the Law diuers kind of ſacrifices, yet they were all figures of the ſacrifice of Chriſt, *Who is the Lambe of God that taketh away the ſinnes of the World.* Ioh. 1. 29.

And as the Sacrifices then did not purge the conſcience, but onely repreſented the ſacrifice, and the blood of Chriſt whereby our conſcience is purged from dead workes, Hebr. 9. 13. 14. ſo now all externall workes, as of almes, repentance, are but outward demonſtrations, Iames 2. 18. if they be in faith of our inward purifying by faith, & therfore S. *Iames* ſaith, ſhew me thy faith out of thy works. Thy works do not iuſtifie before God, but are teſtimonies onely and euidences of our iuſtification by Faith, before men, and ſeales thereof vnto

our owne conſcience, *Auguſtine* ſpeaking of *Abrahams* obedience in ſacrificing his ſonne, thus writeth; *Magnum opus, ſed ex fide; laudo ſuperedificationem operis, ſed video fidei fundamentum; laudo fructum boni operis, ſed in fide agnoſco radicem:* it was a great worke, but of Faith; I praiſe the building vp of the worke, but I ſee the foun-
Pſalme 31. dation of Faith; I praiſe the fruit of the worke, but I acknowledge the roote in Faith.

2. Confut. *That none but Chriſt was, in the fleſh, exempted from all ſinne.*

Whereas it is required, that the meate offering ſhould be without leaven, *v.* 11. This was a liuely type and figure of Chriſt, *In quo nullum fuit peccati fermentum*, in whom there was no leaven of ſinne, all other that ever liued in the fleſh were ſinners, no not the virgine *Mary* excepted, whom the Papiſts free from actuall ſinne, and ſome of them from originall alſo, but her ſelfe confeſſeth otherwiſe, that Chriſt was
Luke 1. 47. her Sauiour, *My ſpirit reioyceth in God my Sauiour*, and how is Chriſt a Sauiour? The Angell ſheweth; *He ſhall ſave his people from their ſinnes*, *Matt.* 1. 21. *Origen* heere ſaith vvell, *Vix eſt qui ita curetur, vt nullum ſuſcepti vulneris reſidere videatur, indicium; ſic anima quæ peccati vulnus accepit, etiamſi curetur, tamen habet peccati cicatricem*, There is hardly any, who is ſo cured that no ſigne may ſeeme to remaine of the wound receiued, ſo the ſoule which hath receiued the wound of ſinne, though it bee healed, yet re-
taineth a ſcar of Sinne, *Hom.* 8. *Levit.*

3. Confut. *Againſt Traditions.*

Whereas *v.* 13. it is preſcribed, that the ſalt of the Couenant of God ſhould not be vvanting in their ſacrifice: heereby vvee are put in minde, *Teſtamenti Euangelici, & ſalis Apoſtolici*, of the teſtament of the Goſpell, and Apoſtolicall ſalt, that is, Doctrine,
Epheſ. 2. 20. *Pellican. Wee muſt be built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone*, What doctrine ſoeuer is built vpon any other foundation, cannot ſtand, but ſhall come tumbling downe: *Tertullian*, to this purpoſe vvriteth excellently: *Nobis curioſitate opus non eſt poſt Chriſtum Ieſum, nec inquiſitione poſt Euangelium, cum credimus, nihil deſideramus vltra credere, hoc enim primùm credimus, non eſſe quod vltra credere debeamus*, Wee neede not be curious after we haue Chriſt Ieſus, nor to enquire, after we haue the Goſpell, vvhen vve beleeue vve deſire to beleeue nothing more, for this vve firſt beleeue, that there is nothing, which, beyond that, vve ought to beleeue, *Terull: de præſcriptione.*

6. *Places of Morall vſe.*

1. Morall, *That God accepteth of the Prayers of the Poore, as of the Rich.*

VErſe 1. *His offering ſhall be fine Flower*, God by this law prouideth for the poorer ſort, that they vvhich had neither Oxe, nor Sheepe, nor any other liuing thing to offer, might haue ſomewhat to bring, ſo the Lord tempereth his law to the ability of euery one, *Theod. qu.* 9. *in Leuit.* So the Apoſtle ſaith, if firſt there bee a vvilling
2 Cor. 8. 12. minde, it is accepted according to that a man hath, and not according to that hee hath not, and *Auſtine* to the ſame purpoſe; *Illi, qui non habuerit, vnde tribuat, ſufficit voluntas bona*, To him, that hath not, vvhereof to giue, a good vvill is ſufficient, *Serm.* 62. and in the ſame place, hee further thus applyeth that place, *Matth.* 10. Where the Lord promiſeth a reward for a cup of cold vvater: *Ne ſe poſſit quiſpiam pauper de lignorum penuria excuſare, aut dicat, ſe vaſculum, vbi aquam calefaceret, non habere.* Leſt any poore man might excuſe himſelfe, that he vvanted vvood, or had no veſſell to vvarme the

the water in, *ibid.* then, as in almes for men, so in our spirituall gifts to God; as there a mans charity, so heere his deuotion is accepted, not according to the greatnesse of the gift, but the largenesse of the heart.

2. Morall, *Of thankesgiuing vnto God for his benefits.*

Verse, 2. *Hee shall take thence an handfull, and burne it for a memoriall,* Which sheweth that wee should neuer vse any of Gods blessings, *sine grata memoria Dei,* without a gratefull remembrance of God, *Pellic.* So the holy Apostle, *Whether yee eate or drinke, or whatsoeuer yee doe, doe all to the glory of God,* *Tertullian* to this purpose writeth notably; *Non prius discumbitur, quam oratio ad Deum prægustetur; editur, quantum esurientes capiunt, bibitur, quantum pudicis est vtile, ita saturantur, vt qui meminerint etiam per noctem sibi adorandum Deum esse,* They doe not sit downe before, then an assay is taken by prayer vnto God; they eate so much as may satisfie hunger, they drinke so much as is sufficient for temperate Men, they are filled as they which doe remember, that God is to be adored in the night, *Apologet,* thus he writeth of the godly and sober behauiour of Christians in his time.

1 Cor. 10. 35.

Δεῖον ἔν ἡμῖν καὶ ἀρχομένης πρωΐ καὶ λήγοντας εὐχαριστεῖν τῷ Θεῷ. *Chry. Flor. hom. 2.*

3. Morall, *The Kingdome and glory of God first of all to bee sought.*

Verse, 4. First an handfull must bee offered vnto God, the remainder was for the offerer, which sheweth that God must first be serued, and his kingdome sought, as our blessed Sauiour commandeth, and willeth: Men must not be first their owne carvers, and keepe the fattest of the offerings vnto themselues, as *Eli* his sonnes did, like vnto whom are the vniust deteyners of impropriate tithes, who as they with the three toothed flesh-hooke, thrust into the Chaldron, tooke all that came vp, so these by humane deuices snatch from Gods Altar, that which belongeth vnto it, and turne it to their private vse, which the Prophet calleth, *a spoiling of God* in taking away tithes and offerings, *Origen* saith: *Non mihi videtur huiusmodi anima habere memoriam Dei, nec credere quia Deus dedit fructus quos cepit, quos ita recondit, quasi alienos a Deo,* that person seemeth not to haue a remembrance of God, nor to beleeue that God giueth the fruits that he receiueth, which hee hideth, as though they belonged not to God. *Hom. 11. Leuiticus.*

1 Sam. 2. 14.

Malach. 3. 9.

4. Morall, *Persecution followeth the profession of the Truth.*

As the Priest is prescribed, *v.* 6. to divide the offering, so heereby is shewed, that *Molestia persecutionis sequitur sanam Doctrinam,* That trouble and persecution followeth sound doctrine, *Pellican,* as the Apostle saith, *All that will liue godly in Christ, must suffer persecution; non est hic piorum vita, sed magis pugna,* This is not a life of the godly, but rather a fight and warfare, *Chrysost. lib. 2. de prouident.* Hee that will offer himselfe a sacrifice to God, must be diuided, and he that will bee the Lords wheat must bee winnowed and sifted, as our blessed Sauiour saith to *Peter.*

2 Tim. 3. 12.

Luc. 22. 31.

CHAP. III.

1. *The Argument, Contents, and Parts.*

THis Chapter treateth of Eucharisticke or pacifique sacrifices, of peace offerings, which were, first, of Beeues, to *vers.* 7. Secondly, or of sheepe, *v.* 7. to *v.* 12. Thirdly, of goats, thence to the end of the Chapter. In euery of these the same rites are prescribed; as first, what the offerer shall doe: first, hee must bring his offering, a male or female without blemish, *ver.* 1. then he must put his hand vpon it, *v.* 2. then the Priests dutie is set downe: first, he must kill it: secondly, sprinkle the blood about the Altar, *vers.* 2. thirdly, it is shewed what parts he shall take to offer, the fat and the kidneyes, *ver.* 4. fourthly, how hee should order them vpon the Altar, *v.* 5. the like things are appoynted to be done in other the two kinds of peace offerings.

2. *The diuers Readings.*

FIrst generally, as is before shewed, the *Doway* Translators are much to be blamed for their obscure termes, as *host, victime, immolate*, and such like, which are no English, but Latine words, wherein they doe not shew themselues Interpreters, who should vse perspicuous, plaine, common, and vsuall words, but deuisers of new, strange and vncouth tearmes, to hinder the Readers vnderstanding, *v.* 2. *the sonnes of Aaron the Priests. Cæter.* and so it is in the originall put in the plurall.

L. D. Alt.

V. 4. *He shall take away.* This clause is wanting in the vulgar Latine.

L. D. Det.

V. 8. They shall powre the blood. L. D. sprinkle. *Cæter.*

L. D. Det.

V. 9. *The fat and the whole rumpe.* L. D. *Hee shall take away the fat thereof, and the whole rumpe hard by the backe bone. Cæter.*

L. D. Alter.

V. 11. To the food of the fire. L. D. it is the meate of the offering made by fire. *Cæter.* and so also *vers.* 16.

3. *The Doubts and Questions discussed.*

1. Quest. *Of the Peace offerings, and why they were so called.*

FIrst, some would haue them so called, in respect of God, because when God bestoweth a benefit, for the which these peace offerings were made, *videtur ei pacificatus*, he seemeth to be appeased, or pacified toward him. 2. Or it may haue relation to the offerer, who hauing receiued a benefit desired, *pacificatur in animo*, is pacified in his mind, *Lyr.* 3. Some giue this reason, because *faciebat pacem, reddendo vnicuique quod suum*, it seemed to make peace, in giuing to euery one his due, because part was offered to the Lord, and the Priest had part, and the offerer also. *Rab. Sal.* 4. Some will haue them so named from the obiect; namely, that which they prayed, and sacrificed for, as peace and prosperitie, *Geneuens.* And in this sense the *Septuagint* call it θυσίαν σωτηρίου, *hostiam salutarem*, the sacrifice of health or safety. 5. But it is rather so called of giuing thanks; for the word *shelamim*, as well signifieth *retributiones*, retributions, as peace, *Iun. Osiand.* They were then *Eucharisticke*, or sacrifices of thankes-giuing, whereby the godly testified their thankfulnesse to God for the benefits receiued.

2. Quest.

2. Quest. *Of the difference betweene the peace offerings, and other sacrifices.*

1. Generally they were thus distinguished from other sacrifices, which are afterward prescribed, *c.* 4.5. because these were voluntary, offered of their owne accord, the other necessary, and commaunded, and the peace offerings were neuer offered alone, but alwayes ioyned with other sacrifices; shewing that the godly, *à gratiarum actione principium ducerent*, should beginne alwayes with giuing of thankes, *Iun. Analys.* 2. Herein it also differeth from the Holocaust, which might be of birds; but so was not the peace offerings, because they were to be deuided; so could not the Holocaust of birds, as is shewed before, *c.* 1. 17. and was before practised by *Abraham*, *Lyr.* 3. The Holocaust which were of beasts, were onely of the males, but the peace offerings, might be either of males or females, the reason is, because this kind of sacrifice, was not so perfect, as the other of Holocausts, or burnt offerings *Lyr.* 4. That which *Hesychius* obserueth, that by the burnt offerings are signified, *summæ virtutes*, the cheife vertues, and by the peace offerings, *minores* the smaller, and therefore these might be of the females, not the other, seemeth to be somewhat curious. Genes. 15.10.

3. Quest. *Why the peace offerings were restrayned to these three kinds, of Beeues, sheepe, Goats.*

1. All these were a figure of Christ, who indeed was that *hostia pacifica*, that peace offering, whereby God is reconciled to vs; the oxe resembled his fortitude, the sheepe his innocencie, the goat, because he tooke our flesh, *similem carni peccatrici*, like vnto sinfull flesh, as the Apostle saith; God sending his sonne in the similitude of sinfull flesh, *Gloss. ordinar.* 2. Some apply them to the diuerse qualities, of the offerers, as the oxe signifieth *operatores legis*, the workers and keepers of the law; the sheepe, *simplices* the simple, the goates, *pœnitentes* the penitent, *Hesych.* 3. But the true reason why these beasts are prescribed, only for peace offerings, not Turtle doues or Pigeons, as in the burnt offerings is, because they could not rightly declare their gratitude to God, *donando quæ nullius sunt pretij*, in giuing things of no value, *Osiand.* 4. Adde hereunto, that the manner was not to diuide the Foules which were offered, as is before prescribed, *c.* 1.17. and so was it long before practised by *Abraham*, who diuided the beasts, but not the birds, *Lyran.* 5. Also this might bee the reason; because euery peace offering was diuided into three parts; one was to be offered on the Altar, an other for the Priest, and a third part for the owner that brought it: now the birds were so small, that they could not be diuided into so many parts. *Tostat.* 4.1. Rom. 8.3.

4. Quest. *What blemishes were to be auoyded in their Eucharistiques,* v. 1. *and what other impediments.*

The impediments which made the beasts vnfit for sacrifice, were either generall in respect of the kinde, or particular, in regard of the thing offered. 1. For the kinde, some were both vnlawfull for meate and sacrifice; as such as did not both diuide the hoofe, and chew the cud, prescribed, *Leuit.* 11. 3. Some were vnlawfull for sacrifice, but not for meat. For whereas tenne seuerall kindes were allowed to eate of, rehearsed *Deuter.* 14.4. yet onely three of them were set apart for sacrifice, the Oxe, Sheepe, Goate, 2. The particular impediments were either intrinsecall in the things themselues, or extrinsecall without; the inward defects were such as made them altogether vnfit for any kind of sacrifice, as if they were blinde, broken, scabbed, and such like, which are set downe, *Leuit.* 22.23. such as onely made them vnlawfull for some kind, as for a vow, but not a free and voluntary offering; as if it had any superfluous parts, or some wanting, or the tayle, or the eare: but here *Tostatus*, as *Lorinus* taketh him, is somewhat deceiued, who thinketh, that such beasts hauing such defects in the wants of some parts, might serue for any offerings, sauing vowes; whereas the sheepe for a peace offering, was necessarily to haue the tayle and rumpe, as is prescribed, *v.* 9. in the other kindes, which were for peace offerings, such defects were tolerated, vnlesse onely in sheepe.

3. The externall impediments were such, as came by touching of any vncleane thing, whereof Lawes are giuen afterward. *cap.* 11. Now in generall this was a certaine rule, that whatsoeuer was fit for sacrifice, they might also eat of, but not on the contrary; whatsoeuer was counted cleane for meat, was not also allowed for sacrifice, as of the tenne seuerall kinds of cleane beasts before spoken of, onely three were for sacrifice.

5. Quest. *What fat was set apart for sacrifice.*

1. The Preists were not onely to take the fat, but *partes abundantes adipe*, the parts which abounded with fatte, as the kidnies, with the fat vpon them, and the liuer with the kall, *Iun.* 2. The fat was not euery interlarding of the flesh, but that properly, which was in the extremities of the muscles, which *frigore concretus, durus & fragilis*, being congeled with could, was hard and crumbling, *Iun.* 3 This fat was of two sorts, either that which was in the inward parts, which is the tallow, or that which couered the inwards, which is the leafe and suet, in the swine it is called *Lard*, *Lyr.* 4. The Hebrew word for fat is חלב *chaleb*, of *cheleb*, milke, because it groweth out of the fatnesse of the milkie nourishment.

6. Quest. *Why the fat, as of the belly, kidnies, and liuer, was set apart for sacrifice.*

1. Generally hereby is signified, that all our carnall desires, *igne spiritus sancti mortificandæ*, are to be mortified by the fire of the spirit; *Osiand.* 2. More particularly by the fat which couereth the inward parts, where the heart is, the seat of anger is insinuated, that we should temper our wrath; and by the kidnies and reines, *in quibus vis libidinis*, wherein is the strength of lust, carnall concupiscence; and by the liuer the fountaine of heate, *appetitus gulæ*, the glutonous desire, may be vnderstood, all which must be sacrificed vnto God, *Gloss. ordin.* Hereunto the signification of the Hebrew word heere vsed, agreeth; for *chelaioth* the kidnies is deriued of כלה *Calah*, desire. 3. And further, because the fat is of it owne nature, ἀναίσθητον, without sense, and so signifieth σκληροκαρδίαν, the hardnesse of the heart, which is the cause of vnbeliefe: hereby they were admonished to remoue and take away all hardnesse of heart, *Iun.*

7. Quest. *Whether it were required generally in all sacrifices, that blood should be sprinkled on the Altar.*

1. As there was difference in the end, vse, and manner of sacrifices, for some were onely for the honour of God, as the burnt offerings, some for the benefit of the offerer, either for obteyning of some benefit, or giuing thankes for some benefit receiued, as the peace offerings, or for expiation of sinne, so there was difference in the sprinkling, and offering of the blood, yet because in all sacrifices, there was some relation vnto the expiation of some sinne, there was an oblation of blood in all sacrifices, and so the Apostle sayeth, that in the *law without effusion of blood, there was no remission*, whereof this reason is giuen, because the life is in the blood, and therefore the Lord gaue the blood for the expiation of their soules, *c.* 17. 11. that whereas they themselues had deserued to die for their sinnes; for as *Tostatus* ingeniously confesseth, *Peccatum quodlibet faciebat nos dignos morte*; euery sinne made vs worthy of death; by the mercy of God the death which was due vnto them, was transferred vpon the beast, but specially heereby was prefigured, the shedding of Christs blood, by the which we haue indeed remission of our sinnes. Hebr. 9.

2. Now although in *all* sacrifices, there was a shedding and sprinkling of blood, yet more specially in some offerings, the speciall intent whereof was to make attonement for their sinnes; there was prescribed a more exact disposing of the blood, some of it was laid vpon the hornes of the burnt-offering altar, and in some of them the blood was caried into the holy place.

3. But still, as *Tostatus* obserueth, we must vnderstand, that the blood was not powred vpon the Altar within, where the sacrifice was burnt, but sprinkled on the walles of the Altar round about. *q.* 3.

8. Quest.

8. Queſt. *Of the manner and order of the Peace offerings.*

1. The Prieſt killed the beaſt, ſprinkled the blood, flayed it, and tooke out the inwards. 2. Then hee cut the fleſh in pieces, and ſeparated the breaſt, and right ſhoulders with the inwards, and put them into the owners hands. 3. Then the Prieſt put his hands vnder the owners, and waued all before the Lord, if many ioyned in one oblation, one waued for all, the woman waued not, but the Prieſt, vnleſſe in the offering of Iealouſie, *Numb.* 5. and of a Nazarite, *Num.* 6. 4. After he ſalted the inwards, and layd them on the Altar, and the Prieſt had the breaſt and right ſhoulder, the owner the reſt: but the Prieſt was not to haue his part, vntill the Lord were firſt ſerued, and the inwards burnt. *Maimony. Treat. of Sacrifices.*

9. Queſt. *What became of the remainder of the peace offerings, which was not burnt on the Altar.*

Though it be not here expreſſed, yet it may be gathered out of other places, that the Preiſts had part, and the offerer that brought it had his portion alſo, ſo then ſome ſacrifices there were, of the which nothing remained, as the burnt offerings 2. In ſome other, the part which remained, was to be eaten onely among the males of the children of *Auron*; and they were the ſinne offerings. *c.* 6. 18. 3. But the heaue offerings and ſhake offerings, as the ſhoulder and breaſt, were lawfull to be eaten not onely by the males and ſonnes of the Prieſts, but by their daughters alſo. *Numb.* 18. 17. 4 But in the peace offerings there was greater libertie, for of them they which brought the offering might eat, as the Harlot entiſing the young man ſaieth, *I haue peace offerings, this day haue I paied my vowes.* Prou. 7. 14.

10. Queſt. *Why in the peace offerings of Sheepe, the Prieſt was to offer the rumpe.*

1 Some by the rumpe and tayle, which is the end of the bodie, vnderſtand the end and perfection of the worke: then the rumpe or tayle is offered, *cum opus bonum ad finem perducitur*, when a good worke is brought to perfection *Gloſſ. interlin. Oſiand.*

2. Some following the *Septuagint*, (which read ὄσφυν ἄμωμον the immaculate loines) doe giue this ſenſe, *Lumbus virtutem ſignificat*, the loynes ſignifie ſtrength, they ſhould then with their whole ſtrength follow good actions, *gloſſ. orainar.* But if this were the meaning, in other ſacrifices, as well as of ſheepe, the rumpe ſhould haue been offered. 3. Wherfore the true reaſon is, becauſe the rumpe of thoſe countrie ſheepe was large and fat, as *Ariſtotle* writeth, that in Syria the ſheepe haue tailes of a cubit in breadth, and the fat parts were taken for ſacrifice; therefore there was a ſpeciall reſeruation of the rumpe, in the peace offerings of ſheepe *Iun.*

ἔχει τὸ πλάτος πῆχυν *Ariſt de animal. lib. 8. c. 28.*

11. Queſt. Why it is added, *It is the food or meat of the offering made by fire. v.* 11.

1. Neither need we here run vnto a ſpirituall ſenſe, as that by this fire conſuming the ſacrifice is ſignified the ſpirit, *mortem abſumens in victoria*, conſuming death in victorie, as *Gloſſ. ordinar.* 2. Neither with the vulgar Latine to read *in pabulum ignis*, to be a food of the fire, that is, *Vt ignis in altari huiuſmodi ſacrificijs alatur*, that the fire on the Altar ſhould bee nouriſhed vvith theſe ſacrifices, vvhich maintained the fire. 3. But the meaning onely is, that it is *Cibarium ſacrificium*, a meat offering, vvhich is offered by fire to the Lord. *Vatab.*

12. Queſt. *Why all the fat was the Lords, v.* 16. *and not lawfull to bee eaten, nor the blood.*

1. By the fat, ſome vnderſtand the deſire, *Omne deſiderium noſtrum, Deo offeratur*, let all our deſire bee offered vnto God, not part vnto the Lord, and part to the vvorld, as the Apoſtle ſaith, 2. *Tim.* 2. 4. *No man that warreth entangleth himſelfe with the affaires of*

of this life, and by the blood wherein is the life is meant the vnderstanding and reason, *quæ tota Deo consecranda*, which is wholly to bee consecrated vnto God; *Gloss. interlin.* 12. or it may signifie, that the people of God must bee, *ab omni crudelitate, & libidine carnis immunis*, free from all cruelty, and lust of the flesh, *Pellican, Vatabl*, 3. And yet more specially by these two are signified, *Vitium sensus*, the vice of the sense in the fat, *Vitium motus*, the vice of mooving in the blood, which to the sense and motion, are the two principall operations of the life, *Iun. analy.* 4. But there may be rendred beside these Spirituall applications, two historicall reasons, why they were not to eate of the fat, one *pro vitatione idolatriæ*, for the avoyding of idolatry, for the heathen idolaters did eate of the fat of their sacrifices, and besides heereby they did protest: Deut. 32.38. *Se habere victum & sustentationem à Deo*: That they had their life and sustentation from God, whereof the one is signified by the blood, wherein consisteth the life, and the other by the fat which commeth of the abundance of nourishment. *Lyr.*

13. Quest: *Whether they were forbidden to eate the fat generally, as the blood of what Beasts soeuer.*

1. Some thinke that the fat of all beasts whatsoeuer, whether fit for Sacrifice or not, was equally and indifferently forbidden, as well as the blood, because they were ioyned both together, *v.* 17. *Ye shall eat neither Fat nor blood*, 2. But the other opinion is rather to be receiued, that they onely were forbidden to eate the fat of beasts apt for sacrifice, which were Beeves, Sheepe, and Goates, *Leuit.* 7. 23. And though this prohibition seemeth in this place, to bee indifferently set foorth, as well of fat, as of blood; yet it must bee expounded by other places, as *Leuitic.* 17. 13. As any beast or foule taken in hunting might be eaten, onely the blood powred out, and so they are permitted to kill in their gates such beasts as were fit for sacrifice, they might eate of them, as of the Roe-bucke and Hart, onely they vvere not to eate the blood: but if any man shall oppose, that then they might eate the fat also, of such beasts as they might sacrifice, as they might of the Hart and the Roe-bucke, the answer is that the restraint of eating the fat of these beasts is otherwhere set downe, which they were to comprehend in that premission, but as for blood, it was generally without any exception, forbidden to be eaten, the practise whereof see, 1. *Samuel* 14. 33. *Lyr.* Deut. 12.15.16

14. Quest. *What blood was forbidden to be eaten and wherefore.*

1. The Hebrewes generall opinion is, that the blood onely of beasts and foules is vnlawfull to bee eaten, but not of fishes or locusts, because these two onely are excepted by name, beasts and foules, *c.* 7. 26. *Maimony. Treatise of forbidden meates. c.* 6 *s.* 1.

2. But the contrary opinion is more probable, that it was vnlawfull to eate any blood, of any creature whatsoeuer, 1. Because as *Tostat.* obserueth, there are two reasons given of this prohibition, and peculiar to the sacrifices, I have giuen you the blood *to make atonement for your soules*, the other generall *because the life is in the blood.* Which is generall for the abstaining from eating of all blood whatsoeuer, which was to this end, *Vt incitaret eos ad quandam pietatem*, to stirre them vp to a kind of piety, and humanity; for to eate flesh with the blood, wherein is the life, were all one, as if one did eate and devoure a thing being aliue. Leuit. 17.10.

3. The words are generall without any limitation, *Flesh with the blood thereof shall ye not eate*, *Genesis* 9. 4. and yet more evidently, yee shall eate the blood of no flesh. *Leviticus* 17. 14. 4. If onely the blood of foules and beasts was not to bee eaten, then the Apostles in commanding to abstaine from strangled and blood without limitation, should have seemed to lay a greater burthen vpon the brethren, then was imposed by the Law, if it restrained the blood onely of certaine kinds, and therefore it is most probable, that it was provided for by the Law, *Ne vllus plane vllius animalis sanguis comedatur*, That no blood at all of any kind of liuing thing should be eaten, *Lorin.*

3. The reasons of this prohibition, not to eate blood, but to powre it out vnto the Lord, were these, 1. To shew a difference heerein betweene the people of God, and the Gentiles, that vsed to drinke of the blood of their Sacrifices.

2. That

2. That they might abſtaine from all ſhew of cruelty.

3. That it might be a repreſentation of the moſt precious blood of Chriſt, for reverence whereof, this due reſpect ſhould bee had vnto the blood of beaſts, the liuely type and figure thereof.

15. Queſt. *Whether all fat in generall as well of Sacrifices, or other were vnlawfull to be eaten.*

Touching the fat of vncleane things, vnlawfull to be eaten, either ſuch as were vncleane in their kind, or by any accident, though cleane in themſelues, became vncleane, as if it dyed alone, or were torne of a wild beaſt, it was not to be eaten at all, but they might put it to other vſes. *Leuit.* 7. 25.

The Queſtion then remaineth, concerning the fat of ſuch beaſts as were lawfull to be eaten, where there are three opinions.

1. The Iewes abſteyned from all fat in generall, according to the ſtrict letter here, *v.* 17. *Yee ſhall eate neither fat nor blood*, and ſo they did neither eate the fat of beaſts, allowed for ſacrifice, nor of the other which might bee eaten and not ſacrificed, but concerning this opinion *Auguſtine* ſaith: *Non quid Iudæi opinati ſunt, ſed quid ſcriptura voluerit, requirendum*, Wee muſt not ſeeke what the Iewes hold, but what the Scripture willeth, and beſide this inconvenience will follow, that the fat of cleane beaſts killed in their houſes being holy vnto God, if they might not eate it, neither had they right to ſell it to Gentiles, then they muſt caſt it away to doggs, or ſwine, and ſo ſuffer it to be loſt, which were abſurd.

2. Some thinke they might eate the fat of cleane beaſts, which were not for ſacrifice, but the fat of cleane beaſts which were allowed for ſacrifice, whether they did actually ſacrifice them or not, was not to be eaten, ſo *Toſtatus q.* 8. And the beſt reaſon is, becauſe it is ſaid, they ſhould not eate the *fat through their habitations*, that is, in their private houſes, as *Iun.* ſeemeth to vnderſtand it, but *Radulphus*, expoundeth it to be, *ciuitates, oppida*, the Cities and Townes, *& omnes habitatores*, all the inhabitants of Iſrael; or this is added, becauſe in their peace offerings, they did eate part in their houſes, but the fat of them, they were no wayes to eate.

3. Therefore I preferre rather *Auguſtines* opinion: *Videtur tantum prohibere adipem eorum ex quib. offertur Domino:* The Law ſeemeth onely to forbid the fat of thoſe Sacrifices which were actually offered, as hee inferreth out of the words of the text, *Whoſoeuer eateth the fat of a beaſt, of the which hee ſhall offer an offering, ſhalbe cut off, &c. cap.* 7. 25.

16. Queſt. *In what ſenſe this is called a perpetuall Law, ſeeing it was not to continue alwayes.*

1. This muſt be vnderſtood with relation vnto the time, and continuance of the Ceremonies, this ſhould continue, *quam diu duraret lex ceremoniarum*, as long as the law of Ceremonies ſhould laſt, which was to giue place to the law of the Goſpell, and was to change together with the Prieſthood. Hebr. 7.

2. A law is perpetuall, if it continue ſo long as that act which it directeth, that ceaſing, the law alſo ceaſeth, which ſhould have continued ſtill, if that act had not ceaſed, the act of ſacrificing being diſcontinued, the perpetuity of the Law alſo was abrogated. *Toſt.* 4. 7.

3. The perpetuity is to bee referred to the thing repreſented, the eternall ſacrifice of Chriſt in the Goſpell.

4. *Places of Doctrine.*

1. Doctrine. *Our best workes not acceptable to God, but through Christ.*

THe Priests, to make the peace offering acceptable and *odoris grati*, of a sweet sauour, must sprinkle the blood round about the Altar, which sheweth that our workes are not pleasing to God, but *virtute sanguinis Christi*, by the force of Christs blood, *Osiand.* and as the Priest sprinkled the blood, so *filius Christus nos comparat*, onely Christ doth fit and prepare vs, to be acceptable to God, *Iun. Analys.* So Saint
Phil. 3.9. *Paul* saith, *That I may bee found in him, not hauing mine owne righteousnesse, which is by the law, but that which is through the faith of Christ.* He disclaimeth his owne workes, howsoeuer agreeable to the Law, trusting onely to haue them accepted, through faith in Christ. *Gregory* saith, *Vbi Christus non est fundamentum, nullum est boni operis superaedificium:* vvhere Christ is not the foundation, there is no building of any good worke. *Lib.7. Epist.47. Indict.*

2. Doct. *Mariage to be desired for procreation, not to satisfie lust.*

In that the kidneyes are offered vnto God, *v.*4. which are the Instruments of carnall desire, *Hesychius* noteth, that we must *offerre Deo nuptiarum desiderium*; offer vnto God the desire of marriage, which must be, not to satisfie lust, but for procreation: so
1 Thess.4.4. the Apostle exhorteth, *That euery one should know how to possesse his vessell in holinesse and honour, not in the lust of concupiscence. Augustine* hereunto agreeth; *Concubitus coniugalis, generandi causa, non habet culpam concupiscentiae satianae propter fidem coniugalem veniale, habet culpam adulterium, lethalem habet culpam:* Matrimoniall copulation for generation sake hath no fault at all; for to satisfie the lust, a veniall fault onely, because of the Matrimoniall faith; but adultery hath a deadly fault. *Lib. de Nupt. & Concupis. c.6.*

3 Doct. *Tythes and other things consecrated to holy vses, not to bee alienated.*

*Vers.*16. It is said, *All the fat is the Lords*; and therefore through all their habitations, they were not to eat any fat, *v.*17. which sheweth, that those things which are consecrated to the maintenance of the Ministerie of the Word, *non esse in profanos vsus conuertenda*, are not to be turned into other prophane vses, *Osiander.* Therefore it is not lawfull for any man, to take to his priuate vse, Tythes, the Inheritance of the Church, whether by fraud, purloyned, or by any vniust title vsurped: That which by diuine Law is giuen vnto the Ministers of the Church, by humane Law cannot be diuerted to other vses. The very Pharises herein shall rise vp in judgement against many Christians, who payd their tythes, of their smallest things, as of Anise, and Cummin, much more of their greater profits: now our righteousnesse should exceed the
Math.23.23. righteousnesse of the Scribes and Pharisees, or otherwise *ye shall not enter* (saith our
Math. 5.20. blessed Sauiour) *into the kingdome of heauen*; and therefore that Canon which saith, that such vsurpers of Tythes doe, *sacrilegij crimen committere, & aeterne damnationis periculum incurrere*, doe commit the sinne of sacriledge, and incurre the danger of eternall damnation. 2.17.q.7.c.1. seemeth to haue ground out of the Scripture. Hereupon *Origen* thus writeth well, *Illi de fructu terrae suae gustare non audent, priusquam primitias offerrent Sacerdoti, ego horum nihil faciens fructibus terrae ita abutor, vt Sacerdos nesciat, Leuites ignoret, diuinum Altare non sentiat:* They (that is the Pharises) dare not eate of the fruits of their ground, till they haue offered the first fruits to the Priest, but I doing none of these things, doe so abuse the fruites of the earth, that the Priest knoweth it not, the Leuite is ignorant of it, the diuine Altar feeleth it not. *Homil.11. in Leuiticum.*

5. *Places of Confutation.*

1. Confut. *That our sinnes were imputed to Christ, and his righteousnesse imputed to vs.*

IN that *vers.* 2. hee which brought his oblation, was to put his hand vpon the head of his offering, this sheweth, that *peccata sua Christo per fidem imponeret*, that hee did by faith put his sinnes vpon Christ, who was by that sacrifice prefigured. *Osiander.* And this is agreeable to the Scriptures, *The Lord hath layd vpon him the iniquitie of vs all:* and the holy Apostle hereunto consenteth, *He hath made him sinne for vs, that knew no sinne, that we should be made the righteousnesse of God in him:* which ouerthroweth that assertion of the Papists, who deny the imputation of our sinnes vnto Christ, *nisi quoad debitum satisfaciendi*, but onely in respect of his satisfaction for vs: But against this assertion, these two reasons may bee vrged, 1. That Christ could not satisfie Gods Iustice for our sinnes, vnlesse hee had taken vpon him our person, and in some sort assumed our sinnes; for the rule of Gods Iustice is, *That the soule that sinneth shall dye.* 2. It would follow, that if our sinnes were not imputed to Christ, neither should Christs righteousnesse be imputed to vs: the contrary whereof is affirmed by the Apostle, who onely beleeued to bee made righteous before God, *By that righteousnesse which is through the faith of Christ, euen the righteousnesse which is of God through faith.* And further, that our sinnes were imputed vnto Christ, is euident by that saying of the Apostle, that Christ was made a curse for vs, *execrationem, quæ nobis debebatur, in seipsum attraxit:* the curse which was due vnto vs, he drew vpon himselfe. *Euseb. de demonstrat. Euang lib.* 10. but the curse is due onely vnto sinne; therefore to take away the curse: first, hee tooke vpon him our sinnes. Heere also another assertion of *Bellarmi.* is ouerthrowen, that *Iustitia Christi nobis imputatur tantum quoad satisfactionem:* Christs righteousnesse is imputed to vs, onely in respect of satisfaction; and as some in our Church affirme, that not Christs actiue, but passiue obedience is imputed to vs: But the Apostle saith otherwise, that Christ is of God made *our righteousnesse, sanctification, redemption:* he is not onely our redemption by his passion, but our righteousnesse also by imputation by faith: so *Basil* saith, *Ex redemptione Christi est libertas à morte, quæ in peccato mundi regnauit; reconciliatio cum Deo, Iustitiæ donum:* By the redemption of Christ, there is libertie from death, which reigned in the sinne of the world; reconciliation with God, is the gift of righteousnesse. *Orat. de Baptism.* then beside our redemption from death and sinne, there is the gift of righteousnesse.

Isay 53. 4.

2 Corin. 5. 21.

Bellarmine, *lib. 2. de iustif. c. 10. resp. ad argum. 3.*

Esech. 18. 4.

Phil 3. 9.

Galath. 3. 13.

Ibid.

2. Confut. *That Christs blood was giuen as a price of our redemption.*

V. 2. The blood of the sacrifice, must be sprinkled about the Altar, which sheweth, that, *solo sacrificio Christi, et applicatione sanguinis ipsius sanctificamur*, that we are sanctified onely by the sacrifice of Christ, and the application of his blood, *Iun. Analys.* And as the blood of the sacrifice was as a price offered typically, for the redemption of the offerers sinne; so Christs blood was a reall price giuen for our redemption, as our blessed Sauiour saieth, *the sonne of man came to giue his life a ransome for many*, which is against the blasphemous opinion of one *Socinus*, who denied that Christs blood was giuen as a price of our redemption, but that we were simplie deliuered by his death, without the paying of any such price; as the Israelites are said to be redeemed, *Exodus.* 15. 13. which was without the paying of any such price. *Contra.* There is great difference betweene a corporall and spirituall deliuerance, that might be done without a price payed to Gods iustice, being but temporall, but a spirituall and eternall redemption could not bee obteyned, vnlesse Gods iustice by an equiualent price of redemption payed, were satisfied, and therefore the Apostle sayeth, that *Christ gaue himselfe ἀντίλυτρον a ransome or price of redemption for all men*; and this to haue been the doctrine of the primitiue Church, is euident by this testimony of *Epiphanius, Redemptio est sanguis ipsius, dum pretium redemptionis agni veri pro me seipsum tradidit,*

Matth 20. 28.

1. Tim. 2. 6.

tradidit, his blood is our redemption, while he gaue himſelfe for me, the price of redemption of the true Lambe, in *Ancorat.* See more of the confutation of this blaſphemous opinion of *Socinus*, in the learned commentaries of *D. Pareus*, in. 3. *c. ad Roman. dub.* 10.

3. Confut. *Againſt the merit of workes.*

Wheras there is a prohibition, *v.* 17. That none in their dwellings ſhould eat the fat, which was the Lords; this note is giuen; *Ille adipem comedit qui bonum temporale, vel ſpirituale ſuis meritis, & non Deo attribuit*, he eateth the fat, who attributeth any ſpirituall or temporall good to his owne merits, and not vnto God, *Gloſſ. ordin.* Which is againſt the opinion of the moderne Papiſts, who doubt not to ſay *that life euerlaſting is the ſtipend of iuſtice and that by merits we attayne vnto life*, but the Apoſtles doctrine is otherwiſe, *not by the workes of righteouſneſſe, which we had done, but according to his mercy he ſaued vs*; So *Baſil*, *Ea perfecta et omnimoda gloriatio eſt in Deo, quando neq; propter ſuam ipſius quis inſtitiam extollitur, ſed agnoſcit ſe vera quidem iuſtitia deſtitui, verum ſola in Chriſtum fide iuſtificatum eſſe*, that is a perfect reioycing in God, when no man is extolled for his owne iuſtice, but acknowledgeth himſelfe deſtitute of true iuſtice, and to be iuſtified by fayth onely in Chriſt, *lib. de humilitate*.

Rhemiſt. in. 6. ad Rom. Annot. 8.

Tit 3 5.

6. *Places of Morall vſe.*

1. Morall. *That in all things we ſhould, giue thankes vnto God.*

THe vſe of theſe peace offerings, and Euchariſtike ſacrifices is to teſtifie their thankfulneſſe vnto God for the benefits which they receiued of God, and ſo ſhould Chriſtians vpon all occaſions giue thankes vnto God, ſo *Saint Paul, In all things giue thankes*, it is all the recompence which God requireth for all his benefits, as the *Pſalmiſt* ſaith, *What ſhall I render vnto the Lord for all his benefits toward me, I will take the cuppe of ſauing health, and call vpon the name of the Lord*; they therefore which are wanting in this duty of thankeſgiuing, doe ſhew themſelues vnworthy of the leaſt of Gods mercies: *Ambroſe* vpon thoſe words of the Prophet, *If I be your maſter where is my feare, if I be your father where is my honour*, thus inferreth, *Tu autem cum gratias non agis Deum nec diligis, nec vereris, vnde aut contumax ſeruus, aut ſuperbus es filius*; but thou when thou giueſt no thankes vnto God, doeſt neither loue him, nor feare him, ſo that thou art either a ſtuborne ſeruant, or a proud ſonne. *Serm.* 43.

Theſſ 5. 18.

Pſal. 116. 12. 13

Malach. 1 6.

2. Morall. *That the beſt things are to be offered vnto God.*

Whereas the fat is appoynted to be reſerued for the Altar, it ſheweth, that the beſt things muſt bee kept for God, as the Apoſtle ſaith, *The Lord loueth a cheareſull giuer*, 2 *Cor.* 9. 7. Men muſt not be niggardly or ſparing in giuing for the maintenance of Gods worſhip, as *Ambroſe* well obſerueth the difference between *Abels* ſacrifice and *Cains*, *Abels* was more accepted, *Quia Cain poſt dies obtulit, Abel non diſtulit offere, obtulit non de inſenſibilibus, ſed de animantibus, obtulit non ſecunda, ſed prima, obtulit non exigua, ſed pinguia, Cain* offered after certaine dayes, *Abel* deferred not to offer, he offered not of inſenſible, but of things with life, he offered not the ſecond things, but the firſt, he offered not the ſmall and leane, but the fat. *Lib.* 1. *de Abel. c.* 10. It is *Origens* note, where the Prieſt is commaunded to take his handfull of the fine flower, *c.* 2. 2. *Plena manu hoc fieri debere precipitur*, this is commanded to be done with a full hand. *Hom.* 4. *in Leuitic.* And as in outward giftes toward the ſeruice of God, we ſhould not be ſparing, ſo ſpecially in ſpirituall duties, the fat muſt be offered, that is, the heart and inward affection, and therefore the Prophet ſaith, *My heart is prepared, I will ſing and giue prayſe. Pſal.* 108. 1. And our bleſſed Sauiour ſayth, God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and truth. *Ambroſe* ſaith well, *Affectus tuus operi tuo nomen imponis*, thy affection giueth a name to thy worke, *lib.* 1. *Affect. c.* 30. as then a mans heart is, ſo his worke, as of prayer, hearing of the Word and the like, is accepted.

Leuit. 2. 2.

God will haue the heart.

Iohn. 4. 24.

3. Morall.

3. Morall. *To abstaine from all kind of cruelty.*

The Israelites were forbidden to eat any blood, *v.* 17. Whereby the Lord would admonish his people to abstaine from all kind of cruelty or shedding of blood; the wise man saith in the Prouerbs, *a man that doth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him, Prou.* 28. 17. That is, Gods iustice shall certainly ouertake him, as the *Psalmist* also saith, *The bloody and deceitfull man shall not liue halfe his dayes.* Psal 55 23. *Deus ob parricidium Cain ipsi terræ maledixit, vt ex innocentis solis quadam damnatione ostenderet futura supplicia noxiorum,* God for *Cains* parricide cursed the earth, that by condemning the innocent earth, hee might shew how much greater punishment should come vpon him, *Ambros. lib. 2. de Cain. c.* 8.

4. Morall. *That all the parts and members of our body should be dedicate to Gods seruice.*

In that the kidnies, liuer, and other inward parts are reserued for the Altar, and dedicated to God, it teacheth vs, *Vt vsum omnium membrorum in obsequium Deo offeramus,* that we should offer the vse of all our members in obedience vnto God, *Pellican.* So the *Psalmist* saith, *All my springs shall be in thee,* Psalm. 87. 7. So he sheweth the practise hereof in all his members; as of his eyes, *Mine eyes faile for thy promise;* of his Psal. 119 82. hands, *Mine hands will I lift vp to thy commandements, Psalm.* 119. 48. of his feet, *I turned my feet vnto thy testimonies;* Psal. 119. 59. *Ambrose* vpon those words of our blessed Sauiour, *Where two or three are gathered together in my Name, I am in the mids of them,* thus writeth; *Qui sunt isti duo, nisi anima, & corpus, quæ duo consentire debent; sunt etiam tres, sit integer spiritus vester, anima & corpus;* which are these two, but the soule and body, which two must consent; they are also three, *Let your spirit,* soule and body, *be entire,* or kept blamelesse, 1 *Thess.* 5. 23. *Ambros. institut. virgin. c.* 2.

CHAP. IIII.

1. *The Argument, Contents, and Parts.*

HItherto the Lord hath prescribed Lawes concerning the manner of voluntary sacrifices: now follow certaine prescriptions for necessary oblations, which were to be offered for the expiation of sinnes, done either of ignorance in this Chapter, or of infirmitie in the next. In this Chapter foure kindes of sacrifices are prescribed, according to the distinction, and qualitie of the person: as first, of the Priests, to *vers.* 13. Secondly, of the whole Congregation, to *vers.* 22. Thirdly, of the Prince, to *vers.* 24. Fourthly, of a priuate person, to *vers.* 35. In euery one of these there are prescribed some things common, some things singular and peculiar. The common rites are the slaying of the sacrifice at the doore of the Tabernacle, *vers.* 4. and the laying of the hand vpon the head of the sacrifice, the bringing in of the blood into the Tabernable, *vers.* 5. the sprinkling of it seuen times before the Lord, *vers.* 6. the putting of some of the blood vpon the hornes of the Altar of Incense, and powring out of the rest at the foot of the Altar, *vers.* 7. the taking of the fat and inward parts, to offer on the Altar, *vers.* 10. and carrying of the skinne and body of the beast without the campe: these are the common rites.

The peculiar things are two, in regard of their persons, and the things offered; for the Priest and people offending, a Bullock must be offered, for the Prince an Hee-goat, for a priuate person, a Kid, or a Lambe.

2. *The diuers Readings.*

L. D. Alt. VErse 3. *Making the people to offend.* L. D. *according to the sinne of the people,* Cæt.

L. D. Alt. V. 5. *Hee shall draw of the blood of the Calfe.* L. D. *shall take of the blood of the Bullocke.* Cæter.

L. D. Det. V. 9. *It shall be take away,* wanting in the vulgar Latine.

L. D. Alt. V. 13. If all the multitude of Israel be ignorant. L. D. *sinne through ignorance,* Cæter.

L. D Det. V. 17. *Sprinkling seuen times against the veyle.* L. D. *seuen times before the Lord, before the veile.* Cæter.

L. D. Alt. V. 20. *And the Priest praying for them, our Lord will be propitious vnto them.* L. D. *so the Priest shall make an atonement for them, and it shall bee forgiuen them.* Cæter. so also verse 26.

L. D. Alt. V. 25. *Touching the hornes of the Altar.* L. D. *shall put it vpon the hornes of the Altar.* Cæter.

L. D. Det. V. 28. *Hee shall offer a goat without spot.* L. D. *his offering shall be a goat without blemish for his sinne.* Cæter.

L. D. Det. V. 31. *He shall burne it.* L. D. *the Priests shall burne it.* Cæter.

3. *The Doubts and Questions discussed.*

1. Quest. *When and where the Lord spake these things to Moses, verse 1.*

1. IT seemeth, that the former precepts, concerning diuers kinds of sacrifices set forth in the three former Chapters, were deliuered all at once, and these now following at some other time, and that God did so dispose of the promulgation of these Lawes, as he saw to be fittest for *Moses* to heare them, and it is probable (though it had been no hard thing for God, to haue enabled *Moses* at once to haue heard them, as he gaue him strength to continue 40. dayes in the Mount eating nothing) yet *Adtemperasse se ad captum audientis,* that he applyed himselfe to the capacity of him that heard.

2. Concerning the place, these Lawes were deliuered in Mount Sinai, as the rest were, conteined in this booke, as appeareth, *Chap.* 26 27. but the more particular place was out of the Tabernacle, as is expressly set downe. *c.* 1 1.

2. Quest. *Of the difference of sinnes done through ignorance, and other sinnes.*

Whereas there are two beginnings and causes of euery act, *Intellectus & voluntas,* the vnderstanding and will, hence ariseth the difference of sinnes whereof some are of malice, some of passion, some of ignorance, to the which may be referred sinnes of negligence.

1. Sinnes of malice are when the vnderstanding and will doe ioyne together in committing any wicked act, and they are such, as men doe, *Vt alijs noceant,* to doe mischiefe to others.

2. Sinnes of passion are when there is but one of these principles or causes, when the iudgement or vnderstanding is right before, but the will is ouercome of passion, as when any knowing afore the act, that it is euill to commit fornication, yet is ouercome through the passion of lust, to doe it, and so his vnderstanding is for the time obscured.

3. Sinnes of Ignorance, are when the judgement and vnderstanding are altogether blinded, and so the will is carried through errour, as a ship with the windes, hauing no Pilote to guide it, thinking that to bee good which is not, as Saint *Peter* saith, *I know that through ignorance yee did it.* Acts 3. 17.

4. But

4. But there are two kinds of ignorance, one is called, *præcedens*, ignorance going before, and the other *consequens*, consequent and accompanying the thing, the first is as the cause of erring, and then one is said to sinne, *propter Ignorantiam*, because of ignorance, the other is not a cause but a consequent, and so one is said to sinne *per ignorantiam*, by ignorance, and this kind of ignorance is in euery sinne, and excuseth not, the other excuseth *a toto, vel tanto*, either from the whole or in part, the first is called ignorance, κατ' ἀπόφασιν, *ex negatione*, when one hath no meanes of knowledge, the other κατὰ διάθεσιν, of an euill affection, or disposition. Diuers kinds of sinnes of ignorance. *Aristot. poster. lib. 1 c. 13.*

3. Quest. *Whether there were any Sacrifice appointed for voluntary sinnes.*

1. Some thinke that Sacrifices were prescribed, onely for sinnes committed of ignorance, or infirmity, not for wilfull offences perpetrated with a deliberate minde, and therefore the Apostle alluding heereunto, saith; *If we sinne willingly after we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, Iun. analys.* Heb 10 26. But heerein exception may bee taken to that learned mans opinion, 1. Because afterward, *Leuit.* 6. 3. An order of sacrifice is appointed for him, which trespasseth by fraud or violence against his neighbour, which must needs be a malicious & wilfull sin. 2. The practise also was answerable, for *David* desireth to be purged from those his great sinnes by sacrifice, *Purge me With Isope, Psa.* 51. 7. wherewith the blood of the sacrifice was sprinkled. 3. And it is evident, that the Apostle speaketh not of every voluntary sinne, but such as were committed with an obstinate mind against the truth, and so did wilfully despite the spirit of grace as it followeth, for otherwise it would seeme to favour the heresie of *Novatus*, who denyed pardon to them which did fall away. Heb. 10. 29.

2. Wherefore their opinion seemeth probable, that Sacrifices were appointed both for sinnes committed *per ignorantiam*, by ignorance, in this Chapter, and *ex passione vel negligentia*, out of passion or negligence, in the next: as also which were done *per maliciam*, by malice, whereof in the sixt Chapter: *Lyr.* for otherwise the Lawgiver should not have sufficiently provided for the expiation of all kind of sinnes, and seeing in Christs death and passion, even wilfull sinnes are pardonable, it was requisite, that the typicall sacrifices should also extend vnto these sinnes, *Caluin*, *Si quis sponte & consulto Deum offendisset*, if any willingly and deliberately had offended, but a difference is to be made betweene voluntary sinnes, which proceed of a kind of malicious nesse in the will, and sinnes done presumptuously, and with an high hand, for the which there was no sacrifice appointed, but such were to dye. Numb. 15. 30.

4. Quest. Why it is said, *the Soule that sinneth.*

1. Whereas in the originall it is said, *The Soule that sinneth by ignorance*, that note of *Origen* whom *Hesichius* therein followeth, is somewhat curious, that he saith not the *Spirit*, but the *Soule*, to shew that sinne hath his beginning from the soule, *Corpus est sequela eius*, the Body doth but follow the Soule, for though this bee a true doctrine, that the seate of sinne is in the Soule, yet it is not fitly from hence gathered, and the spirit also, which is the most pure and intellectuall part of the Soule is also subiect to sin, otherwise the Apostle would not have said, *Bee renewed in the Spirit of your minde. Ephes.* 4. 23.

2. Therefore by *Soule*, as by the more principall part, the person is vnderstood, *quecunq; sit illa*, what manner of one soever it be, whether Priest or People, Prince or private person. *Lyr.*

5. Quest. *Which were the sinnes of ignorance.*

1. There are two kindes of sinnes of Error, the one is, where there is, *error facti*, an error or ignorance of the fact, whether it were done or no, such was the sinne of *Lot* committed in his drunkennesse, the other, is *error Iuris*, ignorance, whether, it be

rightfully and well done or not, whether against any of the Commandements of God, and therefore it followeth, if any *shall sinne through ignorance in any of the Commandements of God.*

2. A sin therfore of ignorance is, when any through blindnes of the mind, and vnderstanding is caryed by his affections, to do any thing not lawful, so the word, שגגה *Shegagah*, signifieth error, ignorance, when a thing is done, when one is not aware of, or knoweth not, as it is defined. *Levit.* 5. 17.

3. Whereas there followeth a law, *Levit.* 5. 17. for sinnes not knowne, particularly and by it selfe the Hebrewes make this difference betweene sinnes of error, or ignorance, and sinnes not knowne, the first is when a man knoweth certainely hee hath done a thing, but vnadvisedly, The other when hee is vncertaine, whether hee did the thing or not, *Talmud Babyl.*

4. These then are the sinnes of error and ignorance, when one either vnderstandeth not the Law aright, which is an error of the minde, or is overtaken by lust and infirmity to doe it, which is an error of the affection, and these sinnes the law heere specially meaneth, and they are signified, not, *qui stulta opinione falluntur*, which are deceived by a false and fooliſh opinion, but *infirmitate labuntur*, doe fall of infirmity, so *David* distinguisheth betweene secret faults, which hee vnderstood not, and presumptuous sins; such offences then are heere vnderstood; *Quibus nulla subest scelerata contra Deum superbia*, in the which there is no wicked pride against God, *Calvin.*

The Apostle vseth two words to explaine it, speaking of the high Priest, who was able to shew compassion, τοῖς ἀγνοοῦσι καὶ πλανωμένοις, Vpon the Ignorant, and on them that erre, and againe in an other place hee exhorteth, that if any προλημφθῇ, *bee overtaken through infirmity in any sinne*, such an one should be restored by the spirit of meekenesse.

Hebr. 5. 2.

Gal. 6. 4.

5. *Tostatus* will have this law to be vnderstood of Ceremoniall, not Iudiciall, or Morall precepts, wherein the Priest could not so easily erre. *qu.* 11. But *Lorinus* heerein contradicteth him, for afterward, *c.* 5. instance is given of him, that sweareth falsely, and the wordes indeed are generall; *If any sinne through ignorance, in any of the Commandements of the Lord, &c.*

6. Quest. Why it is said, *In any of the Commaundements of the Lord, Which ought to bee done.*

1. *Origen*, To remoove this doubt, as though any of Gods Commaundements ought not to be done, doth helpe it out thus; *Quædam mandata Domini data sunt, vt fiant, quædam vt non fiant*, Some of the Commandements are given to be done, some not to be done, which are the negatiue precepts, so also *Vatabl: Osiander*, and most of the Hebrewes so expound.

2. Some vnderstand the sinnes of Omission, which are inserted and included in the other, for *Per commissionem intelligitur omissio & è converso*, By commission is vnderstood omission, and contrariwise: *Lyr.*

3. But this doubt may with greater facility bee remooued, by vnderstanding the word *Peccata*, sinnes, which ought not to be done which shall be the antecedent to the relative, and not the *Commaundements, Iun.* And this to be the sense appeareth by the words following: *And doe against any of them*, by the supplying then of that word, the sense is made easie and perspicuous,

4. The Hebrewes divide the lawes into commandements to be done. Which are summed by them to be 248. answerable to the number of bones in a Mans body; and Commandements not to bee done, which are numbred by them to be. 365. as many as there are dayes in the yeere, which they will haue negatiue precepts, as the other affirmatiue, so this word commandement is taken as well for a prohibition, as a precept, as the tenne Commandements so called, are most of them set foorth, prohibitiuely, and negatiuely: so *commanded* is taken for *forbidden*, as they are bid to take heed that they *Make not the likenesse of any thing, which God hath commanded*, that is, *forbidden.*

Teaching by this obseruation, that the Commaundements of God are to be kept with all our strength and all our dayes. Deut. 27.

5. Further

5. Further becauſe it is ſaid, *Which ought not to be done*, they reſtraine theſe ſins of ignorance, to the deede and fact, as in Blaſphemy there is no deed, and therefore no ſacrifice for ſinnes of ignorance was allowed in this caſe, nor for omiſſion of Circumciſion or the Paſſeouer, becauſe theſe were commanded to be done, they were not things commaunded not to be done whereof this law ſpeaketh, *Maimony*. But this obſeruation is too nice, for in omitting of Circumciſion or the Paſſeouer, there could bee no ignorance, and an act may bee committed with the tongue, as well as with the hands, vnleſſe they will ſay that ſinne in the tongue is not produced into act.

7. Queſt. *Who is meant by the Prieſt that is anoynted. v. 3. and wherein hee was a type of Chriſt.*

1. This muſt bee vnderſtood to bee the High prieſt, as is euident, *Lemit. 21. 10. The high Prieſt vpon whoſe head the anoynting oyle was powred*, and therefore *Ariſtobulus*, is ſaid to haue beene of the kindred of the anoynted Prieſts. 2. *Machab. 1. 10.* And whereas *Moſes* is bid to anoynt *Aarons* ſonne, as he had anoynted their father, *Exodus. 40. 15.* This was done at their firſt conſecration onely, and not afterward in their poſterity, *Lyr. Iun.* Heereunto agreeth the *Chalde Paraphraſe*, who readeth the *High Prieſt*; and the *Septuagint*, ἀρχιερεὺς, the chiefe Prieſts, and heerein the high Prieſt who was onely anoynted, was a liuely figure of Chriſt of whom the Pſalmiſt ſpeaketh; *God hath anoynted thee with the oyle of gladneſſe aboue thy fellowes.* Pſalme 45. 7.

2. But as the high Prieſt in reſpect of his anoynting, and offering for the people was a liuely and euident type of Chriſt, yet heerein where it is ſaid; *If the Prieſt that is anoyted, do ſinne*, to make him a figure of Chriſt, as *Origen* doth, is ſomewhat improper, though he would helpe it thus, *Chriſtus peccatum quidem non fecit, ſed peccatum pro nobis factus eſt*, Chriſt committed not ſinne, yet hee was made ſinne for vs, *quia peccata portauit*, becauſe he bare our ſinne, *Hom. 3. in Leuitc.* but heerein conſiſted the maine difference betweene the high Prieſt of the Law, and Chriſt, that he offered for his owne ſinne firſt, and then for the peoples, but Chriſt was without ſinne, and ſo had no need to offer for himſelfe, *Hebr. 7. 27.* There are two other differences alſo noted by the Apoſtle, as there were in the Law many high Prieſts, becauſe they were not ſuffered to endure by reaſon of death, but Chriſt indureth for euer, and ſo hath an euerlaſting Prieſthood, *Hebr. 7. 23. 24.* A third difference there is, the Prieſts in the Law often times offered, Chriſt but once, whereof the high Prieſt was not in theſe reſpects a type of Chriſt, wherein they differed, Hebr. 10. 11.

8. Queſt. Of the meaning of thoſe wordes. *V. 3. Doe ſinne, according to the ſinne of the people.*

1. Some giue this ſenſe; if the Prieſt doe commit any ſuch ſinne, *quale admitti ſolet ab vnoquoque è populo*, ſuch as vſeth to be admitted of any of the people, *Vatabl.* But if this were the meaning, it is like this clauſe would haue beene inſerted afterward, when he ſpeaketh of the ſinne of the Prince. *v. 22.*

2. Some read thus, *delinquere faciens populum*, cauſing the people to ſinne, as the vulgar latine, and make this the ſenſe, *Quia peccatum ſacerdotis eſt occaſio populo peccandi*, the ſinne of the Prieſt is an occaſion to the people of ſinning, *Lyr.*

3. Some reade, *ſo that the people ſinne, Septuag.* or *in reatum populi*, to the making guilty the people, *Iun.* That is, both by doctrine and euill example ſeduce them, *ſic facit, & docet populum*, hee doth ſo and teacheth the people, and this is the beſt ſenſe, ſo the word *Leaſhmeh* is vſed, why ſhould he be a cauſe of treſpaſſe to Iſrael. 1 Chron. 21. 3.

4. *Origen* and ſome other, applying this to Chriſt doe much buſie themſelues, how Chriſt may be ſaid to cauſe the people to ſinne, as becauſe he is, *Incredulis interitus & condemnatio*, vnto the vnbeleeuers, deſtruction and condemnation, *Origen*, or hee may bee ſaid to ſinne in his members, or becauſe by his patience and long ſuffering men were occaſioned to ſinne, *Gloſſ. Ordin.* but it is not neceſſary heerein to make the high Prieſt a Type of Chriſt, as is ſhewed before, and therefore all this labour may bee ſpared.

5. Some doe thinke that this may be vnderstood of any sinne of the Priest whatsoeuer, though it were willingly committed, *Oleaster*, but the very words in the Preamble to this Law, are against it, if any shall sinne, *through ignorance*, therefore iustice is giuen onely of sinnes of that kind in the Priest, Prince, and people.

6. The Hebrewes doe vnderstand this Law of the Priests errour in teaching and doing thereafter, if he erre in fact onely, and not in teaching, he is not bound to bring this sacrifice; or if he erre not alone himselfe in teaching, but together with the Synedrion, or Iudges, for then atonement is made for him together with the Congregation. *Maimony.*

7. Some doe specially referre it to the Priests euill example, whereby the people are corrupted, because *Vita Sacerdotis regula justè viuendi*, the life of the Priest should be a rule of good life vnto others, *Caluin.* but it is better vnderstood both of errour in life and doctrine, as is before resolued.

9. Quest. *Whether the high Priest were to performe these rites for himselfe, or some other Priest for him.*

1. *Tostatus* is of opinion, that this was not the high Priest which offered for himselfe, but some other Priest for him, because alwayes (saith he) there was a difference betweene him that offered, and brought the sacrifice, and him to whom it was presented and offered.

2. But the other opinion is more probable, that the high Priest sacrificed for his owne sinne, and performed all these rites, as *Lorinus* maintaineth against *Tostatus*, which may further appeare by these reasons, because at other times vpon the like occasions, the high Priest was to make atonement for himselfe and his house, *Leuit.* 16.6. Leuit. 16. 6. Secondly, in the other sacrifices here prescribed, for the Congregation, Prince, and priuate persons, it is still said, *The Priest shall make atonement for them, vers.* 20. 26. 31. So then, if here any other Priest had sacrificed for the errour of the high Priest, it should haue been sayd likewise, the Priest shall make atonement for him. Thirdly, if it shall bee obiected, that the high Priest being in sinne, was not fit to sacrifice for himselfe; *Caluin* answereth, *Inuiolabilis erat lex sacerdotij*, the law of the Priesthood was inviolable, *nec decuit plures fieri mediatores*, neither was it fit that there should bee many Mediators: and therefore it pleased God in respect of his owne ordinance, that the Priest should bee admitted to make reconciliation for himselfe. Fourthly, and whereas it is obiected, that there was to bee a perpetuall difference betweene the offerer and presenter, and the sacrificer, that was to be obserued, where there was another fit person to sacrifice, but this case must be excepted, where no other superiour, or equall, or meet person could bee found to intercede for the high Priest.

10. Quest. *Of the rites and order of the sacrifice, Why the Priest was to put his hand vpon it. v.* 4.

1. Hereby he signified, that he resigned his right in the Bullocke, and gaue it freely vnto God, *Lyr.* and it was done also, *in signum confessionis*, in signe of his confession, acknowledging himselfe worthy of death, as that beast was slaine, *Pellican. Genuens.* 3. but more especially, Christ herein was prefigured, who offered vp himselfe; hee was both the Priest and the Sacrifice, *Iun.* and thus he did it willingly, as he himselfe saith, he had power to lay downe his life, &c. *Gloss. interlin.*

11. Quest. *Of the sprinkling of the blood seuen times before the Vaile of the Sanctuarie.*

1. The seuen times sprinkling, some applying it to Christ, will haue thereby signified, that *septisirmi spiritu nos ditauit*, that hee inriched vs with the seuen-fold gift of his spirit, *Gloss. interlin.* But hereby rather is signified, *perfectissimum pretium*, the most perfect price of the blood of the immaculate Lambe, *Iun.* And it was also litterally and Historically true, that Christ seuen times shed his blood: in his Circumcision, in his bloody sweat, in the garden, hee was twice whipped, crowned with thornes, nayled to the Crosse, and his side pierced. *Pellican.*

2. The

2. The blood of this ſacrifice was to bee brought into the Tabernacle, before the vaile, which was before the Arke, which was not yet preſcribed to be done in any other ſacrifice, *Lyr.* which ſheweth that by the blood of Chriſt we haue a way opened into heauen, *Iun.* As the holy Apoſtle expoundeth it, *Seeing then that by the blood of Ieſus we may be bold to enter into the holy place by the new, and liuing way, which he hath prepared for vs, through the vaile, that is his fleſh.* Hebr. 10. 19, 20

12. Queſt. *Why ſome of the blood was put vpon the hornes of the Altar of Incenſe, the reſt powred at the foot of the Altar of burnt offerings.*

1. Some doe by the foure hornes vnderſtand, the foure principall vertues, *Wiſedome, Iuſtice, Fortitude, Temperance*, which being anoynted by the blood of Chriſt, haue power againſt the Deuill; and by the Altar the Angellicall powers, which are by the blood of Chriſts Croſſe ſet at peace with vs; and by the foot, weake man, for whom Chriſt dyed, *Gloſſ.*

2. Some by the foot where the blood is powred, would haue ſignified the vnthankfulneſſe of men, which tread vnder foot the blood of Chriſt, *Oſiand.* But neither of theſe are ſo fit.

3. Therefore better by the ſprinkling of the Altar of incenſe with blood is ſignified, that by his blood Chriſt hath reconciled vs to God, and made vs *odorem gratum*, a ſweet ſauour vnto God, and that our prayers which are our incenſe, *virtute ſanguinis Chriſti valent*, are made available by the vertue of Chriſts blood, *Oſiand.*

4. And Hiſtorically it was true, that as the foure hornes of the Altar were ſprinkled with blood, ſo Chriſts hands and feet were pierced with nayles, and ſo repreſented the foure riuers of Paradiſe, which doe flow forth into all the world for remiſſion of ſinnes. *Pellican.*

13. Queſt. *Wherefore the skinne, fleſh, and other parts of the Bullocke was carryed out of the hoſte, v.* 11. 12.

1. The Legall reaſon was, becauſe it was a ſacrifice for ſinne, and therefore vnmeet to be burnt, as other ſacrifices vpon the Altar, *Pellican.*

2. The Hiſtoricall reaſon, *quia extra caſtra paſſus eſt Dominus*, becauſe the Lord ſuffered without the gate of the Citie, *Gloſſ. interlin.*

3. The Morall reaſon, to ſhew that the skinne with the fleſh was carryed foorth, ſo the Prieſt ſhould be farre off, *Non ſolum à peccato*, not onely from ſinne, but the occaſion thereof, *Lyr.*

4. The Myſticall reaſon, that Chriſt *foras exterminat*, doth caſt out of doores, and remooue farre away from vs our ſinnes, *Iun. Analyſ.*

5. Now further, the ſinne offering for the Prieſt, and for the whole Congregation, were burnt without, *ad horrorem peccati*, to ſhew the horrour and greatneſſe of their ſinne; and though it were vncleane being a ſacrifice for ſinne, yet becauſe ſome part thereof, namely the fat, was burnt vpon the Altar, the remaining part was with reuerence to bee burned, and in a cleane place, and therefore without the campe, becauſe it was ſeparated from the common pollutions, which might happen within the campe, where men and cattell kept, *Toſt. q.* 17. 18.

6. And the Hebrewes further obſerue, that the high Prieſts ſinne offering was commanded to be burnt openly without the campe, to the end that no man might bee aſhamed to confeſſe his ſinne.

14. Queſt. *Of the place of the aſhes, whither the body of the Beaſt was carried, verſ.* 12.

1. There were two places where the aſhes were powred, one was by the Altar, where the aſhes were firſt layd, whereof mention was made before, *v.* 1, 16. and there was another generall place without the hoſt, whither after all the aſhes, and other filth were carried, which is that here ſpoken of, *Iun.*

2. Hereby

2. Hereby was signified: That in Christ, *extincta sunt peccata*, all our sinnes are extinct, as consumed to ashes, *Gloss. interlin.* and that remembrance of them before God shall be had no more, as the ashes before the winde are dispersed and scattered.

15. Quest. *Of the sinne of the Congregation, what it was.*

The Hebrewes haue here diuers obseruations, 1. If the great Session of Iudges ignorantly sinne, in teaching the people to doe any vnlawfull thing, and the people doe it vpon their teaching; the Iudges, though they doe it not, are to bring the sinne offering, & the people that did it, are discharged, because they relyed vpon their teaching.

2. But if the Iudges say it is lawfull, but teach not the people to doe it, and yet they doe it, the Iudges are discharged; but the people must bring their sinne offering, because they taught them not expresly to doe it.

3. But if the Iudges teach a thing presumptuously, and the people sinne at their mouth ignorantly, the Iudges are not to bring the sinne offering of Ignorance, because they did presumptuously, but the people must.

4. If the Iudges teach a thing ignorantly, and the Church knoweth that they erre, and yet doth it, both are discharged of the sinne offering, the Church because they did presumptuously, not of ignorance, the Iudges because they did it not because of their teaching, *Maimony. Treat of Ignorance.*

5. If the Iudges teach to abrogate a substantiall precept, as that it is lawfull to worship Idols, and the people doe it at their mouth, this cannot be ignorance in the Iudges, but rather forgetfulnesse, and therefore they are not bound to bring the sinne offering, but the people.

6. But if they teach an erronious poynt, being no substantiall part of the Law, as that it is lawfull to bend the body before an Idoll, they are to bring the same offering, not the people, *Idem.*

7. If the most of Israel did it, though the least number of the tribes, or the most of the tribes, though the least number of Israel, they were to bring a sinne offering for euery tribe, *Idem.*

8. And whereas for the sinne of the congregation they were to bring a Bullock for a burnt offering, and a goat for a sinne offering, *Numb.* 15. 24. But here a bullock onely is appointed for a sin offering: they reconcile the places thus, that the first place is to be vnderstood of the sinne of Idolatrie ignorantly committed, this here of other trespasses of ignorance. *Idem.*

16. Quest. *Of some differences betweene the Sacrifice for the sinne of the Priest, and of the people, v.* 13.

1. It is said, when the sinne *which they haue committed* is knowne, this was not rehearsed before in the sacrifice of the Priest, to shew that the Priests for the most part, doe *scienter delinquere*, sinne wittingly, but the people through ignorance, *Gloss. interlin.*

2. In the other sacrifice, the Priest alone was to put his hand vpon the head of the sacrifice; but here the Elders are to lay on their hands, both *suo & populi totius nomine*, both in their owne name, and of all the people, *Iun.*

3. Heere is added, *vers.* 20. and the *Priest shall make attonement for them*, which was not expressed before, because the Priest before offered sacrifice for his owne sinne, and so could not be a mediatour for himselfe: Heerein the Priest interceding for the people, was a type of Christ, who is the onely effectuall Intercessour both for sinne of Priest and people.

4. This Congregation here offending, may represent the Synagogue of the Iewes, who put Christ to death, crying, *Crucifie him*; but they did it of ignorance, as Saint *Peter* saith; *and now I know, brethren, that through ignorance yee did it*, and as here a sacrifice is appointed, after the people came to the knowledge of their sinne; so there Saint *Peter* exhorteth the people to acknowledge and confesse their sinne, *repent and turne, that your sinnes may be put away*: and as here the Elders put their hands vpon the sacrifice, so the Elders, Rulers and Gouernours had their hand in Christs death.

Acts 3. 17.

Acts 3. 19.

17. Quest.

17. Queſt. *Of the Hee-goat offered for the ſinne of the Prince.*

1. The *Septuagint* here vſe the word χίμαρον, for an hee-goat, which ſome thinke to bee ſo called of χεῖμα, *Winter*, becauſe they are brought foorth in Winter, and *Hyeme pœnitentia deſignatur*, by Winter repentance is ſignified. *Gloſſ. ordin.*

2. This hee-goat muſt bee without ſpot, becauſe *immaculatam oportet eſſe pœnitentiam*, repentance muſt be without blemiſh, *Gloſſ. interlin.* it muſt be ſincere, vnfayned, *ne pœnitentia noſtra, nouâ egeat pœnitentiâ*, leſt our repentance need a new repentance; 2. Cor. 7. 10. but it muſt be a repentance not to be repented of.

3. By the hee-goat is ſignified the Principalitie; for as the hee-goat is chiefe of the flocke, ſo the Prince is *Dux populi*, Captaine of the people, *Lyr.*

4. And hereby alſo is inſinuated, *grauitas peccati*, the greatneſſe of the Princes ſinne, as the goat is *animal fœtidum*, a ſtinking beaſt. *Gloſſ.*

5. And it is further to be obſerued, that the blood of the hee-goat, the ſinne offering of the Prince, is not appoynted to bee brought into the Tabernacle, nor to bee ſprinkled ſeuen times before the Vaile, nor to bee put vpon the hornes of the Altar of Incenſe, as is preſcribed in the two former ſacrifices, but onely the blood was to be put vpon the hornes of the Altar of burnt offering, *v.* 25. which was at the doore of the Tabernacle, to ſhew, that the ſinne of the Prince, is *infamia & ſcandali plenum*, full of infamy and ſcandall, *Gloſſ.* and ſo not meet to be brought into the Holy place.

18. Queſt. *Of the ſinne offering for a priuate perſon, v.* 27.

1. Whereas it is ſaid, *If any of the people of the earth*; *Origen* vnderſtandeth this of earthly minded men, not ſuch as haue their conuerſation in heauen, and haue nothing to doe with the earth; which is true, that they which commit ſinne, are of the earth: but that is not the meaning heere, onely ſo much is inſinuated, if any of the common and vulgar ſort doe offend, whoſoeuer dwelleth in that land, whether a naturall inhabitant, or a ſtranger admitted to bee of the number of Gods people, they all heerein were to bè ordered by the ſame Law, as *Exod.* 12 49. and to be reconciled by the ſame meanes.

2. And in that a goat or lambe are appoynted to be offered for ſuch, it ſheweth two ſorts of offenders among the common people, which doe ſinne either *per ſtoliditatem* of very ſottiſhneſſe, and carnall groſſeneſſe, or *per ignorantiam & ſimplicitatem*, through ignorance or ſimplicity, *Heſych.*

3. Now whereas a female of the goats, or ſheepe is preſcribed, to be offered for the ſinne of the vulgar ſort, but a Bullocke was to be offered for the Prieſt and congregation, and an hee-goat for the ſinne of the Prince, this ſheweth the tranſgreſſion of a priuate perſon to be inferior to the ſinnes of the other, and therefore fewer rites are preſcribed in this then the other.

19. Queſt. *What became of the remainder of the ſinne offering for the Prince and priuate perſons.*

Whereas the Bullock offered for a ſinne offering for the Prieſt, and the whole congregation, was to be caryed forth out of the hoſte, and there burnt, *v.* 12. 21. but no ſuch thing is preſcribed, for the other two ſinne offerings of the Prince, and priuate perſons, it is queſtioned what became of the ſkinne, fleſh, leggs, and inwards of them.

1. Some thinke that all the rites preſcribed in the two firſt, were to be obſerued in the other, but that is not like, ſeeing there is a manifeſt difference between the two firſt, and the two latter, in that the blood of them was to be put vpon the hornes of the Altar of Incenſe, *v.* 7, 8. but of the other two, vpon the hornes of the Altar of Burnt offering, *v.* 25. 34.

2. Wherefore the truer opinion is, that the remainder of the two laſt ſinne offerings were the Prieſts, *Pellican.* according to that ordinance, *chap.* 6. 26. *The Prieſt that offereth the ſinne offering, ſhall eate it*: but from this Law there is an exception, *verſ.* 30. *No ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation, to make reconciliation, in the Holy place ſhall bee eaten, but ſhall bee burnt in the fire*:

there-

therefore becauſe the blood of the two firſt ſinne offerings, was brought into the holy place, where the Altar of incenſe was, and not of the two other, the remainder of them was to be burnt, of the other belonged to the Prieſt.

3. An other reaſon is giuen by *Theodoret*, why in the two firſt ſinne offerings nothing was reſerued for the Prieſt, that they ſhould not reape commodity in offering for their owne, or the peoples ſinnes. *qu. 3. in Leuit.*

20. Queſt. Why it is added, *V. 35. The Prieſt ſhall burne it vpon the Altar, With the oblations made by fire.*

1. Some giue this ſenſe, *gnal iſhee*, to bee a ſacrifice by fire vnto the Lord, *Lat. Vatab. Montan.* 2. Some, *ſecundum rationem*, according to the maner of ſacrifices made by fire, *Iun.* 3. But the more likely ſenſe is, that *gnall* is heere vnderſtood to be, *ſuper*, vpon the ſacrifice made by fire, *Pag. Septuag.* or with *Geneuenſ.* that is together with the burnt offering which vvas dayly offered, this to bee the meaning may appeare by theſe reaſons, 1. Becauſe throughout this Chapter mention is made of the Altar of burnt offering, vpon which the fat ſhould be burned, as *v.* 10. 18. 26. ſo called of the principall Sacrifice there offered, which was the dayly burnt offering, 2. The like phraſe is vſed. *Leuit.* 3. 5. *They ſhall burne it on the Altar, With, or vpon the burnt offering that is vpon the Wood*, Heere it is euident, that he ſpeaketh of a burnt offering layd already vpon the vvood, 3. Neither was the ſinne offering, like the burnt offering, which was wholly conſumed on the Altar, ſo was not the other, and an other tearme is vſed to ſignifie the likeneſſe or ſimilitude as *v.* 26. *chechaleb*, as the fat, not *gnal chaleb*, and ſo it is like the ſame note of ſimilitude ſhould haue beene vſed heere, if the ſenſe had beene the ſame.

21. Queſt. *Of the euent and effect of theſe Sacrifices, offered for ſinne.*

1. It is foure times repeated, and the *Prieſt ſhall make attonement for him, and it ſhalbe forgiuen him, v.* 20. 26, 31, 35. But this is omitted in the ſacrifice for the Prieſt, becauſe he was to mediate for others, but none could intercede for him, wherein appeareth the greatneſſe of the ſinne of the Prieſt, as *Eli* ſaith to his wicked ſonnes. *If any Man ſinne againſt an other, the Iudge ſhall iudge it, but if any Man ſinne againſt the Lord, Who ſhall pleade for him:* The Iudge Ciuill or Eccleſiaſticall might take order for other Mens ſinnes, but for the Prieſt no other Man could be a mediatour, as the Lord ſaith to *Samuel*, that the ſinne of *Elies* houſe, ſhall not bee purged with ſacrifice or offering for euer.

The greatnes of the ſinne of the Prieſt.

1 Sam. 2. 25.

1 Sam. 3. 14.

2. The effects are two, that the Prieſt ſhall make atonement and reconciliation with God, for him that offendeth, and that by the mediation of the Prieſt, the party offending ſhall be pardoned, wherein the Prieſt was a type of our bleſſed Sauiour, who is our aduocate with God, and the propitiation for our ſinnes.

1 Iohn 2. 2.

3. Some haue heere a ſpeciall reference to Chriſts prayer vpon the Croſſe, for them which crucified him, *Father forgiue them for th y know not What they doe, Heſych.* But it generally rather prefigureth the mediation of Chriſt for vs, *Who is at the right hand of God, and maketh requeſt for vs, Gloſſ. interlin.*

Rom. 8 34.

4. *Places of Doctrine.*

1. Doct. *Of the difference of ſinnes.*

IN that greater Sacrifices are appointed for the Prieſt and Prince, and more rites to be performed; then for a priuate perſon, as their ſacrifices differ, ſo alſo their ſinnes, for the ſinne of a publicke perſon is more offenſiue, and ſcandalous, and of the Prieſt more then any other, and therefore his ſinne offering is ſet downe in the firſt place, ſo in the Goſpell: *Hee that knoweth his maſters Will and doth it not, ſhall bee beaten with*

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many ſtripes, Hierom, thus writeth vpon that place, in the booke was written, *Lamentations, mourning, and woe, Prima Scriptura ad te pertinet, ſi volueris pœnitentiam agere ſecunda ad ſanctos, tertia ad tui ſimiles qui deſperanter ſe immunditiæ tradiderunt,* the firſt belongeth vnto thee if thou wilt repent, the ſecond to the Saints, the third are ſuch as are like vnto you that are deſperately giuen ouer vnto vncleanneſſe, *obiurgat. Suſan:* ſo ſome are penitent who had need to lament for their ſinnes, ſome are obſtinate and deſperate, and to whom belongeth woe, ſome are betweene both, the Saints that mourne for their infirmities. Luke 12. 47. Ezek. 2. 10.

2. Doct. *The expiation of our Sinnes by Chriſt, moſt certaine and infallible.*

V. 20. *The Prieſt ſhall make an atonement for them, and it ſhall be forgiuen them,* that is, by the mediation of the Prieſt, their ſinne ſhall bee moſt certainely forgiuen them, which typically ſheweth, that in Chriſt our ſinnes are moſt vndoubtedly remitted, as the Apoſtle ſaith, *If we acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe,* heere is no vncertainty, neither any doubt to be made of the forgiueneſſe of our ſinnes, if by an vnfained faith we lay hold vpon Chriſt: *Ambroſe* thus bringeth in our bleſſed Sauiour ſpeaking; *Tu rubus, ego ignis in rubo, ego in carne propterea ignis vt tibi luceam, vt tuas ſpinas & tua peccata conſumam, & tibi meam demonſtrem gratiam,* Thou art the buſh, I the fire in the buſh, I as a fire in the fleſh to giue thee light, to conſume thy ſinnes as thornes, and to ſhew thee my grace, *Epiſt.* 82. euen as the fire conſumeth bryers and thornes, ſo certainely are all our ſinnes aboliſhed by faith in Chriſt. 1 Iohn 2. 9.

3. Doct. *That God is no accepter of perſons, but will iudge the ſinnes of great, as of ſmall.*

This euidently appeareth. *v.* 22. where an order of Sacrifices is appointed for the ſinne of ignorance, committed by the Prince or ruler, which ſheweth that neither Princes by their greatneſſe, nor rich men by their riches, are excuſed if they ſinne, but if atonement be not made for their ſinne, God will iudge them, as well as the meaner perſons, therefore the Pſalmiſt ſpeaketh vnto Kings: *Bee wiſe ye Kings, bee learned yee Iudges of the earth, ſerue the Lord in feare,* &c. *Kiſſe the ſonne leſt ye periſh in the way,* God will take reuenge euen vpon Kings, that feare him not, as he did vpon *Pharaoh, Ambroſe* heere ſaith well: *Forte iudicem metuis, mihi crede Deum iudicem magis metuere debes, qui de ipſo iudice tuo iudicabit,* it may be thou doeſt feare the Iudge, beleeue me thou oughteſt rather to feare God the chiefe Iudge, who ſhall iudge thy Iudge. Pſal. 2. 10. 11.

4. Doct. *That Gods merciſull care watcheth ouer euery particular faithfull Man.*

V. 27. There is a forme of Sacrifice, and a way of reconciliation preſcribed for any one of the vulgar or common people, which ſheweth that, *quicunque fidelis Deo cura,* euery faithfull man is cared for of God; as well as great perſons, *Pellic.* Chriſt biddeth all to come vnto him, and promiſeth to eaſe and refreſh them, *Matth.* 11. 28. The Sheepheard bringeth home vpon his ſhoulder one ſilly ſheepe which was loſt; *Sic Deus paratus eſt ſuſcipere cadentem, vt videri poſſet relictis omnibus aliis, ei ſoli operam dare,* God is ſo ready to receiue him that falleth, that he may ſeeme to leaue all others and onely to attend him, *Bernard. Serm.* 45. *in Cantic.* Luke 15. 4.

5. Doct. *That there is remiſſion of ſinnes for all that are penitent.*

Heerein appeareth the ſingular mercy of God, that hath prouided a remedy for mens ſinnes, and through his infinite power, as in the beginning, hee made things to haue a being that were not, ſo he now by the forgiueneſſe of ſinnes, cauſeth that to bee as not done, which was before brought foorth into act, like as the Samaritane did bind vp the wounds of the man, that fell among theeues, ſo Chriſt healeth our ſinnes; the condition of man were moſt miſerable if his diſeaſe were vncurable: as now his com-

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fort is vnspeakeable, in that a way is found to ease man of the heauy burthen of sinne
Iob 33. 24. vnder the which he groaneth, as we read in *Iob*, then will he haue mercy vpon him, and say deliuer him, that he goeth not downe to the pit, for I haue receiued a reconciliation. *Origen* saith well: *Superabundauit Christi gratia in eo, vt non solum a præteritis peccatis absolueret, sed præmuniret a futuris*, the grace of Christ hath herein super-abounded, in not onely absoluing vs from our sinnes past, but defending vs from them to come, *lib.* 5 *Epistol. ad Roman.*

5. *Places of Confutation.*

1. Confut: *That the Sacraments doe not by the Worke done, conferre Grace.*

Lyra vpon those words, *v.* 26. *The Priest shall make an atonement for him, and it shall be forgiuen him*, giueth this note, it was not remitted: *Virtute sacrificij, sed in fide Christi venturi*, not by the vertue of the sacrifice, but in the faith of Christ to come; hereupon it will follow, that there being one and the same substance of their Sacraments and ours, (the difference onely being in the more cleare light and euidence of ours, exhibiting Christ already come, and theirs prefiguring him to come) that of theirs by the vertue of the worke wrought did not iustifie, no more shall ours, and that there was one and the same substance of both theirs and our Sacraments, the Apostle sheweth: *They did all eat the same spirituall meat, & drinke the same spiritual drinke*,
1 Cor 10. 4. whereupon *Augustine* thus inferreth, *Aliud illi, aliud nos, sed specie visibili, quod tamen idem est virtute spirituali*, they eate one thing, we an other, in the visible shew, but the same thing in the spirituall force, *tract.* 16. *in Ioan.*, Thus directly opposeth the opinion of the Papists, who doe hold that the Sacraments of the new Testament, doe conferre grace, *ex opere operato*, by the worke wrought, that is by force of the worke and word done and said in the Sacrament, *Rhemist. in Act.* 22. *sect.* 1.

2. Confut: *Whether Christs Woundes are now to bee seene in his glorified Body.*

Vpon these words, *v.* 5. the Priest shall bring the blood into the Tabernacle of the Congregation, this note is giuen, *Christus portans cicatrices suæ passionis a mortuis resurrexit & sic introiuit*, Christ bearing scarres of his passion rose from the dead, and so entred into heauen, *Gloss. inter*, which is the opinion of some other superstitious persons, as this song was vsed in Popery, *Mater ostendit filio pectus & vbera, filius patri latus & vulnera*, the Mother sheweth to the Sonne her breasts and pappes, the Sonne to his Father his side and woundes, *&c.* but *Espencæus*, a Popish Bishop, and graue writer among them saith, that it is, *contemplatio magis ex picturis, quam scripturis deprompta*, a contemplation rather borrowed from Pictures then Scriptures. *lib. de Christ. mediator. c.* 8. Neither doth it follow that because Christ to succour *Thomas* his vnbeleefe did retayne the markes and printes of the nayles, that hee so went with those scarres into heauen, *Augustine* saith *Christus cicatrices seruabat in corpore, vt vulnus dubitationis sanaret in Corde*, Christ kept the scarres in his body, to heale the wound of doubtfulnesse in the minde, *Serm.* 147. *de tempor.* the cause therefore being remooued, diffidence and doubtfulnes, the demonstration now of Christs scarres, and wounds should seeme to bee superfluous. *Damascene*, one otherwise superstitious enough, saith that Christ after his resurrection had some thing, *not according to nature*, but a certaine dispensation to shew that the same body rose againe, that suffered, of which kind were the *Scarres*, his *Meat* and *Drinke*, after the resurrection, but now Christ neither eateth nor drinketh, and by the same reason neither are his bloody wounds to bee seene, both of them being shewed for a time by *dispensation*, but not to continue, yet this may safely be affirmed, though Christs bloody and imbrued wounds are not now to be seene in his body, as not beseeming his glorified state: yet some glorious marks,

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and representations of his blessed passion, may shine in his glorious body, as bright-some spots appeare in the Moone; and as the Apostle glorieth, *That hee did beare in his body the markes of the Lord Iesus*, which were euidences of his whippings, and other persecutions for the faith of Christ: so that Christ may yet retaine in his heauenly body, some glorious testimonies of his holy Passion, as it is not inglorious to Christ, so it is not superstitious for any to conceiue, leauing it as probable, not defining that as certaine, whereof no certaintie is found in Scripture. Galath 6.17.

3. Confut. *That in the Church of Christ there are no materiall Altars.*

The Altar of burnt offering, mentioned *v.* 7. is interpreted to be the body of Christ, who is, *Sacerdos, Sacrificium, Altare*, our Priest, Sacrifice, and Altar, whereof also the Apostle speaketh, *We haue an Altar, whereof they haue no authority to eate, which serue in the Tabernacle, Hebr.* 13. 10. *Hoc est corpus Christi*: This is the body of Christ, of which the Iewes cannot eate, *Gloss. ordin.* and yet the moderne Papists doe vnderstand it of their materiall Altars, whereon they say Christs body is sacrificed, *Rhemist. annot. Hebr.* 13. 10. But there wee oppose the iudgement of their owne glosse, which expoundeth that place of Christs body, as is euident by the two verses following, where the Apostle sheweth, that as the bodies of the beasts were burned without the camp, so Christ suffered without the gate, *v.* 11. 12. *Irenæus* also saith, *Altare nostrum est in cœlis*, our Altar is in heauen, *contra Hæres. c.* 34. And as heere the Apostle vnderstandeth this Altar to be Christ: so he calleth his body, *The true Tabernacle, which the Lord pight, and not man.* And our blessed Sauiour also calleth his body the Temple, *Destroy this temple, and in three dayes I will build it vp againe.* Vpon which words, *Origen. Omnibus istis Templis præstantius sacrosanctum illud, & nitidissimum Saluatoris nostri Iesu corpus*: The most holy and purest Body of Christ, is better then all these Temples. *Contr. Cels. lib.* 8. Hebr. 8. 2.

4. Confut. *That Christ, God and Man, is but one Christ, and maketh but one Person.*

Whereas the skinne, flesh, head, and legs were altogether to be caryed, and burnt without the campe, *v.* 11. *Hesychius* giueth this note, this is commanded, *vt Christum non diuidas*, that you should not diuide Christ, as some doe diuide him, saying, *Qui de Maria passus, qui de Deo non passus*, he that was of *Mary* suffered, he that was of God suffered not, this was the heresie of *Nestorius*, who made Christ to haue two persons, and denyed *Mary* to bee Θεοτόκον, the mother or bringer forth of our Lord. Like hereunto was that heresie of *Marcion*, who fayned two Christs, one that suffered vnder *Tiberius* for mankind, an other that shall come in the end of the world, to restore the estate of the Iewes. But this heresie in diuiding Christs person, in denying the Sonne of God to be borne, or to haue dyed and rose againe, is contrary to the Scripture; for *Mary* is called *the mother of our Lord*, Luk. 1. 43. *and the Word which was God, was made flesh*; and Saint *Paul* therefore saith, *To vs is one Lord Iesus*, then not two, *Damascene* sheweth *the reason* hereof, that because of the vnion of the two natures in Christ, *the flesh is said to be deified, and God the Word to be incarnate*: contrary to this heresie of *Nestorius*, who diuided Christ, not affirming onely two natures to be in Christ, but two persons, was the heresie of the *Eutychians* who tooke away the distinction of the two natures, and sayd that after the vnion of the two natures, Christs humanity was absorpt and swallowed vp of his diuinity, and they doubted not to say, *Ipsam diuinitatem passam*, that the diuinitie it selfe suffered in the flesh, and rose againe. This hereticall fancy *Theodoret* confuteth by this argument, That if Christ did rise in his Godhead, Saint *Pauls* argument to prooue our resurrection by Christ had beene insufficient, 1. *Cor.* 15. but now seeing Christ is called the first fruits of them that sleepe, *Et primitiæ eandem habent naturam cum illo, cuius sunt primitiæ*, and the first fruits haue the same nature with that, whereof they are the first fruits; Christ rising againe in his humane nature, is an assurance of ours: to this purpose, *Theodor. lib.* 4. *compend. Hæret. fab.* *Vincent. Lyrin. lib.* 7. *cap.* 2. *Tertul. lib.* 4. *cont.* John 1. 1. 1 Cor 8. 6. σὰρξ τεθεωμένη, ὁ θεὸς σαρκωθεὶς λέγεται. *lib* 4 *de Fid. cap.* 19.

5. Confut. *Against particular and Auricular confession in the eares of the Priest.*

Vers. 20. Where it is said, *Hee shall kill the burnt offering before the Lord:* this note is giuen, *in conspectu domini peccatum necesse est confiteri*, in the sight of God it is necessary to confesse sinne, *Gloss. interlin.* but a particular confession of all sinnes, committed in minde, heart, will, cogitation onely, or in word or deed, is not necessary, as the Papists hold, *Rhem. Annot. in Iohn* 20.5. *Dauid* confesseth his sinne onely vnto God: *Against thee onely haue I sinned: quid mihi cum hominibus, vt audiant confessiones meas, quasi ipsi sanaturi sint languores meos:* what haue I to doe with men to heare my confessions, as though they could heale mine infirmities, *August. confess. lib.* 10. 3. But if any sinne lye hard vpon the conscience, in this case it is requisite by confession to
Iam. 5. 16. seeke the helpe of others, as the Apostle saith, *Acknowledge your faults one to another; peccata nostra debemus non solum Deo, sed etiam sanctis & Deum timentibus confiteri:* we must confesse our sinnes, not onely vnto God, but vnto holy men fearing God, *August. Serm.* 10. Confession then vnto men is not alwayes required, but where they need the comfort and helpe of others, nor of all sinnes, but onely which wound and perplexe the conscience; nor yet is it necessarily to bee done vnto the Priest, but vnto any other godly man, where the Minister is not so fit.

6. Confut. *Christ in saying,* This is my body, *meant onely a signe, or representation of his Body.*

Vers. 3. *For a sinne offering.* In the originall, it is *lechattah*, for sinne, the sacrifice hath
περὶ ἁμαρτίας. *Sept.* the name of the thing it selfe, by a certaine figure called a *Metonymie*, when the signe is taken for the thing signified; so Circumcision is called the Couenant of God, being
Gene. 17. 13. a signe onely and seale thereof, *My couenant shall be in your flesh:* So the Paschall Lambe is called the Pasch, or Passeouer, being a signe thereof. The Apostle in the like phrase of speech saith, *The rocke was Christ*, 1. *Cor.* 10.5. being onely a representatiue type of him. In the like manner Christ calleth the bread in the Eucharist, his body, saying, *This is my body*, that is, a signe, Sacrament, or pledge of my body: *Non dubitauit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui:* The Lord doubted not to say, This is my body, when hee gaue a signe of his body, *August. in. contr. Adimant. cap.* 12.

6. *Places of Morall vse.*

1. Morall. *To take heed by the fall of others.*

VErse 3. *If the Priest that is anoynted doe sinne: Origen* here hath a good note, that *terror & misericordia diuinis legibus ostentatur*, both mercy and terrour is set forth in the diuine Lawes, &c. We see nothing here to be safe or sure, euen the high Priest is subiect to sinne, vpon whom the holy anoynting is; how much now are other in
1. Cor. 10. 12. danger to fall? wherefore heere the Apostles exhortation is necessary: *Let him that thinketh hee standeth, take heed lest he fall*; and if the pillars may bend, and the chiefe proppes of the house shake, what shall the tender rafters doe? when we shall see the eminent persons to slip, and lightsome starres to fall, *Be not high minded, but feare*, as the Apostle admonisheth, *Rom.* 11.20. *Ambrose* heere excellently saith; *Error Petri doctrina iustorum est, & titubatio Petri, omnium petra; nihil mihi nocuit, quod negauit Petrus, profuit quod emendauit*, the errour of *Peter* is the instruction of the righteous, and the stumbling of *Peter*, is the rocke of all; it hurteth me not, that *Peter* denyed (his Master) but it profiteth me, that he amended, *In cap.* 22. *Luc.*

2. Morall. *To beare with them that are weake.*

Hence also *Origen* raiseth an other good instruction, that seeing euen the Priests, who were the Instructers of others, were subiect to fall, they should therfore tenderly respect such as may fall; *facilius indulget peccantibus, qui conscientia infirmitatis mordetur:*

detur: he more easily pardoneth them that sinne, who himselfe is bitten with the conscience of his owne infirmitie. This is according to Saint *Pauls* doctrine, *If any man bee ouertaken in a fault, yee which are spirituall restore such a one with the spirit of meekenesse*: which reprooueth the seueritie, or curiositie rather of those, who insult vpon those which doe fall, and condemne them as it were to hell. *Ambrose* againe thus taxeth such seuere censurers: *Samaritanus semivivum illum non praeteryit, sed vulnera curauit, & super jumentum imposuit; vos ergo Nouatiani, quid aliud dicitis, nisi hoc, nemo de vulneratis nostrum ingrediatur hospitium, nemo sanetur in nostra Ecclesia*: The Samaritane did not passe by him that was halfe dead, but put him vpon his beast; you then O Nouatians, what say you else then this, none of the wounded shall enter into our Hospitall, none shall be healed in our Church, *Lib. 1. de pœnitent. ca. 2.* The Nouatians denied pardon and reconciliation to them, which fell by infirmitie in time of persecution. Therefore euery man considering his owne weakenesse, and aptnesse to fall, should with a brotherly affection, and fellow-feeling compassion, seeke with the Samaritan, to binde vp the wounds of them which are hurt, and restore them that are fallen. Galath 6.1.

3. Morall. *Of the greatnesse of the sinne of the Priests.*

If the Priest sinne, *in reatum populi*, to the making guiltie of the people &c. for the sinne of the Priest maketh the people to stumble and fall, specially, if hee both teach error, and follow it: *Peccatum sacerdotis est populo occasio peccandi*, the sinne of the Priest, is an occasion of sinning to the people, and therefore it is sayd of the two sonnes of *Ely*, *The sinne of the young men was very great before the Lord, for men abhorred the offering of the Lord*: *Cum pastor per abrupta graditur, consequens est, vt grex ad praecipitium sequatur*, when the sheepheard goeth downe steepe places, the flocke also must follow headlong, *In Pastoral.* Therefore such as are teachers of others, should be more circumspect in their walking, for as by their good life and doctrine they saue themselues and those which heare them, so by the contrary they destroy both. 1 Sam. 2. 17. 1 Tim 4. 16.

4. Morall. *To beare patiently the momentany afflictions of this life.*

Whereas *v.* 12. the Bullocke was to be caryed out of the hoste, the Apostle applyeth it to Christ suffering without the gate, making this further vse of it, *Let vs goe forth therefore out of the campe, bearing his reproach, for we haue here no continuing Citie, Heb.* 13. 13. We should in our meditation and desire goe out of the world, as out of the campe, and be content to beare reproach for Christs sake, seing we shall haue no long continuance here, but looke for an euerlasting habitation in heauen: by this reason taken from the shortnesse of our afflictions, the Apostle exhorteth thus: *Our light affliction which is but for a moment worketh for vs a farre more exceeding, and eternall weight of glory*: *Perseuerantiam faciunt, imitatio sanctorum, breuitas temporis, fragilitas corporis, bene natura prouidit, si magnus est dolor, longus esse non potest; pro breui periculo, sempiternum præmium accepturus es*, the imitation of the Saints, shortnesse of time, fragility of the body doe perswade to perseuerance, nature hath well prouided, that griefe if it be great, cannot be long, for a short daunger thou shalt receiue an euerlasting reward, *Bernard. de gradib. confess.* 2 Cor. 4. 17. *Nemo potest valde dolere & diu.* Sen.

5 Morall. *The multitude of sinners excuseth not sinne.*

Vers. 13. *If the whole congregation sinne*, we see then that the multitude or number of sinners excuseth not sin. *Genesens.* therefore the Law sayth, *thou shalt not follow a multitude to doe euill*, that is not well done, which the most doe, for the way to destruction is wide and spacious, and the most goe that way, therefore they are vaine precepts and excuses of sinne, that are taken from the example of the multitude, *Quasi multitudo peccantium scelus minuat, & non numerositate lignorum maior gehennæ ignis succrescat*; as though the multitude of sinners doe lessen the sinne, or the more the woods, the greater the hell fire should not be, *Epiphan. Hieronym.* Exod. 23. 2.

6. Morall. *The Prince is to take notice of his errour.*

Verse 22. If the Ruler doe sinne, and if the sinne *wherein hee hath sinned, come to his knowledge*, Princes and gouernours are heare to learne, *ne monitionem abjciant*, that that they reiect not admonition, *Pellican.* for how should they come to the knowledge of their errours, if they refuse to be admonished, *Dauid* did heare *Nathan* with patience, when hee sayd, *Thou art the man*, but as the Prophet did not at the first abruptly fall vpon *Dauid*, nor make an inuectiue against him, or with sharpe words taunt him, but by a familiar parable did louingly insinuate himselfe: so Princes must be tenderly dealt with, not disgracefully rebuked, or checked: But it is fit, that they also in dutifull manner be admonished, that they come to the knowledge of their errour, and so to repentance. *Ambrose* to this purpose thus writeth to that worthy Emperour *Theodosius*; *Peto vt patienter sermonem meum audias, nam si indignus sum, qui à te audiar, indignus sum, qui pro te offeram, ipse non audies eum, quem pro te audiri velis?* I pray that you would heare my speech, for if I am vnworthy to be heard of you, I am vnworthy to offer for you, will you not heare him, whom you desire to bee heard for you? *Epist.* 29.

2 Sam. 12.7.

CHAP. V.

1. *The Argument and Parts.*

AS the former Chapter sheweth the manner of purgation, and expiation of sinnes committed through errour and ignorance: so in this the Law prouideth for sinnes, which fall out by infirmitie and negligence, whereof there are two kinds, either concerning things Humane, vnto *ver.* 15. or Diuine, *vers.* 15. to 19.

In the first part, 1. the sinnes are set downe, which are these three; the dissembling or concealing of some wicked thing heard or seene, *v.* 1. the touching of any thing vncleane, which was legally or ceremonially impure, *v.* 2, 3. rash swearing touching things vncertaine, *v.* 4. 2. Then the manner of purgation is prescribed, which consisteth partly in his confession, *v.* 5. partly in his offering, which is prescribed to bee threefold, and in euery of them is shewed, what the offender shall bring, and what the Priest shall doe: the first offering is a shee lambe or goat, whereby the Priest must make atonement for him, *v.* 6. the second supply, if he be not able to bring the first, is of a paire of Turtle doues, the one for a sinne offering, with the vsage thereof, *v.* 8 9. the other for a burnt offering; see also the vsage thereof, *v* 10. the third supply is a quantitie of fine flower without oyle or incense, *v.* 11. and the vsage thereof by the Priest, declared, *v.* 12. with the effect thereof, the atonement and reconciliation of the offender, *v.* 13. In the second part, which concerneth trespasses in diuine things, there are two cases put, 1. when any thing is taken away, consecrated to holy vses; where three things are prescribed; the offender must bring the offering prescribed, make restitution, and adde a fift part thereto, and then the euent is shewed, the trespasse shalbe forgiuen, *vers.* 15. 16.

The second case is, when any offence is committed against any of Gods commandements: where is shewed, 1. the offence, *v.* 18. 2. the remedy, in bringing the offring prescribed; 3. the euent and sequell, the trespasse shall be forgiuen him, *v.* 19.

2. *The diuers Readings.*

L. D. Add. VErse 2. *Either that which was killed of a beast, or dyed of it selfe, or any other thing that creepeth.* L. D. *whether it bee the carkeise of an vncleane beast, or a carkeise of vncleane creeping*

creeping things, Cæter. *Forgetteth his vncleanneſſe*, L. D. *it bee hidden from him.* L. D. Alt.
Cæter.

V. 4. *And bindeth the ſame with his oath, and his word*, L. D. *Whatſoeuer it is, that a man ſhall pronounce with an oath.* Cæter. L. D. Alt.

V. 6. *And the Prieſt ſhall pray for him, and his ſinne.* L. D. *the Prieſt ſhall make an atonement for him.* Cæter. L. D Add.

V. 15. *Tranſgreſſing the ceremonies*, L. D. *commit a treſpaſſe*, Cæter. *He ſhall offer for his offence*, L. D. *he ſhall bring vnto the Lord for his treſpaſſe*, Cæter. L. D. Add. L. D. Det.

V. 17. *And being guilty of ſinne, vnderſtandeth his iniquity.* L. D. *though he wiſt it not, yet is he guilty*, Cæter. L. D. Alt.

2. *The Queſtions and Doubts diſcuſſed.*

1. Queſt. *What oath it is, that a man heareth, and concealeth, v.* 1.

1. SOme doe vnderſtand it of him that can bee a witneſſe of the trueth in open iudgement, an oath being required of him, and doth hide the truth, of loue to one party, or hatred to an other, *Lyr. Vatabl.* but this law is not meant of publicke iudgement, for in this Chapter ſinnes onely of weakeneſſe are touched, but this were a malicious ſinne, 2. A law afterward is giuen for falſe ſwearing. *c.* 6. 1. 3. And beſides the words are, *if one doe heare the voice of an oath*, but he which concealeth the truth, heareth not an oath, but taketh the oath; the *Chalde* Paraphraſt expounded it, *iuſticis adiurantis*, of the iudge which adiureth, or chargeth one with an oath, but that is not ſo fit.

2. And *Origens* application is ſomewhat wide, who turneth it vpon the Scribes and Phariſees, which heard the voyce of Gods oath for making a Prieſt after the order of *Melchiſedeck*, and hold their peace, and doe not preach Chriſt vnto the people.

3. Wherefore this law is vnderſtood of the voyce of blaſphemy againſt God, vttered by any priuate perſon, which he that heareth is bound to diſcloſe, *Iun. Pellic.* agreeable hereunto is that rule of our Sauiour, in what order, and by what degrees one ſhould diſcloſe the treſpaſſes of his brother, wherein as *Origen* noteth, *Præceptum Euangelicum perfectius datum eſt*, the Euangelicall precept is more perfectly giuen. Matth. 18. 18.

4. The word here vſed אלה *alah* ſignifieth as well curſing and blaſphemy, as an oath, and it comprehendeth both blaſphemy againſt God, *Pellic.* and execrations and curſes againſt our neighbour, both of which kinds; it is ſinne to conceale,

5. The Hebrewes generally vnderſtand it of him, *qui adiuratus noluerit dicere veritatem*, who being adiured by the Iudge will not ſay the trueth, as they make this the 216. affirmatiue precept; or if the party accuſed, doe adiure any preſent to teſtifie for him, and hee doth it not he is guilty, and to this purpoſe they make foure kind of oathes, the oath of pronouncing a thing; whereof *v.* 4. and raſh oathes forbidden, *Exod.* 20. 4. The oath concerning that which was deliuered to keepe, whereof *Leuit.* 6. 2. and the oath of witneſſe here ſpoken of: ſo alſo ſome other vnderſtand this law: *Si quis maleficium celauerit, de quo interrogatus fuerit teſtis*, If any conceale any wickedneſſe, whereof he can be a witneſſe, *Caluin*: and ſo he would haue vnderſtood, *ore Iudicis adiuratum*, him that is adiured by the mouth of the Iudge, but for the reaſons, before alleadged, becauſe in this Chapter onely ſinnes of weakeneſſe; and infirmity are handled, and priuate offences, and for them all one and the ſame ſacrifice is appointed, ſinnes of that high nature ſeeme not to be heere comprehended.

2. Queſt. *Whether euery treſpaſſe that a man knoweth to be committed by an other, is preſently to bee vttered.*

1. *Origen* ſeemeth to thinke, that heerein the precept of the Goſpell is more perfect and moderate, that will not haue a man, *continuo euolare in publicum*, preſently to make it publike, which this law ſeemeth to intend, and to the ſame opinion they alſo

incline, who thus interpret these words, *vnlesse he vtter it*, that is, *Iudici requirenti*, to the Iudge requiring it. *Lyr.*

2. *Augustine* heere mouing this doubt, whether a man is to be disclosed and bewrayed: *Si proditus incurrat crimen mortis*, if he who is disclosed may incurre thereby the danger of death, giueth this solution, that it must bee vnderstood that it must bee vttered to them, *qui prodesse non obesse possint*, which may profit, rather then hurt, as in praying for them, as the Priest, *Gloss. interlin.*

3. But the better interpretation is, to expound it thus, vnlesse he vtter it, *Et qui peccavit, fraterne eum admonendo*, to the party offending, in brotherly admonishing of him, and if he despise such friendly admonition, then to proceed further to intimate it to others, that haue power to correct it, according to the rule of our blessed Sauiour, and this appeareth to be the meaning, because it is said afterward, *Thou shalt plainely rebuke thy neighbour, and not suffer him to sinne*, but if the trespasse be such, that the concealing thereof will indanger the common wealth, our neighbours life or him that keepeth it secret, it is presently to be disclosed to him that hath power to correct it.

Matth. 18 17. Leuit 19 17.

Priuate offences when to be disclosed.

3. Quest. *Of the difference betweene these Lawes in the fift, and those in the fourth Chapter.*

1. The former Lawes seeme to concerne the Israelites specially, where it is said *ver.* 27. *If any of the people of the land*: but these concerne all whomsoeuer they see or know to offend.

2. The sinnes of ignorance there are propounded generally, here instance is giuen in some speciall and particular sinnes.

3. There sinnes are mentioned, which a man committeth by himselfe, heere such as are done by others, whereby one may be defiled. *Hesych.*

4. Beside these lawes are set forth without any distinction of persons, as in the former Chapter, of the Priest, the Congregation, and Prince, because the vulgar people are heere vnderstood, euery law beginning thus, *if any soule*, as *c.* 4. 27. *If any Soule of the people*, by this phrase then are meant of priuate persons, of the vulgar sort; as for the speciall persons, as of the Priest and Prince, they must be vnderstood here as in the former lawes to make satisfaction for these sinnes also, *cum ritu in suis priuilegijs scripto*, with the rite prescribed in their priuiledges, *Caietan.*

5. Adde heereunto the reason which is yeelded by *Tostatus* that whereas sinnes of ignorance are incident both into the Priest, Prince, and People, and differ in degree according to the quality of their persons, as it is more grieuous for the high Priest to faile by error or ignorance, then the Congregation, and for them rather then the Prince, yet for sinnes committed of malice and passion, there cannot be the like difference, for the whole multitude cannot offend in passion, as of ignorance, as a particular person may. 4. 1. But I resolue rather with *Caietane*, that these lawes are specially vnderstood of priuate persons, and *de priuatis peccatis* of priuate offences: *Iun.*

6. And this further difference there is betweene the sinnes rehearsed in this Chapter, and the former: that there the sinnes of ignorance are by name expressed, heere such as proceed of passion: which kind of sinnes must be vnderstood with some kind of limitation: For there is no sinne committed, though of malice, but there is some passion in it, as he which for feare, or hope of reward forsweareth himselfe, is lead by some passion, yet it cannot properly be called a sinne, *secundum passionem*, of passion,

Which are sinnes of Passion.

1. It must be *fortis, & impetuosa passio*, a strong and forcible passion, which are either wrath or lust: the loue of money is none of them, 2. It must be *passio subitò insurgens*, a passion suddenly rising, not *inueterata*, inueterate, as hee that is suddenly enraged sinneth of passion, not hee which doth any euill of hatred, which is a setled, festred, and inueterate passion, for such an on deliberately offendeth, and not of passion, *Tostat.* 4. 2.

4. Quest. *He shall beare his iniquity, of the meaning of these words.*

1. Some vnderstand it of the punishment of sinne, *Montan.* either by the hand of God, who shall iudge him, *Osiand. Vatab.* or of the iudge, *Lyr.* or of both, *Pellican.*

2. Some

2. Some interpret it of the ſinne it ſelfe, and referre it to his owne ſinne, *portabit iniquitatem ſuam*, he ſhall beare his owne iniquity, *Latin. Pagnin.* But it is better tranſlated, *feret iniquitatem eius*, he ſhall beare his iniquitie; that is, ſhall be guilty of his ſin, whom he concealeth, *Iun.* And ſo *Origen*, *Accipiet peccatum eius, qui iniquè egit*, hee ſhall take his ſinne, who hath done euill, &c. for conſenting to a mans ſinne, maketh him partaker of it, as it is in the Pſalme; *Thou ſeeſt a thiefe, and runneſt with him, and art partaker with the adulterer, Pſal.* 50. 18.

3. Beſide, this phraſe ſignifieth the guiltineſſe of his owne ſinne, *portare iniquitatem, eſt noxam contrahere:* to beare iniquitie, is to be guilty of offence, *Calvin.* and ſo ſubiect to the wrath of God, and lyable to puniſhment, vnleſſe he repent, and bee reconciled by ſacrifice.

4. *Toſtatus*, by bearing of iniquitie, vnderſtandeth, *corporalem, vel pecuniariam pœnam*, a corporall or pecuniary puniſhment: for this, ſaith hee, is a generall rule, that ſuch offences as were done directly againſt a neighbour, were not purged by ſacrifice, but by ſatisfaction: But this may bee excepted againſt; 1. this phraſe is vſed in the 17. *verſ.* where attonement is made notwithſtanding by ſacrifice: 2. the offence before mentioned, is rather againſt his owne ſoule, as is ſhewed before, and not againſt his neighbour in concealing his ſinne: 3. euen in treſpaſſes committed againſt a neighbour, yet there concurred an offence toward God, which was purged by ſacrifice, as *chap. 6. verſ.* 6.

5. Queſt. *Of the difference to be obſerued, in being defiled by the touching of vncleane things.*

1. Whereas it is ſayd *if any touch any vncleane thing he is vncleane, and hath offended*, this is ſo to be vnderſtood, that beſide the vncleanneſſe which hee hath incurred, hee alſo offended, in omitting the expiation of his vncleannes, which was either by the cleanſing water, or by waſhing of his clothes, and ſuch other meanes of purifiing appoynted by the Law, and for this omiſſion of his expiation, hee was to bring a ſacrifice, *Toſtat.* 4. 3.

2. Who alſo obſerueth well, that by the leſſe we are here to vnderſtand the more, if he is vncleane who ignorantly toucheth any vncleannes of man, much more is that perſon vncleane, who hath any polution or vncleanneſſe in himſelfe.

3. But I ſee no ground of that difference obſerued by the *Hebrewes*, how that in all other caſes, it is ſufficient to make one guilty of a ſinne of ignorance, if he knew of it onely in the end, and in this caſe he is bound to bring his ſinne offering; but for defiling of the ſanctuary, and holy things, none was bound to bring the ſinne offering for the ſinne of ignorance, vnleſſe hee knew in the begining that the thing was holy, and hee himſelfe vncleane; and likewiſe in the end, but knewe it not in the time betweene, but was forgetfull of it, for the text ſpeaketh not of any knowledge before the thing was hid but after, as the words ſtand thus: *if it be hid from him, when hee knoweth it, hee ſhall be guilty*, and hee which defileth holy things after hee knoweth himſelfe vncleane and the things to be holy, ſhould ſeeme to offend rather of contempt, then of ignorance, or forgetfulnes, it were rather a ſigne of wretchleſſe careleſneſſe, then an ignorant ſlip or omiſſion. Hebrew Gloſſes.

6. Queſt. *Whether the touching of any vncleane thing did indeed defile a man*

1. *Origen* here refuſeth altogether the litterall ſenſe, and calleth it *Iudaicam intelligentiam*, a iudaicall vnderſtanding, to thinke one to be polluted by touching a dead body: for, ſaith he, *Immundum faciunt oſſa Prophetæ?* did the Prophets bones make him vncleane, that touched him that was raiſed to life? *&c.* therefore hee onely preſſeth the ſpirituall ſente, *Morticinium hominis tangit, qui in peccatis mortuum ſequitur:* hee toucheth the carkeiſe of a man, who followeth or imitateth one dead in ſinne: and he addeth further, that as vertue went out of Chriſt, which made the woman cleane, which

which had the bloody flux: so *ex peccato exit vis quadam maligna*, out of sinne proceedeth a certaine malignant force, which polluteth him that toucheth it.

Hesychius also followeth the like spirituall sense, because our Sauiour saith, *Nothing that entreth in by the mouth, defileth a man, Marke 7.* The carkeise then of a dead man, is one dead in sinne; and he is slaine of a beast, *qui est à diabolo ad peccatum illectus*, who is inticed of the deuill to sinne. But these reasons are not sufficient to take away the Legall and Literall sense, not *Origens*; for hee that was made aliue by touching the Prophets bones, was by that miraculous vertue, cleansed euen from that Legall vncleanesse, as the woman that had the bloody issue, and so was vncleane, was made cleane by touching of Christ; And our Sauiour saying, *that nothing which entreth by the mouth, defileth a man*, speaketh of Morall and Spirituall vncleanesse, not Legall and Ciuill.

2. Some on the contrary part doe rest heere in the literall sense, as when any, *Ex tactu rei immunde pollnitur*, is polluted by the touching of any vncleane thing. *Lyr.* But seeing this Law is joyned with other Morall precepts, both before and after, there is more signified, then a legall and ceremoniall impuritie onely.

3. Therefore it is better, to ioyne both the litterall and spirituall sense together, that as he which touched any vncleane thing, did thereby receiue a legall pollution: so spiritually hee was defiled, who did adioyne himselfe with those, which were dead in sinne, *Pellican.* And this agreeth to that saying of our blessed Sauiour, *Let the dead bury the dead*; and so the Apostle saith, *He that liueth in pleasure, is dead.*

Math 8 22.
1 Tim. 5. 6.

7. Quest. *Why the touching of any vncleane thing, defiled.*

1. The impuritie which was infused into him, that touched those things, must not bee considered, *ex ipso obiecto*, by the object which was not of it selfe vncleane, but *ex modo*, by the manner, because this happened by some negligence, carelesnesse, and forgetfulnesse of the Law, which forbade the handling or touching of such things. *Iun.*

2. Beside, by this Law the Lord prouideth for the preseruing of Charitie, because *homo impurus homini mundo intolerabilis*, an impure man is intolerable to him that is cleane, and therefore the Lord to take away offences, that one should not grieue another, would haue puritie and decencie obserued in these outward things, *Pellic.*

3. As also, like as these vncleane things, some of them were Gods ordinance, as that the carkeises of men shall fall to dust, and yet out of the ashes and dung of dead bodies, the earth being made fruitfull, did bring foorth most pleasant flowers: this sheweth, that sinnes, (the onely vncleane thing before God, *Cedere in ipsius gloriam*) were turned to Gods glory, *Idem.*

4. Further, heereby is insinuated, that God would *coli munditiam corporis & mentis*, haue obserued the cleannesse both of body and soule: for to eat with vnwashen hands, that had touched some things, as carrions, or such like corrupt, is very hurtfull, and vnwholsome for the body, *Idem.*

5. Beside, thereby is signified, that to a man defiled with sinne, *etiam res munde cedunt ad immunditiam*, euen cleane things are turned to vncleannes, *Osiand.* as the Apostle sayth, *to the pure all things are pure, but vnto them which are defiled, and vnbeleeuing is nothing pure*, and so *Origene* sayth well of the woman that had the bloody Issue, *tetigerat peccatum, & idcirco flagellum carnis acceperat*, she touched sinne, and therefore she had receiued that scourge of the flesh.

Titus 1. 15.

Quest. 8. *What euill thing is meant, that one pronounceth with his lippes to doe, and doth it not, and yet sinneth therin.*

1. *Origene* vnderstandeth it thus, *Qui pronuntiauerit affligere, & macerare carnem*, hee who pronounceth to macerate and afflict his body, and doth it not, sinneth; so also *Lyra.* Some vnderstood it, *de malo pœnæ sibi infligendæ*, of the euill of punishment to be inflicted vpon himselfe, *&c.* so also *Gregory*, but that properly is not sayd to be euill, when a man doth humble himselfe by fasting and praying, as the Apostle sayth by himselfe,

himselfe, *I beat downe my bodie, to bring it into subiection,* 1. *Corinthians* 9. 27.

2. Some doe vnderstand it, *de malo culpæ,* of some euill act, which one pronounceth to doe to his neighbour, as *Dauid* did, when hee sware to put *Nabal* an his house to the sword, *Iun.* So then, to sweare to doe euill, or to doe well, is counted a sinne two wayes: to doe euill, in swearing rashly and vnaduisedly; to doe well, in not performing it: in the one the rashnesse of swearing is condemned, in the other the inconstancy and forgetfulnesse, in not keeping the oath. Thus also *Hesychius* expoundeth, *to pronounce by an oath to doe euill:* as *Herod* when he made that rash oath. So also *Tostatus,* If a man sweare to doe hurt vnto his neighbour, whether hee doe it deliberately or not, *debet pœnitere,* he must notwithstanding repent, because he tooke an oath. *q.* 4.

3. But this reason is against it, because this Law prouideth how to appease God by sacrifice, not ob *leuitatem* for lightnes or rashnes of mans oath, *sed ob neglectum* because of his negligence, in not hauing care to keepe his oath, but, *Deus constantiam non nisi in legitimis votis exigit,* God doth not require constancy but in lawfull oaths, *Caluin.* so also *Lorinus,* the whole reason of the offence is thus, that a man satisfied not for his oath, for the which hee ought to satisfie, *Non oportebat autem satisfieri pro illicito:* but they were bound to make no satisfaction for an vnlawfull oath.

4. The Hebrewes vnderstood this Law with these two limitations 1. If a man sweare to doe good, or to doe euill, that is to his owne hurt, of such things as be in his power to doe or not to doe. 2. It must be of such things as are not forbidden to be done, as to breake a commaundement, or to doe hurt vnto his neighbour, for these things must not be done at all. 3. And thus an oath, which they call of pronuntiation, may be of things past. that they were done or not done, or of things to come, either to doe them or not, *Maimony, Treatise of Oaths.*

5. This then is the meaning of swearing to doe euill, that is to his owne hurt or hinderance, as it is taken Psal. 15. 4. להרע *leharang,* which is the very word vsed here, as if a man doe sweare to performe any thing which may bee an hinderance to his domesticall state, or *se delitijs priuet,* to hinder himselfe of his delight, *Caluin.* herein, if hee keepe not his oath, hee is bound to bring his sinne offering, but not if he binde himselfe to doe any thing hurtfull to his body or life, as not to eate, or sleepe in seuen dayes, which he is not able to doe. In this case the Hebrew Masters say, that he is not to be bid fast, or watch, as long as he is able to endure, but the partie is to be beaten for his rash oath, and so he may eat or sleepe at his pleasure.

6. If any were guiltie of any of these things, namely, any of these foure, 1.2.3.4. verses of this Chapter, then for the purgation of their sinne, they were to bring the sacrifice heere following appoynted indifferently for all these trespasses, as *Augustine* thinketh, as now followeth in the next question to be shewed.

9. Quest. *Whether any forme of Sacrifices bee set downe for the offences mentioned, vers.* 1.2.3.

1. Some seeme to thinke, that the sacrifices afterward belong onely to the purgation of the sin of rash swearing, *vers.* 4. and so the vulgar Latine leaueth out this clause altogether, *v.* 5. *When one hath sinned in any of these things.*

2. Some thinke, that the purgation of the former sinnes is omitted, and not determined, but left to the discretion of the Priest, *Ex Lyran.* But such essentiall rites, and parts of Gods seruice, which then consisted chiefly in sacrifices, were not left vnto mens discretion.

3. But the words being generall, *If any haue sinned in any of these things,* that is, which haue been touched and spoken of before, do shew, that the sacrifices following belong to them all, *pro omnibus supradictis hoc sacrificium debet intelligi,* for all the former offences, this sacrifice must be vnderstood, *August. ex gloss. Iun. Vatab.*

10. Quest. *Why a supply of sacrifices is prescribed, to bring a paire of turtles, or fine flower, if one had not a lambe, or goat.*

1. The speciall intendment heere, was to prouide for the poore, that they might haue

haue alſo ſomewhat to offer, *ſubuentum eſt pauperibus*, by this ſupply of ſacrifices, prouiſion was made for the poore, *Auguſtin.*

2. And ſpiritually the lawgiuer heereby intendeth, to ſet forth diuers wayes of repentance, and reconciliation, *quia non omnia poſſumus omnes*, we cannot all doe all things, as he which cannot indure to chaſtiſe himſelfe by faſting and ſackcloth, and other ſuch workes of humiliation, as old and ſicke perſons cannot, might vſe other meanes, as prayers, teares, and to come to amendment of life, *Heſych.*

11. Queſt. *Whether this liberty to bring a payre of turtle Doues, or Flower, in ſtead of a Lambe, or Kid, were generall, or onely in the caſes mentioned.*

Auguſtines ſolution heere is ſufficient, that if this permiſſion were not generall as in theſe kind of ſinne offerings, ſo in others, *non videretur ſubuentum pauperibus*, there ſhould not haue beene made prouiſion for the poore, *ex Gloſſ.* and this permiſſion to be generall may appeare by the preſcript of other ſacrifices, as of burnt offerings. *c.* 1. 14. Where turtle Doues and Pigeons, might be offered, as well as Bullockes and Sheepe, for an *Holocauſt: Voluit Dominus in lege prouidere deuotioni pauperum*, God would in the law prouide for the deuotion of the poore, *Lyr.* ſo alſo for the ſame cauſe, in the 2. Chapter a perpetuall law is ſet downe concerning meate offerings of flower whether vnprepared, or dreſſed, *ibi agitur de oblatione pauperum*, there the law treateth of the offering of the poore, *R. Sal.* the like reſeruation for the offering of the poore is inſerted in the law of purification. *Leuit.* 12. 6. and ſo it is to bee vnderſtood of the reſt, vnleſſe in ſome ſpeciall offences, as in purloyning of ſacred things, for the which a Ramme onely was to bee offered as it followeth. *verſe* 15. *Origen hom.* 3.

12. Queſt. *Of the Lambe, or Goate, to be brought for a ſinne Offering, and the myſticall meaning thereof.*

1. Some by the Sheepe vnderſtand the actiue life, by the Goate, *quæ in ſummis rupibus paſcitur*, which is fed in the high Rockes, the contemplatiue life, he then that hath ſinned, muſt giue himſelfe to good workes and to diuine contemplation, *Gregor.* But though theſe as fruites of true repentance are very neceſſary, yet ſinnes thereby are not remitted.

2. Some by offering of a Lambe will haue ſignified, *vt redeat ad innocentiam*, that a man ſhould returne to his innocency, and by the Goat, *vt agat pœnitentiam*, to practiſe repentance, *Gloſſe. ordin.*

3. But theſe rather were types of Chriſt, who offered himſelfe for our ſinne, and is
Iohn 1. 29. the Lambe of God, that taketh away the ſinne of the World *Iun. Analyſ.*

4. Whereas ſometimes a male is preſcribed to be offered, but heere a female, in the one is ſignified, *victimæ expiantis virilis vis*, the manly vertue or force of the Sacrifice of expiation, in the other *offerentis conditio*, the condition of the offerer in reſpect of ſinne, as the Apoſtle ſaith, *Adam* was not deceiued, but the woman was deceiued, and
1 Tim. 2. 14. was in the tranſgreſſion, *Borrh.*

13. Queſt. *Of the two turtle Doues, or two young pigeons, the vſage and meaning thereof.*

1. One of the Turtles, or Pigeons was for a ſinne offering, the other for a burnt offering, the firſt was to be thus ordered, the necke to be wrung aſunder, but not to bee pulled off, the blood to bee ſprinkled on the Altar, the reſt to bee powred at the foote, *v.* 8. 9. the burnt offering muſt be vſed according to the manner of the burnt offering of foules, preſcribed. *c.* 1. 14.

2. For the myſticall ſenſe, ſome by the two Turtles or Doues, vnderſtand two acts of repentance, for ſinne committed, and duties neglected or omitted, *Greg.* ſome giue this ſenſe, *corde & ore gemendo*, by mourning both in heart and voyce. *Gloſſ.*

3. But the myſtery indeed is in ſetting forth, the bleſſed ſacrifice of Chriſt vpon the

the Croſſe, who is likened to a Doue in reſpect of his holines and innocency, the head is not pulled from the body, neither was Chriſt deſtroyed or ouercome of death, *Borr.* the ſprinkling of the blood did ſhadow forth the ſhedding of Chriſts blood, and the powring of the reſt at the foote of Altar, *Origen* will haue to ſignifie that the remainder of Iſrael: *ad vltimum, effuſionem ſanguinis Chriſti ſuſcipiet*, at the laſt, in the latter dayes ſhall receiue and beleeue the ſhedding of Chriſts blood, or rather it may betoken the treaſure of Chriſts blood, for all that beleeue in him, and not for them onely, which then liued, and were witneſſes of Chriſts paſſion, but for all that ſhould beleeue in him, as our bleſſed Sauiour ſaid to *Thomas*: *Becauſe thou haſt ſeene me, thou haſt beleeued, bleſſed are they which haue not ſeene, and yet haue beleeued.* Iohn 20.29.

4. Theſe ceremonies about the ſacrifices it pleaſed the Lord to ſet forth, *Ne ad Idololatrarum ceremonias prolaberentur*, leſt they might fall to the ceremonies of Idolaters; and *obedientia fidelium exercenda erat*, the obedience of the faithfull was to bee exerciſed in theſe ſmall things. *Pellican.*

14. Queſt. *Why the offering of fine Flower, Was neither to haue Oyle, nor Incenſe.*

1. Heerein this meate offering differeth from others, which were both to haue oyle and incenſe put vpon them, *c.* 2. 15. but this was to haue neither, the reaſon is giuen, becauſe it was a ſinne offering.

2. Now why the ſinne offerings wanted oyle and incenſe, 1. Neither the reaſon was, becauſe the oyle was, *condimentum*, a ſauce for meates, and the incenſe was, *odoramentum*, of a perfuming ſmell, *Ra. Sal.* 2. Nor yet, doth the oyle ſignifie the diuine mercy, and the incenſe acceptance with God, which he that offereth for ſinne, could not aſſure himſelfe of, *Lyr.* 3. Nor yet is it ſo fitly referred to the dolorous paſſions of Chriſt, *Borr.* 4. But heereby is ſignified, that our prayers and ſacrifices are not accepted of God, vnleſſe wee bee reconciled by the blood of Chriſt, *Oſiand.* as alſo how much our ſinnes are diſpleaſing vnto God, and the deepe ſorrow, and griefe for ſinne is heereby expreſſed; *triſtitia comes peccati*, heauineſſe is the companion of ſinne, *Vatabl.*

15. Queſt. *How much the Ephah conteined, whereof the tenth part of fine Flower, Was to bee offered.*

1. An *Ephah* was a midle meaſure of drye things, betweene the חמר *Chomer*, and the עמר *Gomer*, for the *Ephah* was the tenth part of the *Chomer*, *Ezech.* 45. 11. and conteyned ſomewhat leſſe then a Buſhell, and the *Gomer* was the tenth part of an *Ephah*, ſomewhat more then a pottle, about ſixe pintes. Exod. 16. 36.

2. The tenth part of an *Ephah*, ſome thinke to haue beene ſo much as would ſuffice one to eate in a day, *Vatabl*, it was rather tiwce as much, for th *Gomer* conteined two of the meaſure called *Chœnix* which held ſomewhat aboue three pintes, and heerein the Lords bounty appeared, who allowed vnto euery Iſraelite a *Gomer* of *Manna* by the day, twice ſo much as the Gentiles allowed vnto their ſeruants, *Iun.*

3. Now whereas the *Ephah, tria ſata*, three of the meaſures ſo called, ſome would haue heere ſignified of the Trinity being three in one, and by the number of tenne, the perfection of Chriſts humanity, who in his fleſh obſerued the ten Commandements, *gloſ. ordinar*, this is ſomewhat curious, the true reaſon why this meaſure and proportion is ſet, was, that none ſhould excuſe himſelfe, by his pouerty, ſo ſmall a meaſure being appointed, *Pellic.*

16. Queſt. *What order Was to be taken for other ſinnes, by ignorance or infirmity committed, not heere expreſſed.*

Vnto this doubt, *Auguſtine* alſo giueth this ſolution, that whereas heere in this Chapter, inſtance is giuen onely of three kind of ſinnes, as concealing of blaſphemy, touching of vncleane things, and raſh othes, and yet many other caſes may fall out, wherein a man might offend ignorantly; for the reſt not expreſſed, wee muſt haue recourſe to the law ſet foorth in the former Chapter, touching all ſinnes of ignorance whatſoeuer,

whatsoeuer: *Vt quacunque remanserint, his acceptis, quæ specialiter memorata sunt, in illa generalitate intelligamus*, that whatsoeuer sinnes beside remaine, excepting those which are specially remembred, we should vnderstand in that generallity, *August. ex Glos.*

And whereas further, in these three particular sinnes, there is no distinction of persons, nor yet of sacrifices, but in regard of their ability, as is before set downe in the former Chapter, what the Priest shall offer, what the Congregation, the Prince, or a priuate Person, for all other sinnes of ignorance, besides these three giuen in instance, the former law must hold of the diuersity of sacrifices, in respect of the difference of the persons.

17. Quest. *What consecrated things vnto the Lord are vnderstood, wherein a man might sinne.*

1. There were three kind of holy things, which might be abused, as the holy vessels and instruments, the holy perfume and oyntment, which were not to bee put vnto any prophane vse, and the tithes and offerings, which were appointed for the seruice of the Temple and maintenance of the Priests, and of this last kind is this law to be vnderstood, and not of the former as is shewed in the next verse, for the offender was to restore that, wherein he had offended, and to adde the fifth part thereunto, that is, if either through negligence, forgetfulnesse or want of care, any such holy things were detayned, or conuerted to any prophane vse, it should be made good, which would not properly be done, in any of the two former kinds, but onely in the third, *Lyr.* so also *Origen.*

2. But specially this sinne was committed about the sacrifice, if they did eate of such parts, as belonged vnto the Lord, or were for the maintenance of the Priests, or if they conuerted the money, which they had set apart to buy, or redeeme sacrifices, or any timber or stone consecrated for the repayring of the Temple, or if they did dedicate to that end, such things as were not fit for that vse and seruice. *Marmony.*

3. And in this manner might they trespasse about these holy things, from the time the beasts appointed for sacrifice, were sanctified, vntill the blood was sprinkled, they might trespasse in the fat, till all was consumed to ashes, and vntil the ashes were carried foorth into the Campe; in the meate offerings they might transgresse, till the handfull was burnt vpon the Altar; and in the shewbread, from the sanctifying of it, though it were not yet baken, vntill the incense vpon it was burned, the bones, hornes and hoofes of the sacrifices, they might transgresse in them, from the time they were sanctified, and concerning a beast that had a blemish, they might transgresse, from the time it was sanctified till it was redeemed, *idem.*

4. They adde further, that this transgression about holy things must be vnderstood to be done ignorantly, for if any one willingly committed sacriledge, in the prophaning of holy things, he was to be put to death for it.

18. Quest. *What manner of sinne it is, whereby any transgresseth about holy things.*

1. Here are three words vsed, חטאת *Chattath*, אשם *Asham*, מעל *Magnal*, which are thus distinguished, the first is vsed to signifie such offences, wherein restitution was not required, such were the three former kinds giuen in instance, which are expressed by that word; the second is appropriated heere to these sinnes, wherein the dammage was to bee restored; the third word is diuersely taken, for sometime it signifieth a sinne or transgression committed by ignorance, as heere, where the word *Shegagah* ignorance is added by way of explanation, sometime it betokeneth a voluntary deceite and fraud, as *c.* 6. 2. *If any trespasse against the Lord, and deny vnto his neighbour that, which was taken him to keepe: Borrh.* This word, *Magnal*, seemeth to bee deriued of *Megnil*, which signifieth a cloake, so that a man offendeth in this kind, *imprudens ac deceptus tanquam obducto pallio*, vnwittingly and deceiued, as a cloake being cast ouer, *Iun. Anal.*

19 Quest.

19. Queſt. *What kind of ſinne of ignorance might be committed about holy things.*

1. *Origen* vnderſtandeth this, both *de furtis*, of the rapine and ſtealth of holy things, as of tithes, offerings, gifts to the poore, *Si quis qualibet præſumptione ſubtraxerit*, if one by any preſumption hath ſubtracted or taken away any thing, as alſo where as one hath imployed to neceſſary vſes, any of the money or other things conſecrated to holy vſes, *& moras fecerit reſtituendo*, and hath vſed delay in reſtoring them.

2. becauſe the words are directed, *if any haue tranſgreſſed through ignorance*, the Law ſeemeth not here to intend any preſumptuous act committed, in the defrauding, ſubtracting, or purloyning of ſacred things, but ſuch an act as proceedeth *ex negligentia ſeparandi decimas*, of the negligence of the ſeparating the tithes. *Lyr.*

20. Queſt. *Of the Ramme appoynted here for ſacrifice, and the rites thereunto belonging. v. 16.*

1. Whereas in the other ſacrifices before preſcribed, there is no ramme required, but a lambe, goat, turtle-doues, or pigeons: but heere of neceſſitie a ramme muſt bee offered; this ſheweth the greatneſſe of the ſinne of ſacriledge, or ſpirituall fraud, for the expiation whereof ſuch a ſpeciall ſacrifice is demanded, *Origen.*

2. The vulgar Latin readeth, *qui emi poteſt duobus ſiclis*: which may be bought for two ſhekels. And the Hebrewes obſerue, that where mention is made of ſhekels, and no number expreſſed, as of two or three, two ſhekels muſt be vnderſtood, *R. Levi.* But againe thus it may be obiected, that the word is of the plurall number, and therefore comprehendeth more then two; and beſide, *v.* 17. there is mention made of the valuation to be made by the Prieſt, but not of the ſhekels: therefore the meaning ſeemeth rather to be this, that the valuation was to bee made by ſhekels, but no determinate price ſet, but according to the eſtimation of the Prieſt. The *Septuagint* alſo expreſſe no number of ſhekels, but as it is in the Originall.

3. The ſhekel of the Sanctuary was double to the ordinary ſhekel, and it weighed twenty *gerahs*, euery one containing 16 graines in weight: ſo that the ſhekel of the Sanctuary weighed 160. graines, *Iun.* and might be in value of our money about halfe a doller, *Oſiand.* Exod. 30. 13.

4. Some doe thinke that the ſhekel of the Sanctuary was not double to the common ſhekel, but of the ſame weight, but that it was ſo called, becauſe it was there kept, to be a Standert, as it were, in the Sanctuary, to try other weights by, *Lorin. ex Villepand.* But the common opinion is rather to bee receiued, that the ſhekel of the Sanctuary was double to the common ſhekel: for otherwiſe what needed *Moſes* expreſſely to ſay, *After the ſhekel of the Sanctuary*, this addition needed not, if they vſed all but one ſhekel: And ſo as *Calvin* obſerueth, two ſhekels of the Sanctuary were equall, *quatuor vulgaribus*, to foure common or vulgar ſhekels; and there was great reaſon for it, becauſe they were to deale more bountifully, and with a fuller hand in holy things, which belonged to the vſe of the Sanctuary, then in their priuate occaſions. Exod. 30. 13.

The reaſon why the ſhekel of the Sanctuary was double to the common.

5. But *Origens* reaſon is not ſufficient, vtterly to renounce the literall ſenſe, which ſeemeth to exclude thoſe from abſolution, which haue not a certaine ſumme of money to purchaſe a ramme: *Quod aperte ſecundũ literam videtur abſurdum*, which according to the letter ſeemeth abſurd, and therfore he betaketh himſelfe wholly to the ſpirituall ſenſe, that a man cannot obtaine remiſſion of ſinnes, *niſi detulerit ſanctam & probatam fidem*, vnleſſe he bring an holy and tryed faith, &c. For he that had detained any part of the holy things, might eaſily reſtore that which was in his hand; and if hee were able to pay tythe (whereof he withheld part) he was able to adde the fift part vnto it.

6. But it is very fit, beſide the literall ſenſe, to aſcend higher to a ſpirituall, as *Origen* well ſaith, *Omnis hoſtia typum gerit & imaginem Chriſti*, euery ſacrifice did beare a type and Image of Chriſt, much more the ramme, which was ſubſtituted to bee offered in the place of *Iſaac*; and indeed Chriſt is the Ramme, *adverſus peccatum cornubus arietans*, with his hornes butting againſt ſinne, *Borrh.*

21. Queſt. *Of Reſtitution to bee made, by putting vnto that which was taken away, the fift part.*

1. *Origen* heere is ſomewhat wide, who vnderſtandeth the Greeke, ὁπέμπτον, of fiue parts more, and one ouer and aboue; as if a man had ſtollen fiue pieces of money, *ipſos quinq; reſtituet, & alios quinq; vno ſuperaddito*, hee ſhall reſtore fiue more, and one beſide, &c. But the true meaning is, that hee ſhall reſtore the whole that was taken away, and put vnto it a fift part of the whole, being diuided into fiue parts, *Pellican.* As if he had taken fiue ſhillings, he ſhould reſtore fiue againe, and one ſhilling more. This is euident by the like Law, *Leuit.* 22.14. *If a man eat of the holy thing vnwittingly, hee ſhall put the fift part thereunto, and giue it to the Prieſt, with the hallowed thing.*

2. The reaſon of this Law was, that both hereby, *admoneatur delicti*, he that offended, ſhould be put in minde of his ſinne, and that amends ſhould be made for the loſſe ſuſtained by the want of that which was ſo purloyned, *vt Miniſtris Dei nihil detrahatur*, that nothing be taken away from the Miniſters of God, *Pellican.*

3. But that Allegoricall application of *Origen*, by theſe fiue parts, vnderſtanding the fiue ſenſes, which were taken from Gods ſeruice, and imployed in worldly matters, and of the like fiue inward ſenſes beſide, which muſt be conſecrated to God, who will be ſerued both with the outward and inward man, I let paſſe, as not ſo fit, and deſtroying the litterall ſenſe.

22. Queſt. *What ſinne is that committed in holy things mentioned v. 17. beſide that before ſpoken of.*

1. As the former Law prouided, that nothing ſhould be diminiſhed of things conſecrated to holy vſe, ſo here other offences are vnderſtood, that may any other way be committed againſt conſecrate things, *etiamſi nihil interuerſum fuerit*; though nothing be purloyned or turned to other vſe, *Iun. Analyſ.*

2. Some thinke, hereby is ſpecially intended, if one be ignorant, whether the thing be holy and conſecrated to God, *quod auertitur*, which is turned to an other vſe, *Borrh.* or if one haue offended, *dubia conſcientia* of a doubtfull conſcience, *Oſiand.* but this is too generall, for it is euident, that this offence againſt holy things, was not in diminiſhing, ſubtracting or alienating, becauſe no reſtitution is required as before.

Some thinke, this offence might be committed by touching of the holy veſſels, which was not lawfull but for thoſe, *qui deputati erant ad illud officium*, which were deputed to that office, *Lyr.* But as the other was too generall, ſo this is too particular, ſuch an offender therefore is here vnderſtood, who impaireth not, or diminiſheth not the holy things, *ſed aliâ ratione peccauit*, but offended ſome other way, howſoeuer, *Iun. Annot.*

23. Queſt. *Whereof the eſtimation was to be made, which was to be ſet by the Prieſt.*

1. Some thinke, that the eſtimation to be made, was not of the value of the ramme but of money to make reſtitution, *Iun. Annot.* But that is not like, both becauſe the price and ſumme of the reſtitution is ſet downe to be the fift part more, *v.* 16. and ſo it is not left to the diſcretion of the Prieſt, and beſide in this Law, *v.* 18. no reſtitution is appoynted, and yet an eſtimation was to be made by the Prieſt.

2. Some will haue it vnderſtood of the eſtimation of the greatnes of the ſinne, as the Latine interpreter, *Iuxta menſuram, & æſtimationem peccati*, according to the meaſure, and eſtimation of the ſinne, &c. but in the originall it is *begnerceca* according to the eſtimation; that word *ſinne* is not in the text.

3. Therefore this valuation to be made, was of the worth and value of the ramme, *Geneuenſ. Vatabl.* for they were not to bring a meane ſacrifice, but that which was ſufficient, and meet for ſuch an occaſion, the expiation of ſo great a ſinne, and as the Prieſt ſhould value it, and ſo hee was to bring, *oblationem ex ſacerdotis æſtimatione*, an oblation by the eſtimation of the Prieſt, *Inn. Analyſ.*

24. Queſt.

24. Queſt. *How theſe ſinnes of ignorance here ſpoken of c. 5. differ from thoſe prouided for c. 4.*

1. *Auguſtine* thus ſatisfieth this doubt, that there generally all ſinnes by ignorance committed are prouided for, how they ſhould be purged, but here thoſe ſpeciall ſinnes which are done againſt holy and conſecrated things, *A quibus Domino in Tabernaculo ſeruitur*, whereby the Lord is ſerued in his Tabernacle, and therefore it is ſayd *v.* 19. *quia deliquit in Dominum*, becauſe he hath treſpaſſed againſt God.

2. An other difference is, that in the former chapter ſuch ſinnes are meant, which proceeded, *ex ſimplici ignorantia* of ſimple ignorance, but here ſuch as beſide ignorance did come *ex negligentia vel infirmitate*, of ſome negligence, forgetfulneſſe or infirmity, *Lyr.*

3. But they muſt not be ſinnes againſt God, committed of malice, for ſuch they were to die, *Geneuenſ.* onely ſinnes of frailty are here to be vnderſtood, which were not cenſured with the ſentence of death, or ſome other grieuous puniſhment, *Pellic.* Numb. 15. 30.

4. *Places of Doctrine.*

1. Doctrine. *Chriſt not vanquiſhed of death, nor the God-head ſeperated from him, nor hee from his Church.*

In that the neck of the turtle or doue was to be wrung a ſunder, not plucked off from the body, *v.* 8. *Gregory* giueth this note, *Chriſtum ab Eccleſia nec mors diuidere valet*, death could not diuide Chriſt from his body the Church, but thereby his Church was more ſurely ioyned vnto him, as our bleſſed Sauiour ſaith, *if I were lift vp from the earth, I will draw all men vnto me, Iohn.* 12. 32. neither was Chriſt forſaken of the Deitie, no not in the graue, as it is propheſied in the Pſalme, *Thou wilt not leaue my ſoule in graue, nor ſuffer thy holy one to ſee corruption*; neither had death dominion ouer Chriſt, as Saint *Peter* ſaith; *Whom God hath raiſed vp, and looſed the ſorrowes of death, becauſe it was impoſſible he ſhould be holden of it*: and therefore he is called, *Agnus tanquam mactatus*, the Lambe that was, as if he were killed: and *Ambroſe* well ſaith, *Crux non ſaluatoris mors, ſed peccati*, the Croſſe was not the death of our Sauiour, but of ſinne, *In 2. cap. Coloſſ.* Pſal. 16. 10. Acts 2. 24. Reuel. 5. 6.

2. Doct. *The fleſh is to be tamed, not deſtroyed.*

Gregory heereupon hath an other note, that is, the head was not to be plucked from the body, but onely wrung about: ſo, *Mens noſtra à carnis delectatione, ſeparanda eſt, non à carnis curâ neceſſariâ*: our mind muſt be ſeparated from the delight of the fleſh, but not from the neceſſary care thereof. Saint *Paul* ſetteth downe this to haue beene the guiſe of ſuperſtitious perſons, *not to ſpare the body, neither to haue it in any eſtimation to ſatisfie the fleſh*: But he giueth aduice to *Timothy*, who had much weakned his body by abſtinence, and drinking of water, *Drinke no longer water, but vſe a little wine for thy ſtomacks ſake, and thine often infirmities*: the reaſon hereof *Hierome* ſheweth to be this; *Ne infirmitate ſuperatus Euangelij prædicandi diſcurſum implere non poſſet*, leſt being ouercome by his infirmitie, he ſhould not be able to fulfill his courſe in preaching the Goſpel, *Epiſtol. ad Fin.* Coloſ. 2. 23. 1 Tim. 5. 23.

3. Doct. *God reſpecteth more the heart of the giuer, then the greatneſſe of the gift.*

Whereas if a man were not able to bring a Lambe, or Goat, if he brought a paire of Turtle doues, or yong pigeons, or if not, then a meaſure of fine floure, it was accepted: this ſheweth, *Deum reſpicere animum offerentium*, God reſpecteth the minde of the offerers, more then the offering, *Vatabl.* as the Apoſtle ſaith, *If firſt there bee a willing mind, it is accepted according to that which a man hath, not according to that a man hath not.* *Ambroſe* vpon thoſe words, *God gaue him a large heart, as the ſand that is on the ſea ſhore*, thus noteth, *In latitudine cordis habitat ſapientia*, wiſedome dwelleth in the largeneſſe of the heart, *Serm. 5. in Pſalm.* 119. 2 Cor. 8. 12.

4. Doct. *Of the necessary parts and concomitants of Repentance, Contrition, Confession, Restitution or Satisfaction.*

All these three are set foorth in this Chapter: first, the offender must know, that he hath sinned, *v.* 4. that is, his heart must strike him for the sin he hath committed, then hee must confesse his sinne vnto God, *v.* 5. and hee must also make restitution for the consecrated thing which he had taken away, *v.* 16. All these are set foorth in *Zacheus*, who confessed his fraud and forgery, which proceeded from an inward sorrow and contrition, and he promiseth to make restitution foure fold, *Luke* 19. 8. Thus by effectuall repentance, the sinne whereinto any falleth, is remitted, which is, as *Hierome* calleth it, *Secunda tabula post naufragium*, as a second planke or board after shipwracke: *Ex duobus constat Ecclesia, vt aut peccare nescias, aut peccare desinas, peccatum pœnitentia cohibet, sapientia cauet*: The Church consisteth of these two things, that you either sin not at all, or leaue off to sinne; penitence stayeth the course of sinne, and prudence preventeth it, *Ambros. in cap.* 12. *Luc.*

τὸ δεύτερον ἀγαθὸν τὸ αἰσχυνεσθαι *Synes.*

5. Doct. *Of Iustification by Faith.*

Origen. Whereas the offender is commanded to bring a ramme, *emptum sicli sancti*, bought with the shekel of the Sanctuary, maketh this application: *Sicto sancto comparandus est nobis Christus, siclus sanctus fidei formam tenet, si fidem obtuleris tanquam pretium, Christo velut aruete immaculato in hostiam dato, remissionem accipies peccatorum*, Christ is to be gotten with the holy shekel, this holy shekel is our faith; if thou offer thy faith as the price, Christ, as the immaculate Ramme being offered vp in sacrifice, thou shalt receiue remission of sinnes, *Hom.* 3. *in Leuit.* It is faith then in Christ, whereby we obtaine forgiuenesse of sinnes, by which faith we liue vnto God, as Saint Paul saith, *I liue by faith in the Sonne of God, Who loued me, and gaue himselfe for me.*

Galat 2. 20.

5. *Places of Confutation.*

1. Confut. *Against those which denie the certaintie of remission of sinnes.*

WHereas in the sacrifice for sinne, they neither were to vse oyle nor incense, *v.* 11 *Lyr.* By the oyle vnderstanding the mercy of God, and by the incense, acceptance with him, hereupon inferreth, that a sinner should not assure himselfe that his sin is forgiuen *sed debet semper timere*, he should alwayes feare: The same is the generall doctrine of the Romane Church that a penitent person cannot haue *certitudinem remissionis peccatorum*, any certaintie of the remission of sinnes, *Concil. Trid. Sess.* 6. *cap.* 9. *Contrad.* The contrary appeareth in *Dauids* repentance, who hauing confessed, and said, *I haue sinned*, receiued this answere from the Prophet, *The Lord hath put away thy sinne.* And this is one of the effects of true repentance, *the clearing of the conscience*: but where the conscience is cleared, there remaineth no doubtfulnesse, or feare. *Bernard* saith; *Animum pœnitentiæ lachrymis afflictum, spiritus paracletus libenter consolatur, frequenter visitat, & ad venia fiduciam plene reformat*: the soule afflicted with the teares of repentance, the Spirit the Comforter doth willingly comfort, often visite, and fully reformeth, to the assurance of forgiuenesse, *De inter. Dom. c.* 27.

2 Sam. 12. 13.

2 Cor 7. 11.

2. Confut. *Confidence not to bee put in the merit, or worthinesse of Prayer.*

In that no incense was to be vsed in the sacrifice for sinne, it is well collected, *non confidendum est in orationibus* that one should not put his confidence in his prayer, *Gloss. ordinar.* as thinking to be heard for the worthinesse of them, which is contrary to the opinion of the moderne Papists, who hold prayer to be meritorious, *Bellar. Lib.* 1. *de bon. oper. in partic. cap.* 3. *Contra.* But the Prophet *Daniel* otherwise professeth, wee doe not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies, *Dan.* 9. 18. *Gregory* sayth, *Non in fletibus, non in actibus nostris*

noſtris, ſed in aduocati noſtri allegatione confidamus, let vs put our confidence not in our owne weeping, or actes, but in the interceſſion of our aduocate: *hom. 7. in Ezech.*

3. Confut: *That a man by his repentance, cannot giue ſatisfaction vnto God.*

The *Doway gloſſemen,* doe giue this marginall note vpon the *ver.* 16. *Beſide reſtitution, ſatisfaction alſo is neceſſary for the offence to God.*

Contra. Satisfaction is indeed to be made vnto man for the offence done vnto him, but none can ſatisfie the iuſtice of God for his ſinne, onely Chriſt was able to doe that, *Iob* ſaith, *If he would diſpute with me, I could not anſwere him one thing of a thouſand,* *Ambroſe* ſaith, *Lachrymas Petri lego, ſatisfactionem non lego:* I read of *Peters* teares, not of his ſatisfaction, *in 22. c. Luke.* Iob 9. 3.

4. Confut. *That all ſinnes are not equall.*

Whereas hitherto in the expiation of other ſinnes, there was no ramme preſcribed to be offered, but onely in the ſinne committed againſt holy things, *Heſychius* obſerueth well, that hence it appeareth, *quam horrendum ſit peccatum,* how horrible a ſin this is, the greater ſinne requireth a greater and more ſolemne expiation, which euidently conuinceth the *Iouinians* of error, who hold as the *Stoikes* did, *peccata paria eſſe,* that ſinnes were equall, *Auguſtine, ad Quod vult Deum.*

Contra. Our bleſſed Sauiour, by the diuerſity of puniſhment, ſheweth the degrees of ſinne; *He that is angry with his brother vnaduiſedly ſhalbe culpable of iudgement, he that ſaith vnto his brother Racha, ſhalbe worthy to be puniſhed by a Counſell, and whoſoeuer ſaith thou Foole, ſhalbe worthy to be puniſhed with hell fire,* heere the Lord alluding, vnto the forme of humane courts and iudgement, where ſome are iudged of pecuniary and ſmall matters, ſome of capitall, ſheweth the like different courſe of Gods iuſtice in puniſhing ſinnes diuerſely according to the quality of the offence, and as among the Iewes there were 4. kinde of puniſhments: *ſtrangulatio, gladius, lapidatio, ignis,* ſtrangling, the ſword, ſtoning, and the fire, whereof the laſt was the greateſt, ſo heere mention is made in the laſt place of hell fire, *Origen* thus wittily collected the difference of ſinnes out of that place of Saint *Paul,* where he maketh mention of ſtubble, hay, wood: *Apoſtolus manifeſte oſtendit quædam peccata eſſe tam leuia, vt ſtipulæ comparentur cui ignis non poteſt diu immorari, alio fœno ſimilia, vbi aliquando tardius ignis immoretur, alia ligno, in quibus grande pabulum ignis inuenit,* the Apoſtle manifeſtly ſheweth, that ſome ſins are ſo light, that they are compared to ſtubble, where the fire cannot long ſtay, ſome are like vnto hay, where the fire ſtayeth ſomewhat longer, ſome vnto wood, where the fire findeth more matter to worke vpon, and ſo he concludeth: *Ita vnumquodque peccatum, pro qualitate, vel quantitate ſua pœnarum iuſta perſoluit,* ſo euery ſinne according to the quality and quantity thereof, payeth the iuſt puniſhment, *hom. 14. in Leuit.* Matth. 5. 22. 1 Cor. 3. 12.

5. Confut: *Againſt penall, and penitentiall iniunctions as ſatisfactory for ſinne.*

Vpon theſe words, *ver.* 18. *Hee ſhall offer a Ramme without blemiſh, according to the meaſure and eſtimation of the ſinne:* they ground their penall ſatisfactory workes enioyned by the Prieſt for penance, *Pœnæ ſunt arbitrariæ ſecundum iudicium diſcreti confeſſoris,* the puniſhments are arbitrary according to the iudgement of the diſcrete confeſſor. *Gloſſ. ordinar.*

Contra: 1. This gloſſe is grounded vpon a falſe text, the vulgar Latine indeed ſo readeth, but the words in the originall are: *He ſhall bring a Lambe without blemiſh, according to the eſtimation,* heere is no mention of ſinne, the eſtimation was of the price of the Ramme.

2. The gloſſe addeth: *Niſi per ſuperiores Eccleſiæ aliud fuerit determinatum,* vnleſſe by the ſuperiors of the Church an other thing bee determined: *ibid,* this ſheweth that ſuch penall iniunctions are onely humane inuentions, ſeeing they may be changed, altred,

altred, and dispensed with by men; and it is against the prescript of this law, which resteth in the estimation of the Priest, not to be reuersed by any other.

3. What penall workes are now required as effects of true repentance, the Apostle
2.Cor.7.11. sheweth: *Behold this thing that you haue beene godly sory, what great care hath it wrought in you, what clearing of your selues, yea what indignation, yea what feare, yea how great desire, yea what zeale, yea what punishment:* These were spirituall fruites wrought in the minde, not practised vpon the body, they punished themselues in iudging and condemning themselues, neither were these things imposed vpon them, by any other, but assumed by themselues, nor yet by these did they thinke to satisfie the iustice of God, as the Papists hold these their penitentiall censures to bee satisfactory for sinne; but heereby onely they cleared themselues to the Apostle, that they were not consenting vnto the crime of the incestuous young man, wherewith they were blamed, and therefore the Apostle saith; *You haue shewed your selues to be pure in this matter.*

Hierome much to this purpose saith; *Caue, ne si iciunare ceperis, te putes esse iam sanctum, hæc enim virtus adiumentum est, non perfectio sanctitatis, prouidendum est, ne cum licita contemnas, hoc tibi illicitorum securitatem faciat*: take heed, that hauing begunne to fast, you thinke your selfe therein holy, for this vertue is onely an helpe, not the perfection of sanctity, and you must prouide, lest the dispising of things lawfull, make you secure in the vse of things vnlawfull, *ad Celantium.*

6. *Morall Obseruations.*

1. Morall. *Not to conceale, or consent to other mens sinnes.*

HEere is an order appointed for the purgation of his sinne, that is a witnesse of an others blasphemy against God, and doth not vtter it. *ver.* 1. Which sheweth that it is not sufficient for a man to shun sinne in himselfe, *nisi etiam alios cohibeat*, vnlesse also hee doe stay and hinder others from sinning, *Pellican:* and so the law is, *Thou*
Leuit.19.17. *shalt plainely rebuke thy neighbour, and not suffer him to sinne*, heere *Origen* saith well: *Hoc docet nos ne vnquam in peccatis alterius polluamus conscientias nostras, nec consensum malè agentibus præbeamus, consensum dico non solum pariter agendo, sed etiam, quæ illicitè gesta sunt, reticendo: This teacheth vs that we should not defile our consciences with other mens sinnes, nor yeeld consent to euill doers, consent I say, not onely in ioyning with them in the like doing, but in concealing such things as are vnlawfully done, hom. 3. in Leuit.*

2. Morall, *Gods dishonour not to bee indured.*

He which heard the voyce of blasphemy against God, was not to hold his peace, if he did he was partaker of the same sinne. *ver.* 1. howsoeuer a man may bee patient in wrongs offered to himselfe, and passe ouer in silence many words, spoken against him,
Eccle.7.23. as the Preacher aduiseth, *Giue not thine heart to all the words that men speake*, yet in Gods cause we should not be silent, nor suffer his name to be blasphemed, and his glory defaced, but wee should say with the Psalmist: *The zeale of thine house hath deuoured mee, Hierome* saith well, *Meam iniuriam patienter tuli, impietatem contra Deum ferre non possum:* I patiently indure mine owne wrong, but impiety against God I cannot beare; *aduers. Vigilantium*; But now it falleth out cleane contrary: that men do pursue their owne iniuries done in word or deed, but Gods name to be dishonoured they can indure, and therein be patient and silent, *Hierome* complaineth in his time: *Nunc è diuerso super omnia nostros aduersarios immortali odio persequimur, blasphemantibus Deum clementem porrigimus manum*, now it is farre otherwise, aboue all things we persecute with immortall hatred our owne enemies, but to the blasphemers of God, we giue a friendly hand, *ad Pammach.*

3. Morall. *Confession of our sinnes vnto God, necessary.*

V. 5. *He shall confesse his sinne*, we must then confesse our sinnes vnto God: *Confessio peccati initium correctionis*, the confession of our sinne is the beginning of amend-

ment,

ment. *Dauid* herein is an example vnto vs, *I acknowledged my sinne vnto thee, neither hid I mine iniquitie, I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest mee the punishment of my sinne, Origen* here addeth thus, *Præuentus Diabolus in accusatione vltra nos accusare non poterit, & si ipsi nostri simus accusatores profecit nobis ad salutem, si vero expectemus, vt a Diabolo accusemur, accusatio illa nobis cedit ad pœnam:* the Deuill being preuented in accusing vs, can accuse vs no more, and if we be accusers of our selues, it will profit vs to saluation, but if we expect till we be accused of the Deuill, that accusation will be to our punishment, *Hom. 3. in Leuitic.* Psal. 32. 5.

4. Morall. *Against negligent hearers of the Word.*

Origen vpon these words, *v.* 15. *If any transgresse through ignorance,* in taking away *things consecrated vnto God,* maketh this application, *Si quis ex vobis suscipiat à me Dominicam pecuniam, & vt fieri solet egressus Ecclesiam, oblitioni, quæ audierat, dedit, iste est, qui pecuniam de sanctis susceptam non reddidit:* If any of you receiue of me in the hearing of the word, the Lords coyne, and (as it often falleth out) going out of the Church, forgetteth what he heard: This is he which hath receiued the sacred coyne, and restoreth it not, *Hom. 3. in Leuit.* This is agreeable vnto the parable in the Gospel, of the vnprofitable seruant, which had receiued a talent, and hid it in the ground, and did not put it out to aduantage: such are they, which hauing receiued instruction by the Word, make no vse of it in their life and practise, nor turne it to any spirituall gaine or aduantage. Math. 25. 18.

5. Morall. *Against Sacriledge and Church-robbery.*

If he be found a transgressor before God, who ignorantly detayned any thing consecrated to holy vses, *v.* 15. what shall become of them, who willingly offend herein, and inrich themselues with the goods and tythes of the Church: Concerning such consecrated things, the beginning whereof was superstitious, as the Abbey lands, which were giuen for the maintenance of Idolatry, and redemption of mens soules, it is not to be doubted, but that the ciuill Magistrate had power to diuert them to prophane houses, as *Ieroboam* turned the Temple of Baal to a draught-house; the Imperiall Law is: *Omnia loca, quæ sacris veterum error deputauit, nostræ rei iubemus sociari:* All the places which the errour of the old Heathen times deputed to their superstitious vse, we bid to be joyned to our Treasury, *Cod. l. 1. to. 14. l. 5. Honor.* And *Ambrose* iustifieth this act of Princes: *Sublata sunt prædia, quia non religiosè vtebantur ijs, quæ religionis jure defenderent;* their lands were taken away, because they did not religiously vse those things, which they defended by right of religion, *Aduers. Symmach.* Abby lands whether iustly taken away. 2 Kings 10. 27.

But there is another reason of tythes, the proper inheritance of the Church, which were from the first foundation and originall of them dedicated to the ministery of the Word: therefore to detaine them & alienate them from the Church, in such wise, that for want of maintenance the Word of God is not preached, nor the people instructed is so heauy a sinne, that for such voluntary trespasses against sacred things, no sacrifice in the Law was appoynted: if for a slip of ignorance, in vsurping sacred things, the whole was to be restored, and the fift part added thereunto, what restitution will they be euer able to make, that haue of a long time from their Ancestors growne rich and fat with the tythes of the Church: Let such be afraid of that curse denounced by the Prophet, *They are cursed with a curse, for they haue spoyled me (in tythes and offerings)* the way to auoyde this curse, is to doe as the Prophet in the same place aduiseth, *Bring yee all the tythes into the storehouse,* that there may be meat in my house, and prooue me now herewith, saith the Lord of Hostes. If I will not open the windowes of heauen vnto you, and powre you out a blessing without measure. Malach. 3. 10.

6. Morall. *To take heed of the sleights and subtill temptations of Sathan.*

Whereas they were appoynted to bring for a sinne offering, a paire of Pigeons, *v.* 7. *Origen* noteth this to be the propertie of the Doue, that comming to the water, where the Hauke lyeth in waite for her, shee espying in the water the shaddowe of the The propertie of the Doue.

the hauke flying aloft, *Oculorum perſpicacia fraudem imminentis periculi euadit*, 1. by the quickneſſe of her eyes eſcapeth the fraud of the preſent danger, *Hom.* 3. And ſo herein he alludeth to that place in the Canticles: *her eyes are like Doues eyes, vpon the riuers of waters*, wherof he maketh this application, *Quod ſi ita & tu proſpicere poteris inſidias diaboli & cauere, ſacrificiũ columbam Deo obtuleris*: ſo if you can foreſee the lying in wayt of the deuill, and take heed thereof, thou ſhalt alſo offer Doues as a ſacrifice to God, &c. This circumſpection the holy Apoſtle commendeth, ſaying, leſt Sathan ſhould circumuent vs, *for we are not ignorant of his enterpriſes.* *Ambroſe* to this purpoſe obſerueth this to be the propertie of the wolfe; *Lupus ſi prior hominem viderit, vocem eripit, idem ſi præviſum ſe ſenſerit, deponit ferociam, nec currere poteſt; ſic priores Satana occurrere debemus*: the wolfe, if he firſt ſee a man, doth take away his voyce; but if he perceiue that he is firſt ſeene, he layeth aſide his fiercenеſſe, and cannot run away: ſo we ſhould giue the one ſet to Sathan, *lib. 6. Hexemer. c. 4.*

2 Cor. 2 11.

Lupi Mærni videre priores. Virg. & Τ ουερ. λύκου τι ἅς.

6. Morall. *To appeare before the Lord in ſinceritie and ſimplicitie of heart.*

As the Sacrifice muſt be valued, as eſteemed according to the ſhekel of the Sanctuary: ſo wee ſhould bring no falſe coyne before the Lord: a man muſt not come with carnall affections, nor with diſſembled ſanctitie, but with true zeale, and a right faith. *Cain* offered ſacrifice as well as *Abel*, but not with the like deuotion; hee came with a falſe heart. The boaſting Phariſee brought falſe coyne into the Temple, his prayer was not weighed with the ſhekel of the Sanctuary; he prayed not in humilitie, as the Publicane, but in the pride of his heart: So *Origen* heere obſerueth well, *Hic eſt ſiclus ſanctus, probata & ſyncera fides, id eſt, vbi nullus perfidiæ dolus, nulla hæretica calliditatis perverſitas admiſcetur*: this is the holy ſhekel, an approued and ſincere faith; that is, where no perfidious craft, or hereticall deceit and peruerſneſſe is intermingled, *Hom.* 3.

Chap. VI.

1. *The Argument and Parts.*

IN this Chapter: firſt is ſet downe an other kind of ſinne offering, differing from the former, to *v.* 8. which may be referred to the former chapter. Secondly, certaine particular rites and ceremonies are appoynted, belonging to ſome kind of ſacrifices.

In the firſt part, 1. the ſinnes are ſet downe, *v.* 2. 3. then the manner of expiation: where it is declared, 1. what the offender ſhall doe; where three things are preſcribed: reſtitution, *v.* 4. the adding of the fift part more, *v.* 5. and the oblation of a lambe, *v.* 6. 2. then the Prieſt ſhall make reconciliation & atonement for him, *v.* 7.

In the ſecond part the rites are preſcribed; firſt, of burnt offerings, to *v.* 14 2. Of the meat offerings, to *v.* 14. 3. Of the ſinne offering to *v.* 30.

In the Law of the burnt offering, is ſhewed, 1. how the burnt offering ſhalbe vſed, it muſt burne all night, *v.* 9. 2. How the aſhes ſhall be diſpoſed of, firſt, laid beſide the Altar, *v.* 10. then afterward to be caryed without the hoſt, *v.* 11. 3. How the fire ſhall be ordered, it muſt neuer go out, but continually burne vpon the Altar, *v.* 12.

2. In the Law of the meat offerings, firſt is ſhewed how the meat offerings for the people ſhalbe vſed, to *v.* 19. then how the meat offerings for the Prieſts, to *v.* 24.

Concerning the popular meat offerings, is declared, 1. what be offered vnto God, *v.* 15. 2. what ſhould bee done with the remainder; firſt, in generall, that *Aaron* and his ſonnes ſhould eat it, then in particular: 1. Where it ſhould be eaten, in the Court of the Tabernacle, *ver.* 17. 2. How it ſhould bee dreſſed, baken with leauen, *v.* 17. 3. Who of *Aarons* ſonnes ſhould eate of it, only the males, *v.* 18.

In

In the meate offering for the Prieſt, the order preſcribed is this, 1. what he ſhall offer, *v.* 20. 2. How it ſhould bee dreſſed and prepared, in the frying-panne, *verſ.* 21. 3. The manner of the offering is ſhewed, it muſt be all burned, *verſ.* 22. no part thereof eaten, *verſ.* 23.

3. The ſinne offerings were of two ſorts, ſome whoſe blood was not brought into the Tabernacle, whereof the Law is ſet downe to *verſ.* 30. Some whoſe blood was brought, *verſ.* 30. Concerning the firſt, there is ſhewed, 1. where it ſhall bee killed, *ver.* 25. 2. Who ſhall eate of it, namely, the Prieſt, *ver.* 26. 3. How it ſhould bee vſed, whatſoeuer the blood thereof dropped vpon, ſhould bee cleanſed, the garment by waſhing, the earthen veſſell muſt bee broken, the brazen veſſell ſcoured: of the ſinne offerings, whoſe blood was brought into the Tabernacle, no part was to bee eaten, but all burnt in the fire, *verſ.* 30.

2. *The diuers Readings.*

VErſe 2. *Contemning the Lord.* L. D. *Commit a treſpaſſe againſt the Lord.* Cæter. L. D Alt. *Which was committed to his credit.* L. D. *In ſocietie or fellowſhip.* Cæter. *Which was giuen into his hand.*

Verſ. 4. *Being conuicted of the offence.* L. D. the reſt haue not this clauſe, neither is it in the Originall. L. D. Add.

Verſ. 5. *Hee ſhall render all theſe things, which by fraud he would haue obtayned.* L. D. *Then it ſhall bee, becauſe hee hath ſinned, and is guiltie, then hee ſhall reſtore that, which hee tooke violently away, or the thing which hee hath deceitfully gotten, or the thing which was deliuered him to keepe, or the loſt thing which hee found.* Cæter. All this is wanting in the vulgar Latine. L. D. Det.

Verſ. 10. *In the day of his treſpaſſe offering.* This clauſe is wanting in the vulgar Latine. L. D. Det.

Verſ. 10. *Hee ſhall take the aſhes which the fire hath conſumed, with the burnt offering.* N. V. P. L. *He ſhall take the aſhes, when the fire hath conſumed the burnt offering.* I. O. M. This ſeemeth to giue the better ſenſe.

Verſ. 14. *This is the law of the ſacrifice, and libaments.* L. D. *Of the meat offering.* Cæt. L. D. Alt.

Verſ. 17. *Becauſe part thereof is offered for a burnt ſacrifice to the Lord.* L. D. *I haue giuen it vnto them for their portion of mine offerings made my fire.* Cæter.

Verſ. 20. *The Prieſt ſhall offer it hote.* L. D. *The Prieſt ſhall offer it.* Cæter. L. D. Add.

Verſ. 25. *Shall bee immolated before the Lord.* L. D. *The burnt offering ſhall bee killed before the Lord.* Cæter. L. D. Det.

Verſ. 27. *It ſhall bee waſhed in an holy place.* L. D. *Thou ſhalt waſh it whereon it was ſprinkled, in the holy place.* Cæter. L. D. Det.

3. *The Queſtions diſcuſſed.*

1. Queſt. *How the denying of a thing giuen one to keepe, is ſayd to be a treſpaſſe againſt the Lord.*

1. NOt onely becauſe of the neere coniunction of man vnto God, whom he created according to his owne Image, and as he which loueth God loueth his brother, ſo he which hateth his brother, hateth God alſo. *Bor.*

2. Nor yet becauſe in all contractes betweene man and man, *Deus teſtis adhiberi ſolet*, God is wont to bee vſed as a witnes, *Iun. Annot.* but more ſpecially it is ſo ſayd, becauſe, *requirebatur a talibus iuramentum*, an oath vſed to be required of ſuch, *Lyr.* and therefore it is ſayd, *He that denyeth theſe things, and ſweareth falſly*, v. 3. So then the violating of an oath, is directly committed againſt the maieſtie of God. Therefore the ſinne of falſe ſwearing, and that which is committed againſt ſacred things, mentioned immediately before, are ioyned together, *quia vtrumq; pertinet ad Dominum*, becauſe both

both of them belongeth vnto God, and therefore one and the same sacrifice, namely Ramme is appointed for both. *Hesych.*

4. There is a contempt of God in euery sinne: as the wiseman saith: *When the wicked commeth, then commeth contempt*, both of God and man: but there is a double kind of contempt: one is called, *formalis & expressus*, a formall and expresse contempt, when out of the pride of his heart, and refractory disposition one doth transgresse the commandement of God: an other contempt may be called, *implicitus* a contempt implyed, which doth accompany euery sinne, in some measure, and in this sense, *Augustine* refused not the position of the *Pelagians*, that, *omne peccatum est contemptus Dei*, that euery sinne is a contempt of God. 14. *de ciuit. c. vltim.* Prou. 18. 3.

5. But heere after a more speciall manner, God is contemned, when as a thing committed to one to keepe, is denyed, where God onely was witnesse, for like as if a thing were deliuered before witnesse and denyed, it were a contempt of the witnesses, so where onely in the presence of God a thing is committed to ones trust, and afterward denyed, it argueth a contempt of God, for hee that did trust his neighbour with it, hoped that because of the reuerence of God, it would be safely restored, as a man for the respect he hath vnto witnesses of the trust, where they are vsed, will not deceiue the trust.

2. Quest. *What that fault is, Which is committed in society or fellowship. ver. 2.*

1. Some doe vnderstand heereby, that which was committed to ones trust, as the Latine translator readeth, so also. *Genevens. Osiand.* but that was said before: *If any shall deny vnto his neighbour, that which was giuen him to keepe.*

2. But the word is *bitesumeth iadh*, in the composition, or putting of the hand, wherby is meant, society, fellowship, and partnership, in bargaining or dealing: as Saint *Paul* speaketh of *giuing the right hand of fellowship*: and so the *Septuagint* whom *Origen* followeth, translate it περὶ κοινωνίας, about society, and so some very fitly vnderstand, *Pecuniam positam in manu negotiationis causa*, money put into ones hand to trade with, *Montan. Vatabl:* and it may generally bee vnderstood, *de omni administratione*, of all kind of administring, and disposing of other mens goods, to which a man putteth his hands. *Iun. annot:* that no fraud be vsed in such things.

3. *Origens* allegoricall application, is not heere so fit, as how the soule is that *depositum*, committed vs to keepe, which must be restored as we receiue it, and how our spirituall society is with God, and so if we commit the workes of darkenesse: *Societatem lucis negauimus, We haue denyed the fellowship of light*, these and the like mysticall collections are beside the proper sense, and meaning of the text.

3. Quest. *Whether restitution required.* v. 4. *Were vpon voluntary confession, or conuiction.*

1. The occasion of this question is giuen by the Latine translation, which readeth, *si conuicta fuerit*, if the soule that offended heerein, be conuict, then he shall restore whatsoeuer was gotten by any such fraud, But this is not like, for he which was conuicted of any such fraud, in deteyning, any thing of his neighbours, was by *Moses* Law to restore double, *Exod.* 22. 9. and so there should bee an euident contradiction betweene that law and this.

2. Wherefore this law intendeth such fraudes and deceites as a man being pricked in conscience, doth make voluntary confession of; and therefore he is not required to restore double, but the principall onely with the fift part: *Lyra.*

3. Further it must be considered, that this law of restitution is not to be vnderstood of all trespasses and offences committed against the neighbour, 1. as not of such offences, which were onely in thought; for there was no actuall wrong done for the which there should bee any restitution. 2. Nor of trespasses done in word: for although therein wrong be done, yet nothing is taken away which may be restored. 3. Neither yet is it to bee vnderstood of actuall wrongs, whereof a man is conuicted; for in that case

caſe the Iudge inflicted a puniſhment, ſometime double, ſometime fourefould, according to the quality of the offence. 4. But this law prouideth onely for ſuch treſpaſſes, which were ſecret, where one denyed, purloyned vpon his oath, and afterward was pricked in *his conſcience and confeſſed it.*

4. Queſt. *Of the reſtitution heere required, what, to whom, and when it ſhould bee made.*

1. The party confeſſing his ſinne, was to reſtore the ſame thing in the very kind, if it were extant, or not impaired, but if the ſame thing could not be reſtored, then the value or price thereof, as it is expreſſed. *ver.* 5. *beroſho*, in his principall. Numb. 5. 7. 8.

2. Now the party, to whom the thing ſhould bee reſtored, was the owner, to whom it appertained, if he be dead, then to his heire, and next to his kindred, and as it is explained. *Numb.* 5. 7. 8.

3. And for the time, his reſtitution was to be made, the very day when hee reconciled himſelfe to God, not *die confeſſionis*, on the day when he confeſſeth his fault, but *die oblationis*, vpon the day wherein he offereth his oblation, *Vatabl* his reconciliation to God, and reſtitution to his neighbour muſt goe both together, as our bleſſed Sauiour, the beſt expoſitor of the law, ſheweth: *That if a man bring his gift to the Altar, and remembreth his brother hath ought againſt him, he ſhould goe firſt and be reconciled to his brother*, and then come and offer his gift. *Iun.* Matth. 5. 23.

4. The word heere vſed, *beiom aſhmatho*, in the day of his ſinne or guiltineſſe, which perpetually is taken for the ſacrifice or oblation for ſinne, *Montan. Pellic.*

5. The Hebrewes heere further obſerue theſe rules concerning theſe kind of treſpaſſes. 1. Some of them were done by violence, as when by ſtrong hand, as by robbery, one taketh away his neighbours goods, or by fraud in concealing a thing committed to his truſt, or found in deteining the wages of the hireling, or in defrauding the copartner, and ſuch like. 2. And when any ſuch thing is forſworne and denyed, there are two ſinnes committed: one in denying it, which is againſt the law, *Thou ſhalt not deale falſely. Leuit.* 19. 11. and the other in ſwearing falſely, which is againſt an other law, *Thou ſhalt not ſweare falſely, Leuit.* 19. 12. and for this offence hee was to make reſtitution, and adde the fift part and bring a treſpaſſe offering. 3. If the father did the wrong, & the ſonne deny it, and after do confeſſe it, and the thing be not remaining, he onely payeth the principall: for this law of reſtitution is for that which a man taketh himſelfe, not an other. 4. But if the thing be remayning, the ſonne is bound to pay the principall with the fift part, but is diſcharged of the treſpaſſe offering: *Maimony treatiſe of robbery.* Hebrewes obſeruation touching reſtitution.

6. Touching the fift part it muſt vnderſtood to be one of foure, as if foure parts be taken away fiue muſt bee reſtored: where they haue theſe cautells. 1. If the fift part ſhould be denyed, it is now as the principall, and he muſt adde an other fift part thereof. 2. And if a man deny and forſweare, and afterward confeſſe, and againe returne deny, forſweare and confeſſe, for euery oath he payeth a fift part, as often as he denyeth, forſweareth and confeſſeth. *idem.*

7. If a man dye, to whom the wrong is done, hee muſt reſtore the thing remayning, or if it be loſt or changed, the price thereof to the next heyres together with the fift part: and if the ſonne ſteale from the father, and he dye, hee muſt make account vnto his brethren in reſtoring the thing it ſelfe if it be remayning, or the price thereof, if it be loſt or changed together with the fift part. *idem.*

5. Queſt. *Why theft was to be reſtored foure fold, but heere onely the principall With the fift part.*

1. The law is, that the thiefe ſhall reſtore fourefould, and *Zacheus* accordingly did ſo. *Luk.* 19. 8. becauſe he fraudulently, and that *ex profeſſo*, profeſſedly did defraud and deceiue others, and therefore his conſcience accuſed him, as guilty of theft: the thiefe then becauſe hee willingly and of ſet purpoſe did that wrong to his neighbour, was to reſtore foure fold, which is not required heere, becauſe this Law treateth, *De mendacio imprudente*, Exod. 22. 4.

imprudente, of a lye, fraud, or deceit, done rather vnwittingly and of infirmity, then of set purpose, and so *Numb.* 5. 6. Whereas this law is repeated, it is said; *If a Man or Woman commit any sinne, which men commit*, that is of humane infirmity, not of a diabolicall subtilty. *Iun. annot.*

2. And further it is to be considered, that there was a difference in the law, betweene, *forum humanum*, and *diuinum*: the humane court and diuine, for where a man was conuict by witnesse or his owne confession, hee was enioyned restitution fourefold according to the law, but then no sacrifice for a trespasse offering was required, because it was a meere acte of a ciuill iudiciall court, but where a man after his deniall and oath, made a voluntary confession, this belonged to the cognizance of the Priest, in the diuine Court, and in this case hee made restitution of the principall with the fift part for the wrong done to his neighbour, and brought beside a trespasse offering for the offence committed against God in prophaning his oath, wherein the diuine Maiesty was violated, so then as there were two actes in the same sin, one a breach of piety in transgressing against God in swearing falsely, and an other act against charity, in doing wrong to the neighbour, so there was a double satisfaction to be made, for the offence against God by sacrifice; for the trespasse against the neighbour by restitution.

6. Quest. *How the lawes of Sacrifices prescribed in this 6. Chapter, differ from the former.*

1. *Origen*, saith, *Huc vsque peccati species exponuntur; sequitur purgatio*, hitherto the kindes of sinnes haue beene declared, now followeth the purgation of them: but not onely the particular sinnes are reheatsed. *c.* 4. 5. but the maner of expiation of them.

2. *Lyra*, maketh this difference, that before such sacrifices are spoken of, *quæ fiebant interpolate*, which were done with some intermission, but heere *sacrificium Iuge*, the continuall and dayly sacrifice is described with the maner and rites thereof, but in this Chapter other sacrifices also are mentioned, which were not perpetuall, as the meate offerings, and sinne offerings.

3. Therefore they are thus better distinguished, that hitherto, the substance of the sacrifices hath beene described, now follow the rites of them, *Borrh.* and hitherto prouision is made, for mens priuate sacrifices for their priuate sinnes, but heere are deliuered, *generalia præcepta*, generall precepts of the rites of Sacrifices: *Iun. annot.* who therefore beginneth this Chapter, at the 8. *ver.* which is a fit diuision in respect of the argument and matter, but that it is not conuenient, in matters of no greater moment, to leaue the common distinction of the Chapters to the which men haue beene accustomed, which innouation would breed a confusion and some disturbance in our vsuall quotations of the Chapter.

7. Quest. *Whether the dayly burnt offering were prouided at the charge of the Priests.*

1. Whereas the Lord spake vnto *Moses* to command *Aaron* and his sonnes concerning the dayly sacrifice, some thinke that it was to be prouided at the charge of the Priests, and that they maintained the same.

2. But it is more like that the dayly sacrifice was prouided at the common charge, both because it would haue beene too great a charge to haue beene susteined by the Priests, and beside it was reason, that the sacrifices which were made *pro comunitate*, for the common vse, should be made, *sumptibus communibus*, at the common charge, and to this end some thinke the money was imployed, which was collected of the people, *Exod.* 30. that the Priests thereby should prouide these sacrifices. *Lyr.* but whether by that or some other prouision, they were, *de sumptu publico*, of the common charge, as *Iosephus* thinketh.

3. This charge then is giuen to the Priests, not because at their owne costes they were to make prouision, but that, *speciali modo ministrabant*, they did after a speciall manner, minister and serue in this kind of sacrifice. *Lyr.*

8. Quest.

8. Queſt. *Whether the burnt offering burned all the day, as well as all the night.*

1. This doubt is moued, becauſe it is expreſly ſayd, *v. 9. it burneth all the night vpon the Altar vntill the morning*, but the ſame alſo muſt be vnderſtood, of the morning *Holocauſt*, that it ſhould burne all the day vnto the euening, when the ſacrifice was renewed; for they were to offer euery day two lambes, one in the morning, and the other in the euening, as is preſcribed, *Exod.* 29. 40 and as the euening *Holocauſt* was to burne all night till the morning, ſo the morning ſacrifice was to burne all the day till the euening, *'Diurnum ignem quaſi manifeſtum tacuit*, the daily fire he ſpeaketh not of, as manifeſt of it ſelfe, and expreſſeth therefore fire by night, *Gloſſ. inter.*

2. This daily ſacrifice was the firſt that was laid in the morning vpon the Altar, and other ſacrifices were put vpon it, as it is afterward preſcribed concerning the fat of the peace offerings, *v.* 12. and it was the laſt of all other ſacrifices at night, *Lyr.*

9. Queſt. *Of the linnen garments, Which the Prieſt was to put on, mentioned, v.* 10.

1. It is euident, as *Origen* noteth, that the Prieſt vſed other garments, *in ſacrificiorum miniſterio*, in the miniſtry of the ſacrifices; and other, *cum procedit ad populum*, when he went forth vnto the people.

2. And there were ſpeciall garments for the high Prieſt, which were imbroydered, and other linnen garments for the Prieſts, of the which mention is here made, for theſe were the inferior Prieſts, whoſe office it was to cary forth the aſhes, *Pellic.*

3. The Prieſt alſo had two kinde of linnen garments, an vpper linnen coate, and vnderneath, linnen breeches next vnto his fleſh, to couer his nakedneſſe, *Exod.* 28. 42. of both theſe expreſſe mention is made in this place.

4. The linnen garment was preſcribed, *quia habilis, mollis, facilis*, it was fit and cloſe to the body, and eaſie to bee had, *Gloſſ.*

5. But *Origens* application is not heere ſo fit, that as the Prieſt did weare one garment abroad, an other in the Tabernacle, ſo the holy Apoſtle when he ſpake vnto perfect men, *alia vtitur ſtola doctrinæ*, doth vſe one habit of doctrine; and an other for the people: as Chriſt ſpake in parables vnto the people, which hee expounded apart to his diſciples: This rather may be inferred, that there is a double kind of apparell, *myſticus & verus*, the myſticall and typicall heere ſpoken of, and the true ſpirituall garment, which is the putting on of the Lord Ieſus, as the Apoſtle ſpeaketh. Rom. 13. 14.

6. Some of the Hebrewes think, that the garments which the Prieſt put on after he had taken away the aſhes, were not common garments, but leſſer then thoſe, wherein hee miniſtred in other ſeruices, and ſo both thoſe which hee put off and put on, were peculiar vnto the Prieſt to miniſter in, *Maimony treatiſe of daily ſacrifice.*

But I preferre their opinion, that thinke they were, *vulgares veſtes*, the Prieſts vulgar and common garments which he put on, when he caryed foorth the aſhes out of the hoſte, *Toſtat. q.* 2. and *Lorinus*: 1. Becauſe we read but of one kind of miniſtring garments, which were of linnen, which the Prieſts miniſtred in. 2. Though it be probable, that the Prieſts and Leuites were diſtinguiſhed from the people and Lay ſort, euen in their vulgar and common apparell; as it is ſayd that *Doeg* ſlew 85. Prieſts that did were linnen Ephods, yet they did not vſe to weare their miniſtring garments abroad, when they went out vnto the people, as is euidently expreſſed by the Prophet, that they were not to goe out of the ſanctuary in their holy miniſtring garments, but lay them vp there, when they went out vnto the people. 3. The reaſon is becauſe when the Prieſts went vp to the Altar, to take the aſhes, it was *miniſtratio ſacra*, an holy miniſtery, ſeruice, and action, but when he went to cary them out of the hoſte, it was no holy miniſtry; and therefore hee was to put off his holy miniſtring garments, when he went to cary them out. 1 Sam. 22. 18. Ezek 42. 14.

10. Queſt. *Of the carying out of the aſhes.*

1. The aſhes were twice remoued; firſt, they were put into the aſhpannes beſide

the Altar, and then they were caryed forth out of the hoste; the first was done in the Priestly garments, the other in his common apparell. *v.* 11.

2. But whereas the Priest is bid to cary the ashes into a cleane place out of the hoste, this was prescribed to be done onely while the Israelites continued in the desert, afterward when the Temple was built, they were to doe the like, in carying them out of Ierusalem, *Lyr.*

3. Hereby historically was signified the sepulture of Christ without the Citie, *Osiand.* And mystically we are admonished of the last resurrection, when our bodies turned to ashes, shall be raised vnto life, *Borrh.* some by the ashes will haue vnderstood, *consummatio boni operis*, the consummation and perfection of good workes, and as here the Priest caryeth the ashes out of the campe, so after this life our good works by Christ, our high Priest, are presented vnto God, *Gloss. ordin.*

4. But if it be demaunded, why the ashes were caryed forth; two reasons may be yeelded thereof; one ciuill, because vnlesse there had been some conveiance for the ashes, which were many, according to the number of the sacrifices, it would haue been a great annoyance vnto them that ministred at the Altar; the other reason is, because the ashes being wholly burnt and consumed, were not any part of the holy things, and so were to be caryed out of the holy place, yet they were to be vsed with reuerence, and caryed out into a cleane place, because although they were not sacred things in themselues, yet they were the remiander of holy things, *& contigerant res sacras*, and had touched holy things, and therefore were reuerently to be vsed: *Tost. q.* 3.

5. The Hebrewes obserue, that the taking away of the ashes, was one of the first seruices, which was to be performed by the Priest, and hee was to doe it by breake of the day: in their solemne feasts they began to remoone them some time after midnight; as in the feast of Reconciliation, they were to cary them forth into a place, where the winde might haue no power, and they were to lay them on an heape, not to disperse and scatter them, neither were men to turne them vnto any priuate vse, or otherwise to make any benefit or profit of them, *Maymony. Treat. of the dayly sacrifice.*

11. Quest. *Of the continuall burning of the fire vpon the Altar.* vers. 13.

1. This holy fire, which was continually to bee preserued vpon the Altar, was the fire which came from God, as afterward is shewed, *chap.* 4. 24. and therefore *Iosephus* saith, that the Priest did euery day lay vpon the Altar two pieces of wood more then was necessary, to continue the fire, because of this precept, *Ex Lyr.*

2. The reason of this precept was, for that their sacrifices and incense were not to be burned, but onely with this holy fire; and therefore *Nadab* and *Abihu* were slaine, because they offered incense with strange fire, not taken from the Altar, *Leu.* 10. 2.

3. The Heathen Romans by a corrupt imitation of this sacred rite, ordeined, that the Vestall virgins should continually keepe the fire burning in their Temple: but in their ceremony, *vanitas*, vanitie; in this, *veritas*, veritie appeared, *Borr.*

4. Hereby for the mysticall sense, was signified, the perpetuall residence and presence of Christ in his Church, who is *lux vera*, the true light, *Borr.* as also like as it was the Priests charge to nourish and keepe this fire; so the Ministers should preserue true doctrine in the Church, *Osiand.* And yet more generally thereby may be signified, *Ignis charitatis, qui semper debet ardere in Altari cordis*, the fire of charitie, which must alway burne in the altar of the heart, *Gregor.* or rather as *Origen* applyeth it, *Semper tibi ignis fidei, & lucerna scientiæ accensa sit*: let alwayes the fire of faith, and light of knowledge be kindled in the heart. *Hom.* 4.

12. Quest. *Why the Priestes are forbidden to eate the remainder of the meate offering with leauen.*

1. Some thinke that the Priests might leauen that part, which they did eate of the fine flower, whereof the Priest offered an handfull, *Lyr.* And his ground is, out of the Latine text, *Because part thereof is offered vnto the Lord*; and so that part onely should not

not bee leauened; but as is ſhewed before, the words are thus to be tranſlated: *For I haue giuen it for their portion of mine offering.*

2. Whereof euen that part, which was the Prieſts portion, was not to bee eaten with leauen, no part therefore was to be leauened, *Iun. Analyſ.* the reaſon was, becauſe leauen was not to be vſed at all in the meate offerings, *chap.* 2. 11. and ſo no leauen was to be brought into the holy place, where the Prieſts were to eat this their portion.

3. What ſpiritually is meant by leauen, Saint *Paul* ſheweth, wee muſt lay aſide the leauen of maliciouſneſſe, the leauen of ſinne, when we come to be made partakers of holy things, and we muſt take heed of the leauen of corrupt doctrine, *Oſiand.* as our bleſſed Sauiour calleth the doctrine of the Phariſies, *Mark.* 8. 15. 1 Cor. 5. 8.

13. Queſt. *Why it was lawfull onely for the males of the Prieſts, to eat of the meate offering.*

1. The *Hiſtoricall* reaſon was, for that women were not admitted into the holy place, where the meate offering was to be eaten, *Pellic.*

2. The ſpirituall vſe hereof is well ſet out by *Origen. Nulla femina, nec remiſſa, vel diſſoluta anima poteſt comedere carnes ſanctas verbi Dei*, no female, that is, any remiſſe or diſſolute ſoule can eat the holy meate of the word of God, and therefore onely *maſculi perducuntur ad numerum*, the males in ſcripture are vſed to be numbred, neither women nor children; not that women otherwiſe belong not vnto the number of the Saints, as well as men, for in Chriſt there is neither male nor female, but to ſignifie that they belong vnto Chriſt, which are conſtant in the doctrine of faith, not caryed away with diuerſities of opinions, *Oſiand.* and are manly and valiant in fighting againſt Sathan, *Borrh.* Galat 3 28.

3. And further this may bee inſinuated, that women ſhould not take vpon them any office of adminiſtration in the Church of the word and ſacraments, as the Apoſtle forbiddeth women to ſpeake in the congregation. 1 Cor. 14 34.

14. Queſt. Why it is ſayd, *whatſoeuer toucheth it, ſhall be holy.*

1. *Origen* reading according to the *Septuagint*, in the maſculine gender, πᾶς ὃς ἅψηται, *euery one that toucheth them ſhall bee holy*, and finding the literall ſenſe to be inconuenient, (for it will follow that euery adulterous, vncleane, and wicked perſon comming into the Temple, and touching theſe things, ſhall preſently be holy) turneth himſelfe to a ſpirituall ſenſe, that they are made holy which touch Chriſt by faith, *Has carnes tetigerunt omnes, qui ex gentibus crediderunt*, they which belieue of the Gentiles, did touch this fleſh; but this ſcruple is eaſily remoued, if we reade in the neuter gender, *quicquid tetigerit*, whatſoeuer ſhall touch, as euen now ſhall appeare.

2. Other following the ſame reading, will haue this to be the meaning, *non poteſt edi, niſi a ſacerdotibus*, it can not be eaten but of the Prieſts, *Vatabl.* But ſo much is ſaid before, *v.* 17. that God had giuen it to Aaron and his ſonnes for their portion, and onely the males among them ſhould eat thereof, neither is it ſayd, whoſoeuer is holy ſhall touch it, but whoſoeuer toucheth it, ſhall be holy.

3. Therefore the better reading is, whatſoeuer toucheth it, ſhall be holy, as is explained afterward, if it were an earthen veſſell that any of the blood touched, it ſhould be broken, if a braſen veſſell it ſhould be ſcoured *v.* 28. *Iun. annot.* ſee the like *Exod.* 29. whatſoeuer touched the Altar was holy, *Geneuenſ.* this being the true ſenſe and meaning of the words, which are to be vnderſtood of the things, not of the perſons, there is no place for that note of *Heſychius, Diſputando de Deo, ſufficit nobis tangere*, that in diſputing of God, it is ſufficient onely to giue a touch, not curiouſly to ſearch into Gods ſecrets.

15. Queſt. *Whether the meat offering preſcribed for the Prieſt, v.* 20. *belonged generally to all the Prieſts, or the high Prieſt onely.*

1. Some are of opinion, that when the high Prieſt was anoynted, *minores ſacerdotes offerebant ſimilam*, the inferior Prieſts did offer the fine flower, *Vatab.* and the high Prieſt the fat, *R. Sal.*

2. But it is euident, that this here prescribed, belonged onely to the high Priest, because it is sayd, *in the day when he is anoynted*, for the high Priest onely was anoynted with pure oyle, the *other Priests with oyle mingled with blood*; and afterward *ver.* 22. it is expressely said, that the Priest which is anoynted in the stead of *Aaron*, shall doe the like as *Aaron* did before at the time of his consecratiō, which was the high Priest, that succeeded *Aaron*: *Lyr. Iun. annot.* yet the inferiour Priests also were assistant vnto the high Priest, at that time: *Non vt offerentes, sed offerenti ministrantes*, yet not as offering themselues, but onely ministring vnto him that offered, *Lyr.* so then although the other inferiour Priests did attend the dayly sacrifice, when the meate offering for the Priests was also offered, yet *sumptus spectabat ad summum sacerdotem*, the charge and cost thereof belonged to the high Priest, *Caietan.* Leuit. 8. 12. 30.

16. Quest. *What day of the anoynting of the Priest, is to bee vnderstood. ver.* 20.

1. This cannot be taken for the very day wherein the high Priest was anoynted, for he was with the rest of the Priests to keepe the Lords watch at the doore of the Tabernacle for seauen dayes, before he entred into the execution of his office. Leuit. 8. 35.

2. Neither is this to be taken for the beginning of performing this seruice; *Debitum hoc incipiebat a die, quo vnctus fuit*, this duty began from the day, wherein the high Priest was anointed, *Caietan*, who thinketh that this meate offering was dayly to be offered by the high Priest, but that shall bee shewed to bee otherwise, in the next Question.

3. Therefore this day of his anoynting, must be vnderstood of the eighth day after the beginning of his consecration, because then, and not before, it was lawfull for *Aaron* and his sonnes to offer, *Lyr. Borr.* as is euident, *c.* 8. 35. and *c.* 9. 1. so that the day of his anoynting heere must be vnderstood, to be the first day after his anoynting, wherein he might offer sacrifice, which was the eighth.

17. Quest. *Whether this meate Offering for the Priest were dayly to be performed, or on the day of his anoynting onely.*

1. *Caietane* thinketh this must be vnderstood, *de munere quotidiè adiungendo iugi sacrificio*, of the meat offering which at the high Priests charge was to be ioyned continually to the dayly sacrifice, both because no mention is made afterwards of this meate offering among the ceremonies vsed at the consecration of *Aaron* and his sons. *c.* 8. 9. and for that is prescribed to be perpetuall, halfe of it to be offered in the Morning, and halfe in the euening, as the dayly sacrifice was. Leuit. 8. 35.

Contra. 1. Though no mention bee made heereof among other rites of their consecration, it is sufficient that heere it is spoken of, for in the bookes of *Moses*, as in the Euangelistes, that which is omitted in one place, must bee supplyed out of an other. 2. And it is commanded to be perpetuall, that is, *quotiescunque ipse, vel filiorum aliquis ipsius loco vngeretur*, so oft as hee or any of his sonnes in his place should bee anoynted, *Iun. Vatabl.* 3. And that this is the meaning, appeareth because it is said, *Bejom.* in the day of his anoynting, not from the day. 4. And beside there was a meat offering appointed for the dayly sacrifice, a tenth part of fine flower, *Exod.* 29. 40. so that this meate offering to be added ouer and aboue would haue seemed superfluous.

2. *Origens* spirituall application, heere I omit, as not so fit, who by the two partes of this meate offering, one to bee offered in the Morning, the other in the Euening, would haue vnderstood the two senses of Scripture, the literall *tempore legis*, in the time of the Law, as in the morning, the other, *in aduentu Christi*, at the comming of Christ, as in the Euening.

18. Quest. *Who was to succeed the high Priest, in his office, whether alwayes the first borne and Why. ver.* 22.

1. It is euident in the old Testament, that the high Priesthood lineally descended from the father to the sonne, not for that reason, which *Tostat.* supposeth, because as

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in ſecular dignities, the ſonne ſucceedeth the father, ſo it was iuſt it ſhould be ſo in the high Prieſthood; for it was lawfull for them to haue wiues and procreate children, but this is no good reaſon taken from the ſecular ſtate, for wee ſee that although dignities which follow noble birth, and titles of honour doe deſcend, yet places of office and of iudgement are the moſt part eligible: but theſe reaſons rather may be giuen, becauſe that as in other tribes the principality deſcended from the father to the ſon, ſo the high Prieſt being the Prince of his tribe, ſhould haue the ſame priuiledge, as alſo this was a meanes to preſerue vnity among the Prieſts, and to keepe them from faction and ambition, and ſeeing the execution of the Prieſthood conſiſted chiefely in the obſeruation of carnall and externall rites, not in the exerciſe of ſpirituall gifts, the Prieſthood might without inconuenience goe by ſucceſſion.

2. But certaine caſes are excepted. 1. If the eldeſt ſonne to the high Prieſt had any blemiſh, ſuch as are expreſſed. *cap.* 21. it made him vncapable of the Prieſthood, and in this caſe he ſucceeded not. 2. Or if he left no ſonnes behind him, the Prieſthood went to the next of the kindred, as it did from the houſe of *Heli* vnto *Abiathar*. 3. Thoſe corrupt times muſt be excepted, when by corruption and bribes the Prieſthood was bought, for then the legall courſe of ſucceſſion was interrupted, and ſometime there were two high Prieſts at once, as *Annas*, and *Caiphas*. Leuit. 21. 18. 19. 20. Luke 3. 2.

3. But *Toſtatus* and *Lorinus* yeeld a goodly reaſon, why now vnder the Goſpel there is no ſuch ſucceſſion in the Miniſtery, becauſe it is not lawfull for Miniſters to marry wiues, and their children are illegitimate.

Contra. 1. They doe moſt falſely contradict the Apoſtle, who ſaith *that Mariage is honourable amongſt all men*, hee excepteth none; we read in Eccleſiaſticall ſtories, of diuers Biſhops who ſucceeded their Parents, as *Polycrates*, Biſhop of Epheſus, had ſeauen of his anceſtors Biſhops before him in that place, *Gregorie Nazianzene* ſucceeded his father, who was Biſhop there before him, and this cuſtome for children to ſucceed their Parents, was in vſe in *Ambroſe* his time, who complaineth that whereas in other profeſſions, children follow that, which their fathers exerciſed; *In Eccleſiaſtico officio, nihil rarius inuenias, quam eum, qui ſequatur inſtitutum patris*, in the Eccleſiaſticall function, you ſhall find nothing more rare, then for a ſonne to follow his fathers calling, this therefore is the cauſe, why Miniſters are not appointed by ſucceſſion, but ordination, becauſe the ſonnes doe often prooue vnlike their parents in gifts, and ſo are vnfit to ſucceed them. Heb. 13. 4.

19. Queſt. *Of the peculiar manner of preparing the Prieſts meat-offering in the Frying-panne.*

1. It was to be prepared and fryed with oyle in ſmall cakes like vnto *frittellæ*, *vel paſtilli*, fritters. *Caietan: bullatum*; like to a buble, or a thing embоſſed, like to a delicate kind of cakes vſed in Syria, *Iun. annot*: for the Prieſts offering muſt be more curious and exact then ordinary.

2. Touching the allegoricall ſenſe, *Origen* by the diuiding of it into pieces vnderſtandeth: *Cum minutatim legis ſancta diſcutimus*, when we diſcuſſe the myſteries of the law as it were into parcells, *Gregory* by the frying would haue intimated the zeale of Miniſters; But if beſide the literall ſenſe any thing further be intended, it is fitteſt to apply it vnto Chriſt; *Cuius ſanctiſſimum corpus in ſartagine crucis, igne charitatis crematum*, whoſe holy body did burne with the fire of charity vpon the Croſſe, *Pellic.*

20. Queſt. *How this law of the Prieſts meat-offering is ſayd to be an ordinance for euer.*

1. *Origen* obiecting, that the Law of ceremonies could not be eternall, *quod iam finitum eſſe conſtat*, which now is finiſhed, and at an end, will haue it vnderſtood to be eternall in reſpect of the ſpirituall ſenſe, *Secundum eam partem aterna eſſe dicatur, qua nos dicimus legem eſſe ſpiritualem*; but this reference onely to the ſpirituall ſenſe is a deſtroying of the letter, and a wreſting of the Scripture to the imagination and conceit of man, when one will hit vpon one allegoricall ſenſe, and another vpon another.

2. Therefore this eternall ordinance muſt haue relation vnto the ſubiect of this ordinance, which was the Leuiticall Prieſthood, becauſe it was to continue, *durante Sacerdotio Leuitico*, as long as the Leuiticall Prieſthood ſhould endure, *Oſiand.*

21. Queſt. *Why no part of the Prieſts meat offering was to be eaten.*

1. Herein was a manifeſt difference betweene the meate offering of the Prieſt, and of the people, that in theſe the remainder was the Prieſts, but there nothing remayned to be for the vſe of the Prieſt, becauſe it was his owne offering. *Lyr.*

2. And not onely the Prieſts meat offering, it was not lawfull to eat of, but all other ſacrifices offered for the ſinne of the Prieſt, were not to be touched, or vſed of any, but wholly to be burned, as is ſhewed before, *cap.* 4. which ſerued *ad deſignandam atrocitatem delicti Sacerdotis*, to ſhew the greatneſſe of the ſinne of the Prieſt, *Pellican.*

3. *Origens* allegoricall collection I omit, how that the Word of God is this ſacrifice, *de quo nullus diſputat, nullus retractat*, of the which no man muſt diſpute, or retract, it is a whole burnt offering. *Hom.* 4.

22. Queſt. *Of the Prieſts eating of the ſinne offering*, v. 26.

1. Some ſacrifices were onely for the Lord, whereof none was to eate; ſome were for *Aaron* and his ſonnes, whereof the males might eat, as *v.* 27. ſome were both for their ſonnes and daughters, whereof it was alſo lawfull for the people to eat, *Origen.*

2. Now thoſe ſacrifices, whereof the blood was brought into the Holy place, as were the ſacrifices for the ſinne of the Prieſts, and the whole Congregation, *chap.* 4. were not to be eaten at all, *v.* 30. but of the reſt the Prieſt might eat.

3. *Origen* applyeth it to Chriſts eating and conſuming of our ſinnes vpon the Croſſe, as it is ſayd, the Lord is a conſuming fire, *Conſumit Deus ignis humana peccata*, God that is as a fire, conſumeth and deuoureth our ſinnes, *Hom.* 5.

23 Queſt. *Why the things were holy that touched the fleſh of the ſinne offering, and how they were purged*, v. 27.

1. Though the Hebrewes haue no Newter gender, yet it is euident, that here, not the perſons, but other things which touched the ſinne offering, muſt be vnderſtood; and therefore it muſt bee read, *Whatſoeuer*, not *Whoſoeuer*, as appeareth by the inſtance giuen of the garments, and veſſels beſprinkled with the blood, how they ſhould bee purged: *Caietane.* And the Hebrew pronoune אשר *aſher*, may as well bee interpreted, *quodcunq*; whatſoeuer, as *quicunq*; whoſoeuer.

2. Some by the garment ſprinkled with the blood of the ſinne offering, vnderſtand the fleſh, and ſo carnall men: by the earthen veſſell, *imbecillos*, ſuch as are weake, which doe fall againe into ſinne, *qui ſunt frangendi terrore Iudicij*, who muſt bee terrified, and broken, as it were, by the terrour of Gods judgements; and by the brazen veſſell, the ſtrong man, which doth not relapſe into ſinne, *qui fricandus eſt calore ſpiritus*, who is as to be rubbed and ſcoured with the heat of the ſpirit. *Gloſſ. ordin.*

3. But heereby rather is ſignified, the contagion and infection, *quæ contrahitur ex contactu peccati*, which is gotten by the touching of ſinne, and by conuerſing with ſinners, *Pellican.* As alſo, that *ſanguis Chriſti effertur in locum prophanum*, that the blood of Chriſt is prophaned, and is carryed foorth into a prophane place; of thoſe which thinke there may bee remiſſion of ſinnes out of the Church, as among Turkes and Infidels. *Oſiand.*

4. *Places of Doctrine.*

1. Doctrine. *Of the greatneſſe of ſinnes committed about holy things.*

WHereas *chap.* 5. 15. for a treſpaſſe committed againſt holy things, they were to bring a ramme, to be valued by the ſhekel of the Sanctuary; But in this Chapter, *verſ.* 6. for treſpaſſes againſt their brethren, they were to bring a ramme, no ſuch valuation

valuation by the ſhekel of the Sanctuary, being expreſſed; *Origen* giueth this note, *Aliud eſt peccare in ſanctis, aliud extra ſancta:* it is one thing to ſinne in holy things, an other beſide holy things; and to this purpoſe hee alledgeth the words of *Ely* to his ſonnes, 1 *Sam.* 2. 25. *If one man ſinne againſt another, the Prieſt ſhall intreat for him, &c. Hom.* 5.

2. Doct. *The neceſſitie of the preaching of the Word, and the benefit which commeth thereby.*

V. 12. *The fire vpon the Altar ſhall neuer be put out, the Prieſt ſhall burne Wood in euery morning*, like as it was the Prieſts charge to nouriſh the fire vpon the Altar, by putting wood thereunto, ſo *concionibus de Chriſto crucifixo noſter ignis fouetur*, our ſpirituall fire is nouriſhed, by ſermons of Chriſt crucified, *Borrh.* And ſo the Apoſtle ſaith, *faith* which is our ſpirituall fire and light, *commeth by hearing*; and *Origen* vpon thoſe words, Rom. 10. 17. *v.* 6. *he ſhall bring a ramme by thy eſtimation*, thus inferreth; as the Prieſt then was to ſet the price and valuation of the ramme, ſo now *Oleum luminibus vel arietes ſacrificijs, qui alij vendunt, niſi prophetæ, & Apoſtoli, qui mihi oſtendunt, cum peccauero, quomodo debeam emendare peccata:* who elſe doe ſell oyle for the lights, or rammes for ſacrifice, but the Prophets and Apoſtles, who when I haue ſinned, doe ſhew mee how to reforme my ſinnes, and correct my errours, *Hom.* 4. *in Leuit.* So alſo *Gregory*, *Quilibet prædicator Chriſti, membrum ſummi Sacerdotis, Scripturæ teſtimonijs ignem in corde langueſcentem nutrit*, Euery Preacher of Chriſt, a member of the high Prieſt, by the teſtimony of Scripture, doth nouriſh this fire languiſhing in the heart, *Ex Gloſſ. ordin.*

3. Doct. *Againſt the frequent and vnneceſſary vſe of humane Philoſophie in Sermons.*

In that the Prieſt is preſcribed to eat the remainder of the meat offering without leauen in the holy place *v.* 16. it is hence inferred by ſome that as the Prieſts might eat leauened bread abroad in their houſes, but vnleauened in the holy places, ſo although the miniſters of Gods word may make vſe of their Philoſophicall ſtudies, *Extra Eccleſiaſticam actionem*, out of the Eccleſiaſticke action, that *intra Eccleſiam* within the Church, *ſanctum ſanctorum ſit, &c.* the ſpirituall nouriſhment which is brought forth, muſt be moſt holy, *Pellic.* indeed ſparingly it muſt be done; for Saint *Paul*, though he were skilfull in all humane learning, yet he moſt ſparingly vſeth the teſtimonies of the heathen, but thrice in all his Epiſtles, and that to conuince the heathen by their Acts 17. 28. owne ſayings, and turning their owne weapons againſt themſelues, *Hierome* giueth 1 Cor. 15. 33. inſtance of the writings of *Tertullian contra gentes*, of *Origen* againſt *Celſus*, *Cyprian* Tit. 1. 12. againſt *Demetrius*, of *Methodius* againſt *Porphyre*, *Hilarius* againſt *Dioſcorus*, and of others, which write againſt the heathen, of whom he ſayth, *Tantum Philoſophicis ſtudijs ſuos reſarciunt libros, vt neſcias quid in illis primum admirare debeas, eruditionem ſæculi, an ſcientia ſcripturarum*, they haue ſo filled their bookes with Philoſophers ſentences, that one cannot know what he ſhould moſt admire at, their ſecular learning, or ſcience of the Scriptures, *Mag. Orat.* and leſt this might ſeeme a ſmall libertie, onely to allow the vſe of humane Philoſophy againſt the Heathen, hee addeth further, *Nec ſtatim prauæ opinione fallaris contra gentes, hoc eſſe licitum in alijs diſputationibus diſſimulandum, quia omnes pene omnium libri exceptis his, qui cum Epicuro literas non didicerunt, eruditionis doctrinæq; pleniſſimi ſunt:* And be ye not by a wrong opinion deceiued, that onely they are to bee vſed againſt the Gentiles, and in other Diſputations to be diſſembled: for almoſt all mens Bookes, excepting ſuch, as with the Epicures haue learned no Letters, are full of Erudition and Learning, *Ibid.* Thus farre *Hierome* alloweth plentifully the vſe of ſecular learning againſt the Gentiles, and in Diſputations in Schooles: but hee maketh no mention of Pulpits and Sermons, vvhere the Preacher onely ſhould intend the edifying of ſoules, whereunto ſuch forreine teſtimonies haue ſmall force, and therfore are the ſeldomer to be inſerted. And therefore he well concludeth thus: *Neque in confuſione Paganorum, neque in languore Schiſmaticorum, neque in cæcitate Iudæorum, quærenda eſt Religio, ſed apud eos, qui Chriſtiani Catholici, & orthodoxi*

orthodoxi nominantur: Religion is not to bee ſought in the confuſion of Pagans, or ſuperſtition of Heretickes, or in the languiſhing humour of Schiſmatickes, or in the blindneſſe of the Iewes, but among them which are counted, and ſo called, Chriſtians, Catholikes, Orthodoxall. *De ver. Relig. c.5.*

4. Doct. *That perfection both in life and doctrine, is required of the Minſter of the Word.*

The Prieſt was euery morning to renew the fire vpon the Altar, and to lay on the burnt offering; vvhich ſheweth, that faithfull Miniſters ſhould bee ſo prepared, *Vt quotidiè ſacrificent in fide orationes contriti cordis*, that they daily offer vp in faith, the ſpirituall ſacrifices of the prayers of a contrite heart, *Pellican.* So it is ſaid in the
Pſal.132.9. Pſalme, *Let thy Prieſts bee cloathed with righteouſneſſe.* Vpon which words *Auguſtine* thus collecteth, *Vt ſit quiſque verus Sacerdos, oportet non ſolo Sacramento, ſed Iuſtitia induatur*, that one be a true Prieſt, he muſt not onely be indued with the outward calling, but with righteouſneſſe, *lib.2.cont.Petil.c.30.*

5. Doct. *Tythes due to the Church.*

It was lawfull onely for *Aaron* and his ſonnes to eate of the remainder of the meat offering, *verſ.16. Laici nihil talium contingere debebant*, the Lay men ought not to touch any ſuch thing, *Pellican.* Which euidently conuinceth them of great iniuſtice, if not impietie, who either fraudulently deteine, or by colourable title vſurpe the tythes of the Church: the very Phariſees payd their tythes, as that bragging Phariſee profeſ-
Luke 18.12. ſeth of himſelfe: *I giue the tythe of all that euer I poſſeſſe:* wherevpon *Auguſtine, Decimas dare vis, hoc parum eſt, decimas dabant Phariſæi*, thou wilt pay the tythe, that is no great matter, for the Phariſees payed the tythes, whoſe righteouſneſſe wee ſhould exceed, as *Pſalm.146.* And in another place, vpon theſe vvords, *Thou ſhalt*
Exod 22.29. *not ſlacke to pay thy firſt fruits: Si tardiùs dare peccatum eſt, quanto peius eſt non dediſſe*, if it bee a ſinne to giue ſlowly, how much worſe is it, not to giue at all, &c. How great an offence is it, not onely, not to pay tythes, but to take the tythes of other, which are due vnto the Church, and to ſuffer the Miniſters to vvant: and ſo he concludeth, *Hoc eſt Domini iuſtiſſima conſuetudo, vt ſi illi decimam non dederis, ipſe ad decimam revoceris:* This is the Lords moſt iuſt vſe, that if thou giue not thy tythe, thou thy ſelfe ſhalt bee brought to a tythe, *De Temp. Serm.219.* His meaning is, that God by ſending vnſeaſonable weather, will take away the increaſe of the earth, that the ovvner vvhich would not pay the tenth, ſhall ſcarce haue a tenth to himſelfe, as the
Ezek.45.11. Prophet ſaith; *The ſeed of an Homer ſhall yeeld an Ephah, Iſay 5.10.* that is, the crop ſhould yeeld but the tenth part of that which was ſowen, for an Ephah was but the tenth part of an Homer, or Chomer, and a Gomer the tenth part of an Ephah.

5. *Places of Confutation.*

6. Confut. *Againſt thoſe which hold the Soule to bee propagated together with the Body.*

WHereas the text is. *ver. 2. If any Soule commit a treſpaſſe, &c.* that is any perſon: by this phraſe vſuall in Scripture, to take the Soule for the perſon, an anſwere is framed to their obiection, who out of that place, where it is ſaid, all the ſoules that
Gen.46.26. went out of *Iacobs loynes, &c.* would prooue that the ſoule together with the ſeede commeth out of the Parents loynes: for as in this place, ſo in the other, the ſoule is taken for the perſon being ſo denominate of the more worthy part; And touching the queſtion of the originall of the ſoule; *Hierom* reporteth fiue opinions. 1. Some hold the ſoule, *lapſam de celo:* to haue fallen from heauen as the Pythagoreans, and Platoniſts. 2. Some thinke it is, *de propria Dei ſubſtantia*, of the proper ſubſtance of God,

as

as the Stoikes, Manichees, Priſcillianiſtes. 3. Some *haberi in Theſauro*, that there was a treaſure or ſtorehouſe made in the beginning, where ſoules are kept. 4. Some ſuppoſe, they are *ex traduce*, traduced and conueyed together with the ſeede, as *Tertullian*, *Apollinarius*. 5. Some *quotidie a Deo fieri*, that they are made of God continually, when they are ſent into the body, as *Auguſtine* ſaith, that; *Anima creando infunditur, & infundendo creatur*, the ſoule is created by the infuſing of, and infuſed by the creating. But vnto theſe may be ioyned a ſixt opinion, compounded of the two latter that althogh the ſoule be not deriued from the ſeed, yet becauſe the parents ſupply the matter of the body, apt and prepared for the receiuing of the ſoule; therefore they are ſaid to produce the whole man, and to produce the ſoule: which yet is created of God, in the ſaid act of infuſing it; & thus the philoſophers may be vnderſtood, when they ſay: *Sol & homo generant hominẽ*: the Sun & man beget a man; ſo that the beginning of the ſoule, is not the ſole worke of man, but there concurreth a celeſtiall or rather Diuine influence, to giue a being vnto the ſoule: and ſo the Lord ſaith to *Ieremiah*, *Before I formed thee in the Wombe, I knew thee*, God is the former of the ſoule, but in the wombe, as the fitteſt place to be the receptacle thereof: *Tertullian*, though his iudgement ſway an other way, yet ſaith; *Poteſtas diuinæ voluntatis miniſtra modulatur*, a certaine power miniſtring to the diuine will doth frame the modell of the ſoule. *Lib. de anim.*

Dialog. Hier. & Auguſti.

Iere. *cap.* 1. 5.

But that the ſoule is not conueyed, traduced, or tranſmitted with the ſeed, the ſcripture ſeemeth to giue euidence; the Lord is ſaid, *to forme the ſpirit of man within him*, who is therefore called the *Father of ſpirits*, the Parents are *but fathers of our bodies*; and further *Auguſtine* doth proue it by theſe reaſons. 1. If the ſoule ſhould be conueyed by the ſeed, *tum animæ multæ perirent*, then many ſoules ſhould periſh, when no generation followeth. 2. *In Adamo exemplum datum eſt, quod item formatum corpus accipit animam*, an example is giuen in *Adam*, that the body receiueth the ſoule, being now formed, *&c.* and therefore while it was yet in the ſeed, and imperfect, or vnformed, it was not capable of the ſoule. 3. If the ſoule were of and by the ſeed, then either of the father, or mother; not of the father, becauſe of Chriſts ſoule; nor of the mother, for the man is the more worthy, which ſhould now be otherwiſe, if they will aſcribe the beginning of the body to the man, and of the ſoule to the woman: to this purpoſe *Auguſt. Queſt. 23. ex veter. teſtam.* alleadged in the decrees. 32. 2. 9.

Zachar. 12. 1. Hebr. 12. 9.

2. Confut. *Of the corruptions in the Latine vulgar tranſlation.*

The Church of Rome holdeth the Latine vulgar text to be Authenticall, and preferre it before the Hebrew in the old Teſtament, and the Greeke in the New, as it was decreed in their late *Tridentine* Chapter. *ſeſſ. 4. decret. 2.* But their owne *Lyranus* is againſt them, who ſaith that theſe words. *ver.* 4. *Conuicta delicti*, being conuict of the offence, are not in the Hebrew, and he doubteth not to ſay: *Videtur male additum in tranſlatione noſtra, ex ignorantia aliquorum expoſitorum*, it ſeemeth to be euilly added in our tranſlation, through the ignorance of ſome expoſitors, that finding theſe words in the *gloſſe*, did put them into the text, *&c.* and as in this place, this corruption is acknowledged, ſo not in ſo few places as a thouſand beſide, errors are found in the Latine text, wherein it differeth from the originall; ſo that it appeareth to be an vnreaſonable opinion to preferre a tranſlation full of corruptions before the pure Originalls, which is, as if a man ſhould thinke to find purer Water in the foule Brookes, then in the cleare ſprings and fountaine; and it is againſt all reaſon to giue greater authority to a tranſlation compiled by one, who was not a Prophet or Apoſtle, before the Originall which was penned by the Apoſtles and Prophets: Our bleſſed Sauiour ſaith, *Moſes wrote of mee*, But *Moſes* wrote in Hebrew; wee ſhould then haue recourſe vnto the Hebrew writings of *Moſes*, as being the fountaine, out of the which all other tranſlations of the old teſtament were deriued: *Hierome* ſaith, *Vt veterum librorum fides de Hebræis voluminibus examinanda eſt, ita nouarum Græci ſermonis formam deſiderat*, as the credite of the books of the old Teſtament muſt be examined by the Hebrew volumes, ſo the new muſt follow the rule and forme of the Greeke tongue: *ad Lucinium.*

3. Confut.

3. Confut. *No satisfaction is made to God by pennance for sinne, or the punishment thereof.*

Vpon those words. *ver.* 6. *For his sinne he shall bring a Ramme,* this glosse is giuen, *Prater restitutionem, tenetur Deo satisfacere secundum arbitrium discreti confessoris,* beside restitution, he is bound to satisfie God according to the arbitrement of the discreete confessor, *gloss. ordin.* the like corrupt *glosse* the Doway translators doe set in their marginall note: *Such examples of penance or satisfaction for sinne, besides restitution of that was wrongfully taken, are frequent in Moses.*

Contra. 1. One man may satisfie an other, but Gods iustice cannot bee satisfied by mans penance, who is not able to answere *one thing of a thousand, Vix milleſimæ parti debitorum, quis valeat respondere,* one is not able to answere the thousand part of his debt vnto God, *Bernard. de quadrup. debit.* 2. Onely the blood of Christ is found of value, and sufficient for our satisfaction vnto God; *He is the propitiation for our sins,* and none but he: *Ambrose* saith, *quis me supra mundum constitueret, nisi qui maior est mundo,* who can set me aboue the World, but he that is greater then the World, *lib. 4. in Luc.* But he which reconcileth vs vnto God, and satisfieth his iustice, and so deliuereth from hell, and bringeth vs to Heauen, setteth vs aboue the world, and that is none but our blessed Sauiour. 3. This satisfaction by Christs blood was prefigured in the sacrifices, so then it is a simple collection, to ground mans satisfaction vpon that, which was a liuely type of Christs satisfaction; & therfore *Origen* well interpreteth those words of the Apostle; *I thanke my God through Iesus Christ: Velut per pontificem magnum; oportet enim scire, eum, qui vult offerre sacrificium Deo, quod per manus pontificis debet offerre,* as it were by an high Priest; for we must know, that hee which will offer a Sacrifice to God, must offer it by the hands of a Priest; *lib. 1. ad Rom.* Then it followeth that we cannot be accepted of God, but in Christ, and so cannot satisfie, but in and by him.

Iob 9. 3.

1 Iohn 2. 2.

Rom. 1 8.

4. Confut. *That true Faith and Charity, rooted in the heart, cannot bee finally lost.*

Whereas the fire was alwayes to burne vpon the Altar, this wholesome note is giuen: *Quia charitas in cordibus electorum inextinguibilis manet,* becausse charity remaineth in the hearts of the faithfull neuer to be quenched, *ex gloss. ordin.* this is contrary to the now Popish doctrine, which is; *That a man may fall away from the faith, which once truely he had, and be depriued altogether of the state of Grace, Bellar. lib. 3. de iustif. cap.* 14.

Contra. But Saint *Pauls* doctrine is contrary, *That the gifts and calling of God are Without repentance,* that is, they are such, as God repenteth him not of, to whomsoeuer he hath giuen them, and if God repent not of his gift, who shall reuerse it; vpon which words *Ambrose* doth thus comment; *Noueris Christi dona irrenocabilia, vt credas, quod semper credidisti, nec nimio mœrore tuam in dubium adducas sententiam,* know thou that the gifts of Christ are irreuocable, that you may belieue, what alwayes you haue belieued, and doe not by too much griefe make your sentence doubtfull, *epistol.* 8. that is, doubt of thy saluation.

Rom. 11, 29.

5. Confut. *Christ touched and eaten onely by Faith.*

The sacrifice of the Priest was not to be eaten. *v.* 23. Whereupon this note is giuen, *Christi sacrificium indiuisum, quod enim comeditur, dentibus diuiditur.* Christs Sacrifice is vndivided, for that which is eaten with the teeth is diuided: *gloss. interlin.* which is against the opinion of the Papists, who thinke that Christs reall body entreth into the mouth, and so is diuided with the teeth.

Contra. But our blessed Sauiour speaking of the eating of his flesh, and drinking of his blood, saith, *My words are spirit and life,* that is, as *Augustine* expoundeth it, *spiritualiter intelligit quod locutus sum,* vnderstand that spiritually which I haue spoken: Christs flesh then is not to be eaten, but spiritually by Faith, otherwise it is not to be eaten, as *Origen* in like maner expoundeth the former words; *Quod ait, non edetur de sacrificio sacerdotis,*

Iohn 6. 63.

sacerdotis, sed Holocaustum erit: certum est ad Domini & Saluatoris nostri personam referri; de illius enim sacrificio non edetur, sed Holocaustum erit: that which hee saith, they shall not eate of the sacrifice of the Priest, but it shall bee wholly burnt: it is certaine it must be referred to the person of our Lord and Sauiour, for his sacrifice must not bee eaten, it is an Holocaust, *Hom. 4. in Leuit.* And how Christ is to be touched, a little before he sheweth thus; *Qui tota fide, omniq; obedientia accedit ad Iesum, iste tetigit carnem sacrificij, & sanctificatus est:* Hee who with his whole faith and obedience commeth vnto Christ, hath touched the flesh of the sacrifice, and is sanctified, *Ibid.*

6. Confut. *That God onely hath power to remit sinnes, and no mortall man.*

Vers. 30. *No sinne offering, whose blood was brought into the Tabernacle of the Congregation shall be eaten, it shall be burnt with fire:* Whereupon this note is made; *Remissionem dare Dei solius est, qui per ignem significatur,* to giue remission of sinnes belongeth only to God, who is signified by fire; as it is said, *Our God is a consuming fire, Ex Gloss. ordinar.* But the Popish doctrine is otherwise; *That Priests haue full right to remit sinnes, and are not Ministers onely thereof, and dispensers, but haue full power, as Christ had: Rhemist. Annot. Iohn 20. Sect. 3.* Deut. 4. 24.

Contrad. The Ministers of the Church haue indeed power committed vnto them, in Christs name to pronounce forgiuenesse of sinnes vnto the penitent, but they doe it not as Iudges, by an absolute power, but as the Ministers and Ambassadors of Christ, as the Apostle saith, *God hath reconciled vs to himselfe through Iesus Christ, and hath giuen vs the ministery of reconciliation:* the power then, and authoritie of reconciling sinners to God, is in Christ, the ministeriall declaration thereof onely is committed and delegated vnto men: so *Origen* vpon the former place recited out of *Deuteronomie, Quid consumit Deus ignis? — consumit humana peccata, illa deuorat, illa purgat:* What doth the God fire consume? he consumeth mans sinnes, those he deuoureth, those he purgeth, *Hom. 4. in Leuit.* God then onely is this consuming fire, no mortall man, to consume our sinnes. 2 Cor. 5. 18.

ἄνθρωπον ἀνθρώπῳ πρὸς πῦσαι ἐ δυνατόν. *Macar.*

6. Morall Obseruations.

1. Morall. *Of carefull attention to be giuen vnto the Word of God.*

VErs. 1. *And the Lord spake vnto Moses:* this preamble is set down by *Moses*, to draw the people to attention, and to get authority vnto these Lawes, which he deliuered not from himselfe, but in the name of God: so the Apostle giueth God thankes, for the Thessalonians, *that when yee receiued of vs the Word of the preaching of God, yee receiued it not as the Word of man, but, as it is indeed, the Word of God:* it is then sufficient to moue vs to attention, that it is the word of God, which, as *Origen* sayth, *secundum maiestatem loquentis debet intelligi*, must be vnderstood, and so likewise heard, according to the maiesty of the speaker: and he addeth further, *Si Deus spiritus est, quæ spiritus loquitur spiritualiter debemus audire,* if God be a spirit, those things which the spirit speaketh, we must spiritually heare, &c. then not with carnall, and drousie eares. 1 Thess. 2. 13.

2. Morall. *To restore things that are lost.*

Vers. 4. *He shall restore the lost thing, which he found,* and therefore it was a iust part in *Iacob*, to send the money backe which was found in the sackes mouth, *because it might haue beene an ouersight*; which sheweth the corrupt mind, and euill disposition of those who conceale things which they find, and make no conscience to restore them: *Origen* thus taxeth this fault in his time, *Multi sine peccato putant, si alienum quod inuenerint teneant; & dicunt, Deus mihi dedit cui habeo reddere, discant ergo peccatum hoc simile esse rapinæ,* many thinke it is without sinne, if they keepe that which they find, saying, God gaue it me, and I must giue him an account of it; let them learne that this is a sinne like vnto rapine *Hom. 4. in Leuit.* Gen. 43. 12. The heathen Grecians called the things found ἑρμαῖον as the gift of *Mercury*, who was the theeues patrõ.

3. Morall.

3. Morall. *Not to make a Schisme in the Church.*

The Priest was to eate the meat offering in the court of the Tabernacle, *v.* 16. wherupon *Origen* thus noteth, *Audiant hæc qui scindunt Ecclesiam, et peregrinas ac pravas inducentes doctrinas, putant se sacras carnes extra Templum Dei comedere posse*, let them heare this, who do diuide the Church, and bringing in strange and peruerse doctrines, think they may eat the sacred flesh out of Gods Temple, *Hom.* 4. Such are they which doe separate themselues from the society of the faithfull, and communion of the Church, and kindle the fire of dissention in the house of God; against such may be applyed that saying of the Apostle, *if yee bite and deuoure one another, take heed lest yee be consumed one of another.*

Galath. 5. 15.

4. Morall. *That in the morning We should first thinke of God, and giue him prayse.*

As the Priest was euery morning to renew the fire on the altar, and to lay theron the morning sacrifice, so we should first of all thinke of God, *terrenis cogitationibus sepositis*, all terrene cogitations layd aside, *Glos. ord.* This was the Prophet *Dauids* exercise, *Heare my voice in the morning, O Lord, for in the morning will I direct mee vnto thee. An nescis, O homo, quod primitias tui cordis ac vocis Deo debeas, occurre ergo ad solis ortus, sol te oriens inueniat iam paratum*, dost not thou know, O man, that thou owest vnto God the first fruits of thy heart and voice, therefore meet the Lord at the sunne rise, that the sunne rising may find thee ready, *Ambrose. ser.* 19. *in Psalm.* 119.

Psalm. 5. 3. *Egredientes de hospitio armet oratio, regredientibus de platea occurrat oratio.* Hieron.

5. Morall. *The mercifull man shall obtayne mercie by his prayers.*

As they were to put oyle and incense to the meat offering, *v.* 15. so *misericordia quæ est erga pauperes oleum infundit sacrificio Dei, ministerium vero, quod sanctis debetur, suauitatem thuris imponit*, mercy toward the poore doth poure oyle into the sacrifice, and the ministring to the Saints doeth adde sweet incense, *Origen.* So the Apostle calleth the almes of the Philippians sent by *Epaphroditus, an odour, that smelleth sweet, a sacrifice acceptable and pleasant vnto God*, and then he sheweth the effect thereof, *the Lord shall fulfill all your necessities through his riches, with glory in Iesus Christ*; as they shewed mercy to the Saints, so they should find mercy with God; the Lord for the present will supply all their necessities, and after reward them with glory in his kingdome.

Philip. 4. 18, 19

CHAP. VII.

1. *The Argument, Contents, and Parts.*

IN this Chapter, first the rites of certaine sacrifices are set downe at large to *v.* 35. then followeth a conclusion of all before rehearsed touching the diuers kinds, and rites of sacrifices in the foure last verses.

In the first part, the sacrifices are either Trespasse offerings to *vers.* 11. or of Eucharisticke or peace offerings, thence to *v.* 35.

Concerning the trespasse offering, these rites are prescribed, 1. Where it should bee killed, *v.* 2. then how all the parts thereof should be ordered, the blood must bee sprinkled about the Altar, *vers.* 2. all the fat of the inwards, and other parts, must bee burnt vpon the Altar, *v.* 3. 4. 5. the flesh was the Priests, all the males might eat thereof, *v.* 6. and the skinne also was the Priests, *v.* 8. and by occasion heereof also is shewed, what part the Priest should haue of the meate offerings, howsoeuer prepared or dressed, *v.* 9. whether offered with oyle, or dry without, *v.* 10.

Now as for the peace offerings, they were of two sorts, either meat offerings, whereof vnto *v.* 22. or Eucharisticke sacrifices, thence to *v.* 35. concerning the meat offerings,

offerings, theſe three things are declared; the diuers kindes, the diuers rites, and certaine penalties of them which tranſgreſſed thoſe rites.

1. The kinds are three for thankeſgiuing, which were either of vnleauened cakes, *v.*12. or leauened, *v.*13. or for a vow, or voluntary, or free offerings, *v.*16.

2. The rites are either common to all theſe, which are two, that the Prieſt ſhall haue a part thereof, which was the heaue offering, *v.* 14. and that it ſhould bee eaten the ſame day, *verſ.* 15. or ſpeciall, that in the vow and free offerings, the remainder might be eaten the next day, but vpon the third day, what was remaining ſhould bee burnt, *verſ.*17.

3. The penalties are three, 1. vpon him that ate any part thereof vpon the third day, *verſ.*18. 2. or that did eate any vncleane thing, *verſ.* 19. 3. or himſelfe being vncleane, *verſ.* 20,21.

Concerning the Euchariſticke ſacrifices, firſt, there are certaine caueats ſet downe to *v.*28. then the rites preſcribed, to *v.*35.

The Caueats are two; firſt, not to eate the fat, vvhere is ſet downe the prohibition, not to eate it, *verſ.*23. the exception of the fat of ſome beaſts, *verſ.* 24. the penaltie, *v.*25. 2. touching the blood, where is the prohibition, *v.*26. the penalty, *v.*27.

The rites are theſe, 1. he that offereth it, muſt preſent it with his owne hands, *ver.* 29 30. 2. the fat muſt bee burnt vpon the Altar, *v.*31. 3. the breaſt and right ſhoulder are giuen vnto the Prieſts, *v.*32.33.34. The concluſion is double; the firſt peculiar vnto this Chapter, concerning the things due vnto the Prieſt, *verſ.* 35.36. the other is generall of all, which hath been hitherto treated of in this Booke, both touching the ſeuerall things, whereof the Lawes are preſcribed, *v.* 37. and the authoritie whereby they were deliuered, by whom, to whom, and where, *v.*38.

2. *The diuers Readings.*

VErſ. 4. *Shall he take away,* wanting in the vulgar Latine. L. D. Det.

Verſ. 8. *Shall haue the skinne thereof.* L. D. *ſhall haue the skinne of the burnt offering which he hath offered.* Cæter. L. D. Det.

Verſ.12. *They ſhall offer loaues without leauen.* L. D. *Hee ſhall offer for his thankes-offering vnleauened cakes.* Cæter. L.D. Det.

Verſ.14. *Whereof one for firſt fruits ſhall be offered.* L. D. *Of all the ſacrifice hee ſhall offer one for an heaue offering.* Cæter. L. D. Alt.

Verſ.15. *The fleſh whereof ſhall bee eaten the ſame day.* L. D. *The fleſh of his peace offerings for a thankeſgiuing ſhall be eaten the ſame day.* Cæter. L.D. Det.

Verſ. 16. *It ſhall in like manner be eaten the ſame day.* L. D. *It ſhall be eaten the ſame day he offereth his ſacrifice.* Cæter. L. D. Det.

Verſ. 17. *Whatſoeuer the third day ſhall finde.* L. D. *But the remainder of the fleſh of the ſacrifice on the third day.* Cæter. L.D. Det.

Verſ. 18. *It ſhall be an abomination:* wanting in the Latine.

Verſ. 18. *Whatſoeuer ſoule ſhall defile it ſelfe with ſuch meate, ſhall bee guilty of prævarication.* L. D. *The ſouls that eateth of it, ſhall beare his iniquitie.* Cæter. L.D. Alt.

Verſ.24. *But ye ſhall in no wiſe eate of it:* wanting in the Latine. L. D. Det.

Verſ. 29. *Let him offer therewith a ſacrifice alſo, that is, the libaments thereof.* L.D. *He ſhall bring his oblation to the Lord, of the ſacrifice of his peace offerings.* Cæter. L.D. Alt.

Verſ. 30. *He ſhall hold in his hands, the fat of the hoſt, and the breaſt, and when hee hath offered and conſecrated both vnto the Lord, hee ſhall deliuer them to the Prieſt.* L. D. *His owne hands ſhall bring the offering of the Lord made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may bee waued for a waue offering before the Lord.* Cæter. L.D. Alt.

Verſ. 34. *For the breaſt of eleuation, and the ſhoulder of ſeparation: For the waue breaſt and heaue ſhoulder.* Cæter. L. D. Alt.

Verſ.35. *In the ceremonies of the Lord, in the day that Moſes offered them.* L. D. *Out of*

L. D. Alt. *the offerings of the Lord made by fire, in the day when he preſented them.* Cæter.
L. D. Det. Verſ. 36. *In the day that he annoynted them:* wanting in the Latine.
L. D. Det. Verſ. 37. *Of the meat offering:* wanting in the Latine.

3. *The Queſtions diſcuſſed.*

1. Queſtion. *Of the difference betweene ſinne offerings, and the treſpaſſe offerings.*

1. SOme thinke that theſe two, *chataih*, ἁμαρτία, *peccatum*, ſinne; and a treſpaſſe, *aſham*, πλημέλεια, *delictum*, doe differ onely, *ſecundum magis, & minus*, in degree, the one being greater, the other leſſe, *Pelican. Vatabl.* But this difference is too generall.

2. Some thinke that to be *delictum*, a treſpaſſe, when *praeter ſacrificium mulcta impoſitur*, beſide the ſacrifice ſome mulct is impoſed, as the reſtoring of the fift part, and that is a ſinne, when no ſuch thing was enioyned, *Oſiand.* But this were to make a treſpaſſe greater then a ſinne.

3. And ſo *Heſychius* making that to be *delictum*, a treſpaſſe, *quod in ipſum Deum committitur*, which is committed againſt God, therein alſo doth aggrauate the treſpaſſe, as though it were greater then a ſinne.

Sinnes of omiſſion, and of commiſſion.

4. Some take that to be *delictum*, a treſpaſſe, *cum non facimus ea quæ facere debemus*; when we doe not thoſe things which we ought to doe, but *peccatum*, ſinne, *cum committimus, quæ committere non debemus*, when we commit thoſe things, which we ought not, *Origen.* ſo alſo *Lyra*, who will haue *delictum* called, *quaſi derelictum*, a leauing or omitting ſome thing to be done; but euen the comitting of an euill thing is called, *aſham*, a treſpaſſe, as the taking away of holy things, *c.* 5. 16.

5. Some will haue that to be a treſpaſſe, where *animal offerendum æſtimandum erat a Moſe*, wherin the beaſt to be offered, was to be valued by *Moſes*; but in the ſacrifice for ſinne, there was no ſuch valuation, *Caietan*; who alſo maketh the treſpaſſe greater then the ſinne: but this difference doth not hold, for, *c.* 5. 18. no certaine valuation is ſet, as before, *v.* 15. yet is it called a treſpaſſe, *v.* 19.

6. But the difference is this, that as the ſacrifice for ſinnes is ſet forth, *c.* 4. ſo in the 5. Chapter certaine offences called by the name of *Aſham*, treſpaſſe, are rehearſed, vnto the which relation is made heere, *Iun.* and they were ſuch ſinnes as were committed by infirmity; ſome will haue the *ſinne* to be of commiſſion, and the treſpaſſe of omiſſion, *Toſtat. q.* 12. Some will haue the firſt to be *Scienter factum*, willingly done, the other, *ignoranter*, ignorantly, *Philo. lib. de Victim.* Some place the firſt, *in opere*, in deed, the ſecond *in cogitatione*, in thought, *Hierome.* in *Epheſ. c.* 2. Some in the firſt will haue *ignorantiam facti*, ignorance of the fact, in the other, *iuris*, ignorance of the right, *Lorin.* But treſpaſſes are rather ſinnes of Infirmitie, as παράπτωμα, a treſpaſſe fault, or offence is deſcribed by the Apoſtle, *Galath.* 6. 1. *If any bee ouertaken in any fault*; hee meaneth ſuch as fall of infirmitie, or weakeneſſe: the other Greeke vvord, πλημέλεια heere vſed by the *Septuagint*, to ſignifie the *Treſpaſſe*, which is the leſſer, is obſerued not to bee found in all the Nevv Teſtament, *Lorin.* The other tvvo vvords, ἁμαρτία, and παράπτωμα, are not indifferently taken for the ſame, as it is euident, *Epheſ.* 2. 1, 5. where the Apoſtle ſaith, *When wee were dead in ſinnes and treſpaſſes:* but it is apparant, that they are diſtinguiſhed heere, becauſe they are ſeuerally handled, as in the former foure and fiue Chapters, mention was made of ſinnes, ſo heere of treſpaſſes; and it is directly ſayd, *verſ.* 7. *As is the ſinne offering, ſo the treſpaſſe offering*; which ſheweth that they were diuers: but becauſe the difference is not great, neither is there any great diuerſitie in the ceremonies and rites of the ſacrifices for both.

2. Queſt.

2. Queſt. *Of the place, where they ſhould kill the Treſpaſſe offering. verſe* 2.

1. Where the burnt offering was ſlayne, there the treſpaſſe offering alſo was to be killed, which was at the doore of the Tabernacle. *c.* 1. 4.

2. This was a type of our Sauiour, who ſuffered without the gate of Ieruſalem, *Oſiand.*

3. And in like manner was it to be offered vpon the ſame altar, at the doore of the Tabernacle, when all the ſinne and treſpaſſe offerings whatſoeuer were to be ſacrificed, excepting the ſinne offerings for the Prieſt, and Congregation, which were to be burned without the hoſte. *c.* 4. *v.* 12. 21.

4. Now the Altar, about the which the blood was to bee ſprinkled, was the braſen Altar of burnt-offering, not the Altar of incenſe, for no part of that ſacrifice, whoſe blood was carried in thither, was to bee eaten. *c.* 6. 30. but of this the Prieſt might eate. *c.* 7. 6.

3. Queſt. *How there was one Law both for the ſinne-offering, and treſpaſſe-offering.*

1. This is not to be vnderſtood generally, that, *idem ritus in vtroque ſeruabitur*, that one rite in euery thing, ſhould bee obſerued in both, *Vatabl.* and the ſame ceremonies, *Geneuenſ.* for in ſome things they differed. 2. But it muſt be vnderſtood, *quoad ſubſequentem particulam*, in reſpect of the clauſe following; *that wherewith the Prieſt ſhall make attonement, ſhall bee his*, the Prieſt was to haue the remainder of the ſacrifice in both, for it is equall and iuſt: *Vt qui ferat onera, ferat etiam commoda*, that he which doth the ſeruice, and beareth the burthen, ſhould alſo beare the profite, *Oſiand.*

4. Queſt. *What portion in euery kind of ſacrifice, was due vnto the Prieſt.*

1. In ſome ſacrifices, all was the Lords, the Prieſt had nothing but the skinne, as in burnt offerings. *ver.* 8. 2. In ſome the Prieſt had all, as the meate offerings, dreſſed in the Caldron, Ouen, or Frying-panne, belonged wholly vnto the Prieſt. *ver.* 9. 3. In ſome the Lord had part, and the Prieſt part, as in the ſinne offerings the fat was the Lords, and the fleſh was the Prieſts, *ver.* 5. 6. the offerer had no part of it, to ſignifie, *quod debebant elongari a peccato*, that they ſhould be farre remote from ſinne, and therefore they were not admitted to bee partakers of the ſinne offering, *Lyr.* 4. in ſome other ſacrifices, the people ſhared with the Prieſt, as in their Euchariſticke ſacrifices, or peace-offerings, they might eate thereof, ſo it were the ſame day, or the next morning, *ver.* 15.

5. Queſt. *Which were the dry Meate-offerings.* ver. 10.

1. Some were mingled with Oyle, ſome were dry, not by the one ſignifying the offerings of the rich, and by the other of the poore, *qui quod largiatur non habet*, who hath not to giue, *gloſſ. interlin.* for the vſuall meat offerings as well of the poore, as of rich, might be mingled with oyle, *c.* 2. 5. 2. Neither was it ſo called, becauſe it was *ſine oleo*, without oyle, *Oſiand.* for it might haue other liquor, as a drinke offering and yet no oyle, 3. But it is ſo called, becauſe it was without oyle or any other liquor, *Geneuenſ.* that is, *Oleo carens, ſuffitu vel libamine*, wanting oyle, incenſe, or any other moyſture, *Iun. annot.* and it was *ſub forma farinæ*, in the forme and maner of fine flower, *Caietan.* ſuch were the meate-offerings for ſinne, which neither were to haue oyle, nor incenſe, *c.* 5. 11. which ſhewed, that, *peccata lugenda ſunt*, that ſinnes are to be mourned for, *Pellic.*

6. Queſt. *How the Meate-offering was diuided among the ſonnes of Aaron, to euery one alike.*

1. Some thinke that euery one of *Aarons* ſonnes, had, *diem deputatum ad offerendum*, a day appointed to offer, and then the oblations of that day, belonged to him and to his family, *Rab. Sal. Lyr.* 2. Some thinke that euery one had his part, but *ſecundum proportionem laboris, & ſecundum æqualitatem geometriciam*, according to the proportion of his labour, in a geometricall equality: but the words are, *viri ſicut fratris*, of one as well as of an other, that is, all ſhould haue it, *ex æquo*, equally and indifferenly, *Iun.* 3. Some thinke, the meate offering was diuided, equally among all the Prieſts, *ſecundum æqualitatem Arithmeticam*, in an Arithmeticall equality, not to him onely that ſacrificed, as *Oſiand.* but *ſingulis diuidenda iubentur*, they are bid to bee diuided to euery one, *Pellic. Vatabl.* and ſo heerein they make a difference, betweene the Prieſts part in the ſinne offerings, which was *propria ſacerdotis incendentis*, proper onely to the Prieſt, which burnt it, as is ſhewed before. *c.* 6. 26. and *c.* 7. 7. but this was *communis omnibus*, common to all the Prieſts, *Caietan.*

Now for the deciding of this queſtion, heere are foure rules giuen concerning the maintenance and prouiſion of the Prieſts.

1. The firſt rule is, concerning the ſinne-offering, and treſpaſſe offering, *ver.* 7. the fleſh, the fat being offered vpon the Altar, was the Prieſts that offered it, for himſelfe and his family, excepting in caſe where the Prieſt brought a ſacrifice for his owne ſinne, for in this caſe not he, but the Prieſt that miniſtred, had the fleſh remayning.

2. An other rule is, *ver.* 8. concerning burnt offerings, the Prieſt was to haue the skinne, that offered, but heere the Hebrewes haue ſome exceptions, 1. Where the fleſh of the burnt offring was not burnt vpon the Altar, the Prieſt had not the skinne, as the ſacrifice for the ſinne of the high Prieſt, and Congregation, was burnt skinne and fleſh without the Hoſte, *c.* 4. 2. If any pollution happened to the Sacrifice before it was ſlayed, the Prieſt had not the skinne, but if after, he had, 3. If the burnt offering were for the vſe of the Sanctuary, the Prieſt had not the skinne, but it was ſold for reparation of the Sanctuary, becauſe it is ſaid, the Prieſt *that offereth a mans burnt offering*, diſtinguiſhing it from the burnt offering of the Sanctuary, *Maimony.*

3. The third rule is for meat offerings, that all ſhould be the Prieſts that offered, excepting that part which was to be burned vpon the Altar.

4. The fourth rule, that all the ſonnes of *Aaron* ſhould haue as good part in the meate-offerings one as well as an other, *v.* 10. which is not to be vnderſtood, that all the Prieſts as well they which miniſtred, or miniſtred not, ſhould haue part, for it is ſayd before, it ſhould be the Prieſts that offered, neither could ſuch a diuiſion continually be made: but as before is ſaid: the Prieſts had their courſes in order to ſerue, by daies at the firſt, weekes or monethes, after they were diuided into 24. orders in *Dauids* time, and as they ſerued in their courſe, to them which miniſtred and ſerued, the ſacrifices belonged: the Hebrewes thinke, that the skinnes euery weeke, and the fleſh euery day, were diuided among thoſe that ſerued.

But heere alſo they put in certaine cautions. 1. If the Prieſt were vncleane, and ſo vnfit to miniſter, he had no ſhare that day, though he were purified at Euen. 2. No child, nor woman had a ſhare, becauſe the words are, one man as well as an other. 3. But he that had a blemiſh either continually, as being borne with it, or tranſitory, and ſo was diſabled from miniſtering at the Altar, as if he were blind or lame, or had any other ſuch defect, which are rehearſed, *Leuiticus* 21. though hee might not offer the bread of his God, nor come neere the Altar, yet might he eate of the holy things as is there ſhewed. *v.* 22. *Maimony.*

7. Queſt. *How it was lawfull to offer leauened cakes.* v. 13.

1. Becauſe it is before forbidden, *c.* 2. 11. to offer any leauen in their Sacrifices; *Origen* to remooue this doubt, runneth to a ſpirituall ſenſe, by leauen vnderſtanding *humanam doctrinam*, humane doctrine, of the which we muſt take heed, yet there may be

bee vſe of ſecular learning, as Grammer, Rhetoricke, Logicke, ſo alſo *Gloſſ. interlin.* 2. Some vnderſtand; *Spiritus mortificantis veterem hominem, fermentum*, The leauen of the ſpirit mortifying the old man: to the which the kingdome of God is compared in the Goſpel, *Borrh.* 3. But we need not ſeeke out any ſuch myſticall ſenſe; the reaſon of this difference is, that before leauen is forbidden to bee burne vpon the Altar, but heere *offerebatur ad eſum carnium*, it was offered onely to bee eaten with the fleſh, *Lyr. Caetan:* it was *à Miniſtris comedendum, non offerendum*, to be eaten of the Miniſters, not to be offered, *Pellican*, and ſo alſo, *Origen*; *Non ad ſacrificium, ſed ad Miniſterium ſacrificij panis fermentatus aſſumitur:* The leauened bread is taken, not for ſacrifice, but for the Miniſtery of the ſacrifice. 4. Beſide, this leauened bread was a ſigne, *præcogitatæ oblationis*, of the oblation before thought vpon and prepared, not ſuddenly offered; *Iun. annot.* for ſo our ſacrifice of thankeſgiuing muſt be offered with a prepared and deuout minde: And therefore in their firſt fruits, which were teſtimonies of their thankefulneſſe, and were for the maintenance of the Prieſts, it was lawfull to offer leauen. *c.* 2. 12.

8. Queſt. *Whether one cake in all, or one of euery kind, were to be offered for an heaue-offering.* ver. 14.

1. Whereas former kinds of oblations are rehearſed, vnleauened cakes mingled with oyle, vnleauened wafers anoynted with oyle, and fine flower fryed with oyle, and leauened cakes, ſome thinke that of euery one of theſe, one was taken and giuen to the Prieſt, *Lyr. Caietan.* 2. But the words are, *Of all the ſacrifice he ſhall offer one*, ſo that one in all inſticed to be offered vnto the Prieſt, *ex iſto ſacrificio offeret vnum panem*; of this ſacrifice he ſhall offer one loafe, *Vatabl.* ſo alſo *Origen*, *Ex ſimilâ tripliciter oblatâ vnum tantum, quod placuerit ſacerdoti, deputatur*, of the flower three wayes offered, one onely which pleaſed the Prieſt, was appointed, not for the firſt fruits, as the vulgar Latine readeth, but for an heaue-offering, *Terumah*, to be lifted vp before the Lord, by which ceremony they acknowledged to haue receiued all from the Lord, *& illi viciſſim deberi*, and that they were due againe vnto him, *Oſiand.*

9. Queſt. *Whether the offering for thankeſ-giuing, for a vow, and a free offering, were three kindes, or onely two.* ver. 16.

Some thinke the offering for thankes was *pro beneficio adepto*, for a benefit already obteined, and the vow or free offering, *pro beneficio habendo*, for a benefit to be had, and ſo make *votiua* and *ſpontanea*, the votiues and free offerings to be all one, *Lyr. Borrh.* but both the diuers ſignification of the Hebrew words, *neder* a vow, and *nedabah* a free offering, and the Hebrew disjunctiue, *vow or free offering*, ſhew them to be two diuerſe things; beſide they differ in nature, for what one voweth, he is obliged and tied vnto, but that which is done freely, is without any bond. 2. Some make the votiue and voluntary offering to bee two diuers kinds, but the euchariſticke or offering of thankes to belong to one of them, *Caietan*, whoſe reaſons are theſe; firſt, becauſe that which is offered for praiſe or thankes, *ex voto offertur vel ſine voto ſponte*, is offered either by vow, or without a vow, freely: ſecondly becauſe there is one prohibition generally for all, as being one kind of ſacrifice that no part thereof ſhould remaine vnto the third day, *v.* 17. and ſo he reſolueth, that it is called a ſacrifice of praiſe or thankeſgiuing, *ex cauſa finali*, in reſpect of the finall cauſe, being to that end; but a vow or free offering, *quoad cauſas efficiuas*, in regard of the cauſes mouing thereunto.

Contra. Theſe reaſons conclude not: not the firſt; for the ſacrifice of thankes is free in reſpect of any ſpeciall bond, as it is expoſed to a vow, but not free conſidering the generall bond, which is the receiuing of ſome ſpeciall benefit, for the which he is bound to giue thankes: nor the ſecond; for there is an euident difference betweene the *Euchariſticke*, and the *Votiues*, or *Voluntaryes*; for in the firſt, nothing was to remayne till the morning, in the other two there was a liberty to eate that which remained the ſecond day.

3. Therefore theſe are better diſtinguiſhed into three kinds, the offering of thankeſ-

thankesgiuing, was for some speciall benefit receiued, as health of body, victory ouer the enemies, procreation of Children, or such like, the votiue was the performance of some vow made, the voluntary was of meere deuotion, when one was not tyed, neither by generall nor speciall bond, and that these two are distinguished from the first, the Hebrew coniunction sheweth, *veath*, but it, and that they differ the one from the other, the disiunctiue particle sheweth, as is said before: heereunto agreeth *Iunius*, who maketh them three kinds, in *analys.*

4. The Hebrewes heere make this difference betweene vowes and voluntary offerings. 1. In the manner of pronouncing; if one say, *vpon* me be a burnt offering, or peace offering, it is a vow, but if he say this be for a meate offering, or peace offering, it is a voluntary offering. 2. If the thing that one haue vowed, as an oxe or sheepe dye, or the house fall, he is bound to make them good, but in a voluntary offering, if they dye or decay, after they are separated, he is not bound. 3. Sinne offerings or trespasse offerings, are not brought but for sin, they come not by vow or voluntarily offering. 4. He that voweth, or voluntarily promiseth, is not bound, vntill his heart and mouth agree, as if one intend a burnt offering, and say a peace offering, he saith nothing; but if he say in generall an offering, and intend a burnt offering, his words shall stand, for a burnt offering is an offering. 5. In vowes and voluntary offerings, it is not necessary to pronounce any thing with the lips, but if he be fully determined in his heart though he vtter nothing with his mouth, he is indebted, *Maimony, treat. of offering sacrifices.* c. 14.

The Hebrewes curious obseruations touching vowes.

But diuerse of these cautions are curious, some are false, for in a vow the pronouncing of the mouth is sufficient, as *Iephthah* said, *I haue opened my mouth to the Lord, and cannot goe backe, Iudg.* 11. 35.

10. Quest. *Why in a votiue oblation, that which remained might bee eaten the next day, not so in the Eucharisticke offering.*

1. *Hesychius*, in his preface to this Booke giueth instance of this place, to shew that this booke must be reduced, *ad altiorem intellectum*, to an higher vnderstanding, because heerein two sacrifices which are *eiusdem generis*, of the same kind, in the one it was not lawfull to eate the remainder the second day, in the other it was, and so he inferreth thus, *Si malum erat seruari in crastinum, nec de aliquo horum debuerat præcipi, si bonum, debebat in vtroque sanciri*, if it were euill to haue any thing left till the morrow, it should not be obserued in any, if it were good, then in both, *&c.* And so in the exposition of this place, he hath recourse to a mysticall sense, vnderstanding the present day, & the next of this present life, the third day of the resurrection, but all this labour may be spared, for it is euident, that although they were both peace offerings, yet there is a manifest difference made betweene an Eucharisticke peace offering, and a votiue and voluntary: in the one the flesh might be eaten vpon the second day, in the other not.

2. *Caietan*, as is shewed before, thinketh that it was lawfull in both kindes to eate what remained the next day, but the text, *ver.* 15, 16. sheweth a manifest difference, as is sayd before; as so *Origen* well vnderstandeth it, *In hoc sacrificio*, in this sacrifice, they are commanded to bee eaten the same day, *in alio vero sacrificio*, but in the other sacrifice, *in secundum diem seruari indulget*, hee alloweth it to be kept till the next day, *Hom.* 5.

3. The Hebrewes, touching the eating of the peace offrings, giue these rules, 1. the peace offerings were eaten that day wherein they are killed, and the night following, and the next day, in all, two dayes, and one night; so also the first borne and the tythe. 2. But the sacrifice for confession or thankesgiuing, the peace offerings of the Congregation, as also the sinne offering, and trespasse offering, were to bee eaten the same day and the night following, *Leuit.* 7. 15. 3. They might bee eaten all that day, and all that night, vntill the breake of day; but the safest way is, to eat them but vntill midnight

night, that men may be kept farre from transgression, *Maimony. of offr. sacrif. c.* 10.

4. The reason of this difference is, *quia pro accepto beneficio, &c.* for a benefit receiued, a man is more bound to serue and praise God, then *pro sperato*, for a benefit only hoped for, *Lyr.* There may be also another reason giuen, why they were not to eat of yesterdayes flesh, because it was, פגול *piqul*, that it is, corrupt either in smell, or odious to the sight; which word is vsed, *v.* 18. *it is abominable*, and so *Ezek.* 4. 14. the Prophet vseth the same word, there neuer came into my mouth any flesh [*piqul*] stinking, or abominable, which *Origen* translateth, *caro hesterna*, yesterdayes flesh, *Hom.* 5. *in Leuit.* so then this naturall reason may be giuen thereof, in those hote countreyes flesh would soone putrifie, and therefore the Israelites being a people giuen to outward cleannesse, were not to eat thereof; the reason is giuen by *Philo, lib. de Victim.* and *Theodoret*, 4. 5. addeth this, that this is commanded, that they should not niggardlike keepe the flesh, but giue part to the poore.

5. But with *Origen*, by yesterdayes flesh to vnderstand the literall sense, and by new flesh, the spirituall, or by the next morning, the next life, to shew, that a man must not leaue his works imperfect here, *Gloss. ordinar.* or that touching the mystery of Christs Incarnation, *nihil debet indiscussum remanere*, nothing should remaine vndiscussed, *Gloss. interlin.* These mysticall applications are very improper and impertinent; but it is better applyed to our making speed in keeping Gods commandements, and to lay hold of Christ by faith, *Heb.* 3. 12. *Math.* 13. 52. Psal. 119. 60.

6. But as it is well obserued by *Origen*, this prohibition was not generall, to eate of yesterdayes prouision, for in the seuenth yeere, which vvas the yeere of remission, *benedictio est vetera manducare*, it was a blessing to eat of the old store; and in the Gospell, he which is taught for the kingdome of heauen, is compared to a wise householder, *which bringeth out of his treasure house both new and old*, therefore this prohibition is to be restrayned, vnto the old flesh which was offered in their peace offerings.

11. Quest. *Why it is sayd, the sacrifice shall not be reckoned, or imputed to him, v.* 18.

1. There is a two fold punishment, which lyeth vpon the offerer, if any of the flesh remained till the third day; vpon the offering it selfe, and vpon the offerer, and vpon them both double, for the offering shall not onely not be accepted, *tanquam sacrificium legitime oblatum*, as a sacrifice rightly offred, *Iun.* and so it shall be as lost labour, and *tenebatur iterum offerre*: He was bound to offer againe, if it were a vow, *Caietan.* But it was also abominable, displeasing vnto God, as being against his ordinance, and touching the person of the offerer, he shall not onely not be profited by it, *non consequetur beneficium*, he shall not obtaine the benefit desired, *Lyr.* and it shall not be imputed to him, *ad gratiam*, vnto fauour, *Vatab.* but he shall also beare his iniquity, his sinne shall remaine, *Geneuens.*

2. And this penaltie lyeth vpon the offerer, *à quocunq; comestum fuerit*, of whomsoeuer the flesh thus reserued, was eaten: because it came by his negligence, in that the flesh remaining to the third day, was not burnt with fire, as is commanded, *Caietan.*

3. The Hebrews here giue this note, that though the flesh remained after the time, it should bee eaten, yet the oblation of the sacrifice, being duely offered, is fauourably accepted after the blood be sprinkled, because it is said, *I haue giuen the blood to you vpon the Altar, to make atonement, Leuit.* 17. 11. Hee that eateth it indeed after the time, hath no benefit by his offering; but if it remaine vneaten, it was to be burnt with fire, and in this case, vnlesse the offerer did eat, he incurred not the penaltie he enjoyned.

4. But the Hebrewes haue strange obseruations, touching the polluting of sacrifices, by purposes, where they consider these three things; vvhat is purposed, when, and by whom. Hebrewes idle conceits of the polluting of sacrifices by thoughts and purposes.

For the first, these three purposes they say pollute, touching the change of the name, the place and time: For the name, if hee killeth a sacrifice, not by the right name;

name; as if he repute it a burnt offering, when it is a peace offering, or otherwiſe: for the place, as if he intend to burne it out of the Court, or eate it out of the holy place: for the time, if he that killeth it, intend to burne it the next day, or to eate of it out of due time: All theſe purpoſes make the oblation polluted, but in other thoughts beſide theſe, the ſacrifice continueth good, as if hee purpoſe the vncleane ſhall eat of it, or to breake a bone of the Paſchall Lambe, or to put of the blood vpon the hornes of the golden Altar, which ſhould be layd vpon the brazen Altar, or ſuch like.

For the ſecond, in the while of theſe foure ſeruices, only the purpoſe polluteth, in the killing, receiuing of the blood, carying it to the altar, ſprinkling it vpon the Altar, but not in the flaying, or in the cutting it in pieces, or ſuch like.

For the third, the purpoſe of the owner polluteth not, but the purpoſe of the ſeruer or miniſter, *Maimony.*

Of the intention of the Prieſt.

Contrad. 1. This Rabbinicall conceit of the purpoſe of the Prieſt, is much like the Popiſh doctrine of the Prieſts intention, when he is about to ſay Maſſe, which may be marred by his bad intention, whereas the good intention and deuout minde is rather required in the offerer, then the Miniſter, as *Dauid* ſaith; *I will come into thy houſe in the multitude of thy mercies:* whatſoeuer the Prieſt intended, his ſacrifices that came ſo prepared, were accepted; and ſo Saint *Paul* placeth the vertue of the Sacrament in the faith and examination of the receiuer. 2. Seeing that other things contrary to the Law, were as vnlawfull as thoſe three, why ſhould not the purpoſing of them defile, as of the other, as if one intended to offer with ſtrange fire, for the which *Nadab* and *Abihu* were puniſhed. 3. And the intention was not ſufficient in thoſe foure inſtants of time, but was to hold out to the end, vntill the burnt offering were turned to aſhes.

Pſalm. 5. 7.

1 Cor. 11. 28.

Pſalm. 20. 3.

12. Queſt. *Of three kinds of vncleanneſſe or impuritie, to be taken heed of in the Peace offerings.*

1. The vſe of the *Euchariſticke* ſacrifice is determined, *ex parte temporis*, in reſpect of the time before ſpoken of, and *ex parte rei comeſtibilis*, on the behalfe of the thing to be eaten, it muſt touch no vncleane thing, and *ex parte comedentis*, on the behalfe of the eater, who might be vncleane two wayes, *ab intrinſeco*, from within, hauing any vncleanneſſe vpon him, as if hee were leprous, or otherwiſe polluted, *ver.* 20. or *ab extrinſeco*, from without, as by touching any vncleanneſſe of man, or any vncleane beaſt, or any vncleane thing, *v.* 21. *Lyra.*

2. But as the time is determined, that it ſhould be eaten the ſame day, or the next, ſo becauſe there is no determination of the place, it muſt be vnderſtood that the peace offrings might be eaten in any place where the Tabernacle was, *Caiet.* and afterwards *intra Ieruſalem*, any where within Ieruſalem, and all that were cleane might be admitted to the eating thereof, *Lyr.*

3. So the ſacrifices were to be eaten, *pure, pura, à puris*, purely, pure, and of the pure, *Iun. Analyſ.* The firſt in regard of the time, they were not to be deferred, but to be eaten the ſame day; and the fleſh muſt be pure from touching any vncleane thing; and the offerers alſo muſt be free from any legall pollution, as before is ſhewed.

4. *Origen.* doth morallize theſe three kinds of impurity, whom *Pellican* followeth, as the ſacrifice was vncleane, if it touched any vncleane thing, ſo the doctrine of the Church is corrupted with hereſie, and as one might be vncleane in himſelfe, ſo he that will be *eruditionis capax*, capable of inſtruction, muſt firſt be *ſanctitatis capax*, capable of ſanctity, and not be defiled with the workes of the fleſh; hee that is polluted by touching of any vncleane thing, is he, *qui ſociatur conſortio impiorum*, who is ioyned in fellowſhip and company with the wicked; *Origen.* to this purpoſe, *Hom.* 5. *in Leuitic.*

Of the manner of burning vncleane things with fire.

5. But whereas it is ſayd, *v.* 19. *The fleſh that toucheth any vncleane thing, was not to be eaten, but to be burned with fire*; heere many things come to be conſidered, firſt, when this vncleanneſſe was to bee taken, 2. What vncleane things were ſo to be burned, 3. How and where, 4. What was to be burned, what to be buried.

This vncleanneſſe might be taken, either when the beaſt was preſented at the dore of

of the Tabernacle, and the Prieſt was then to refuſe it, if after it was brought into the Court, before it was killed, the owner was to ſubſtitute an other, and that might bee turned to common vſe; if after it were killed, it receiued any vncleaneſſe, it was to be burned, as alſo the fleſh remaining of the peace offerings, if then it became vncleane, as heere is expreſſed, *q.* 4. *Toſtat.*

2 Theſe things were burned, the fleſh of the ſacrifices remaining, if it were vncleane, as alſo the meate offering, if it were ſuch, the Nazarites haire, *Numb.* 6. 18. the ſuperfluities of the vineyard, *Leuitic.* 19. 23. *Maimony.*

3. If they were made vncleane within the Sanctuary, they were burned within the Sanctuary, but if without, then there, and ſome vncleane things were burned in their houſes, *idem.*

4. Some things not accuſtomed to be burnt were buried, as holy things that dyed, vntimely birth, the Oxe that was ſtoned, *Exod.* 21. 28. the Heifer that was beheaded, *Deuter.* 21. 4. the ſparrow of the leaper, *c.* 14. the haire of the vncleane Nazarite, *Numb.* 6. 9. the firſt borne Aſſe, *Exod.* 13. 13. Prophane things killed in the Court of the ſanctuary, all that were buried, the duſt of them was vnlawfull, all that were burnt of holy things, the duſt of them was lawfull, except the aſhes of the outward and inward Altar, and the Candleſticke, whatſoeuer was to be buried, might not be burned, neither what to be burned might be buried, *idem.*

5. Now ſuch things as were burned in the ſanctuary, were conſumed with common fire, for as it was not lawfull to burne holy things, as the ſacrifices with common fire, for therefore were *Nadab*, and *Abihu* puniſhed, ſo neither was it lawfull to burne prophane and vncleane things with holy fire, *Toſtat.*

6. And the reaſon why they were burned, was this, becauſe otherwiſe being not lawfull to be eaten, they either ſhould bee ſuffered to ſtinke and putrifie, which had beene noyſome and odious, or muſt bee caſt vnto dogs, or other creatures, which had beene inconuenient, being the remainder of holy things.

7. Now by touching of what things the fleſh became vncleane, and by what meanes it might be defiled, afterward is expreſſed, *chap.* 11. and in the Chapters following.

13. Queſt. *What it is, to be cut off from his people. v.* 20.

1. Some will haue it vnderſtood of the ſentence of death, if any did *ſcienter*, willingly offend in any of theſe, *Lyr. Caietan.* But it may ſeeme an hard ſentence, as *Burgenſ.* obiected, that a man for ſo ſmall offences, ſhould be puniſhed with death; as it is ſaid, that he which did eat any leauened bread within ſeuen dayes of the Paſch, ſhould be cut off, *Exod.* 12. 19. And whereas it is replyed, that the man which gathered ſticks vpon the Sabboth, was by the like Law put to death: *for hee which did ought preſumptuouſly, was to be cut off from his people:* And it was no greater offence to doe that, then for one willingly to defile himſelfe: ſo *Thuring* in his reply to *Burgenſ.* But hereunto it may be anſwered, 1. That the man offending vpon the Sabbath, was not ſentenced by that Law: But *Moſes* conſulted with God, what ſhould be done with him, and anſwere was giuen, he ſhould bee put to death; If the Law had been cleare, there had been no cauſe to conſult with God. 2. That was a breach of a morall commandement, this of a ceremoniall; and therefore it was a greater offence. Numb. 15. 38.

2. Some vnderſtand it, of being ſeparated from the congregation of the Saints, *ejicietur è congregatione ſanctorum, Vatabl.* and ſo indeed the words are, *hee ſhall bee cut off from the Congregation of Iſrael*, for no vncleane perſon vvas to come into the Congregation; but there is more meant, then an externall ſeparation from the ſociety of Gods people; for ſuch vvere ſeparated onely for a time, they were not cut off, as the phraſe is heere. Exod. 12. 19.

3. Therefore this phraſe, *to be cut off from Gods people*, is better vnderſtood of the iudgement of God, then of man, *relinquetur iudicio Dei*, hee ſhall be left to the iudgement of God, *Burgenſ. exterminabit eum Dominus*, the Lord ſhall root him out; as hee which omitteth Circumciſion, ſhall be cut off from his people, *Gene.* 17. 14. ſo *Moſes* being

Exod 4.24. being faultie therein, in deferring the circumcision of his child, had like to be slaine of God, heere was no sentence of man; if it shall be heere said, that as yet the penall and judiciall Lawes were not giuen: hereunto may be answered; that wee may find the like in the execution of *Moses* Iudicials: for the Leuites are forbidden eyther to Num. 4.15,20. touch the Arke, or to looke into it, vnder this intermination, *lest they die*, which phrase doth rather beare that sense; to be censured by death by the Magistrate, then the other, *to be cut off from the people*, and yet that is to bee vnderstood of Gods judgement, as is euident in the execution: for the Bethshemites were strucken of God, for looking into the Arke, and *Vzzah* for putting his hand vnto it. 1 Sam. 6.19. 2 Sam 6.7.

4. Neither doth this phrase only shew such a cutting off from the societie of Gods people in this vvorld, but *excludetur etiam in futuro*, hee shall be excluded in the next, *Iun. annot.* for as it is said of the faithfull, as of *Abraham*, *Hee Was gathered to his people*, that is, ioyned and associated to the blessed Saints: so the wicked dying impenitent, shalbe segregated and separated from them, as it is said in the *Psalme*, *The Wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.* Genes. 25.8. Psalm 1.5.

5. Now although this phrase bee specially vnderstood of Gods iudgements vpon the contemners of the Lawe, yet sometime it includeth the other sense of being cut off by the iudgement of man; as the man that gathered sticks vpon the Sabboth, (before spoken of) was cut off, being stoned to death; yet it doth not alway imply that sense, as in this place, where it is referred to the diuine Iudgements, and is all one Numb 15.31 in effect with that other phrase, *v.* 18. *He shall beare his iniquity, or his iniqnity shalbe vpon him*, and so he shall be lyable to Gods judgement.

14. Quest. *Of the difference betweene the seuerall kinds of vncleanesse, specified*, chap. 7.21. *and these*, chap. 5.2,3.

1. They both agree in the materiall part: for in both places mention is made of vncleannesse which commeth by touching of any vncleane thing, whether of man or beast, as of a dead carion, or such like.

2. But the difference consisteth in these three things, 1. In the manner; there the Law intendeth such vncleannesse as one is not aware of, heere when any, *scienter*, willingly presumeth, knowing of his vncleannesse, *Lyr.* 2. In the vse and practise; there onely the being of the vncleannesse vpon a man is touched, heere the presuming to eat holy flesh, his vncleannesse being vpon him. 3. In the euent; for that kind of vncleannesse, sacrifice is appoynted, but heere he is to be cut off, as all other sinning presumptuously, *Numb.* 11.30.

15. Quest. *What fat Was forbidden to bee eaten.*

* See before *qu.* 10. in *c.* 3. 1. The Iewes abstaine from all fat whatsoeuer, as *Augustine* reporteth of them, because of that generall prohibition, *chap.* 3.17. but that must bee expounded by this place, where that prohibition is restrained to these three kinds, of Beeues, Sheepe, and Goates, and so *Augustine* resolueth well, *quid Scriptura voluerit, non quid illi opinati fuerint requirendum*, wee must seeke what the Scripture willeth, not vvhat they thinke, *August. qu.* 22. *in Leuit.*

2. As for the fat of other beasts, which might bee eaten, and yet were not fit for sacrifice, as the Hart, and Roe-Bucke, they were not forbidden to eat thereof, but were Deut. 12.15,16 permitted to vse them for meat, without any exception, but of the blood.

3. Now the fat of beasts which dyed alone, or were torne in pieces of other beasts, whether they were such as were fit for sacrifice, or otherwise, they were in no wise to eate, *Iun.* but they might turne them to other vses, as *ad vnctiones coriorum, & fomenta lucernarum*, for the currying of leather, and maintaining of the lights, and such like, *Lyr.*

16. Quest. *Why the eating of the fat Was forbidden.*

1. The Mysticall reason hereof, which *Origen* alledgeth, is not so fit: by the fat vnderstanding the faithfull for whom Christ dyed, that ought not to bee scandalized, or offended:

offended: that is more proper, that as the fat was the Lords, ſo *deſiderium totum ad Deum referendum*, our deſire(as the fatneſſe of the ſoule) ſhould be wholly referred to God, *Gloſſ.inter.*

2. The Morall reaſon may be this, to ſhew, *carnis ſenſum remouendum*, that carnall ſenſualitie ſhould be farre remote from the ſacred myſteries, *Pelarg.* and to teach Chriſtians, that they ſhould not, *exquiſitis epulis indulgere*, be exquiſite in their diet, or giuen to ſeeke delicate meats, ſignified by the fat, *Pellic.*

3. The ciuill reaſons may be theſe: 1. That they might bee vnlike vnto the Gentiles, who did eat of the fat of their ſacrifices: 2. and, *ob reuerentiam ſacrorum*, for the reuerence of holy things, that they ſhould abſtaine from thoſe things which were holy, and conſecrated to God, *Pellic.* Deut.32.38.

17. Queſt. *Of the prohibition to eat blood, v. 26.*

1. The fat onely of thoſe three kinds, of beeues, ſheepe, and goats, is forbidden, *ſanguis in vniuerſum prohibetur*, but the blood is wholly forbidden without any reſtraint. *Pelarg.*

2. The Iewes thinke as, *R. Sal.* that becauſe no mention is made of fiſh, but of foule or beaſts, that they might eat the blood of fiſh and locuſts, ſo alſo, *Borrh.* that the blood of fiſh is not forbidden, but rather we are to vnderſtand, in this prohibition, *comprehendi omnium animalium ſanguinem*, the blood of all creatures to be comprehended, *Caietan.*; and before him, *Origen.* as the next verſe ſheweth, *euery perſon that eateth any blood*, &c. And the reaſon of this prohibition, *becauſe the life was in the blood*, ſerueth as well to make the eating of the blood of fiſh vnlawfull, as of any other, *Toſtat. q. 6.* Gene.9.4.

3. This prohibition was obſerued in the law of nature, in Noahs time, to teach men, to abſteine from all ſhew of cruelty; but this poſitiue Law onely did bind the Iewes, as may appeare by the penalty, *he ſhall be cut off from his people*: but the Law of charity moued the Apoſtles to prohibite for a time, the eating of blood, for the reconciling of the Gentiles and Iewes, *Pellic.*

18. Queſt. *Why they were forbidden to eat blood.*

1. The myſticall reaſon heereof, *Origen.* will haue to be this; by blood he vnderſtandeth the Iewes, who were not, *ex fide, vel ſpiritu Abrahæ, ſed ſanguine*, not of the faith or ſpirit of *Abraham*, but his blood onely; and to eat this blood, is to conſult againſt the Iewes; but this application is very vnfit; rather the reſeruing of the blood for expiation, was a figure of the blood of Chriſt, *in quo reſidet ſpiritus vitæ æternæ*, wherein conſiſted the ſpirit of eternall life, *Borrh.*

2. The Morall reaſon was, *vt crudelitatis horrorem incutiat*, to ſtrike into them an horrour of cruelty, *Pell.* and beſide, the blood being the ſymbole of life, did admoniſh them, *Deum eſſe authorem vitæ*, that God was the author of life. *Pelarg.*

3. The ciuill, and naturall reaſon, why the blood was not to be eaten, but ſet apart for ſacrifice, was, becauſe it was the principall inſtrument of life, and the naturall forge that gaue heate to all the body, and miniſtred nouriſhment, ſo it gaue both ſpirit and life, heat and nouriſhment to all the parts, and therefore as a ſpeciall and principall part, was reſerued for God, not to be prophaned by common eating.

19. Queſt. Why it is ſaid, *The ſacrifice of Peace offerings*, v.29.

1. Some thinke, that hereby is vnderſtood, the gift, as of cakes, or the like, which were offered together with the ſacrifice: for although, *ſacrificium*, the ſacrifice bee properly vnderſtood of the liuing things, which were ſacrificed; *oblatio de aridis*, the offering of the drie; and *libamentum de liquidis*, the drinke offering of liquid things; yet ſometimes, as here, they are confounded, *Lyr.*

2. So alſo *Pellican* thinketh, that whereas there are three Hebrew words vſed, זבח *zebach*, for ſacrifice, קרבן *karban*, for an oblation, and מנחה *mincah*, for a gift, they

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are heere confounded, and that beside the sacrifice in their peace offerings, they were to bring other gifts and oblations.

3. But they are thus rather heere to bee distinguished (although they are vsually confounded) that whereas before the order was prescribed of peace offerings of things without life, now the other kinde is also shewed how that shall bee offered, which was of the sacrifice of liuing creatures, *Iun.* and such sacrifice was properly called *zabach*; and the *korban*, or oblation, was that portion which was set apart for the Priest, as here the breast and right shoulder.

20 Quest. *In What manner the Peace offering Was to be presented.*

1. First the offerer must with his owne hands bring the offering, as it is expresly said, *v.* 30. *Ipse, non alios pro illo*, himselfe, and not another for him, *Gloss interlin.*

2. Then he should lay the fat vpon the breast, together with the shoulder: so that which was to bee burnt vpon the Altar, was vppermost; and that which was the Priests part, vnderneath.

3. Then the Priest putting his hands vnder his hands that brought them, did lift vp the shoulder, and shake the breast to and fro, *Lyr. Caietan.* And that neither the Priest did take them at the offerers hand, and thus lift them and shake them to and fro, nor the offerer did all himselfe, but both together, as is said before, is euident by the like, *Exodus* 29. 24. where *Moses* executing the office of the high Priest, at the consecration of *Aaron*, did put the offering into *Aarons* hand, and so shooke them to and fro.

21. Quest. *Of the Shake offering, and Heaue offering, the manner and meaning thereof*, vers. 34.

1. *Origen* following the *Septuagint*, readeth the breast, ἐπιθέματος, *appositionis*, of putting to, applying it to the putting to of the grace of the spirit of God, to him that is truely contrite; and he calleth it the shoulder, ἀφορίσεως, *seperationis*, of separation, for the children of God are separate from the world; *sanctus solius Dei est*, an holy man is onely the Lords; *peccator multorum, multi enim Dæmones eum possident*, a sinner belongeth to many, for many deuils possesse him, &c. but this application is auoyded, because the Hebrew words are תנופה *tenuphah*, an agitation or shaking, and תרומה *terumah*, an eleuation or lifting vp.

2. Some will haue this agitation to and fro, and lifting vp, to represent the signe of the Crosse, *Burgens.* as they are apt to take any aduantage for their superstitious opinion of that signe: but it is not so fitly gathered hence; for the shaking to and fro, and the lifting vp, were not done at one and the same time, nor with the same thing: the breast was first shaken to and fro, and then the shoulder lifted vp.

3. Rather by this lifting vp and downe, and shaking to the right hand and left, was signified, God to be *superiorum, & inferiorum Dominum*, to bee Lord of things aboue and beneath, in heauen and earth; as also we are admonished hereby, *De exaltatione Christi in Cruce*, of the exaltation of Christ vpon the Crosse, as our blessed Sauiour saith: *If I were lift vp from the earth, I will draw all men vnto me, Iohn* 12. 32. As also the shaking to and fro, betokened the preaching of the Gospell ouer all the parts of the world, *Pelarg. Borrh. Pellican.*

22. Quest. *Why the Breast and right Shoulder Were set apart for the Priest.*

1. *Origen* well saith, *Formæ sunt ista singula, quæ scribuntur in lege, eorum, quæ in Ecclesia geri debeant:* all these things written in the Law, are paternes of those things which ought to bee done in the Church: as where the right shoulder is set apart, hee thus applyeth it; *sinistrum nihil volumus, dextra à vobis opera requirimus*, wee will no sinister thing, but all things right.

2. The Breast signifieth wisedome, the right arme strength and power, which being referred to Christ, sheweth that Iesus Christ, our high Priest, is as the A-

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poſtle ſayth, *Both the Wiſedome, and the Power of God*, 1. *Corinth.* 1. 24.

3. Some apply it to the Prieſt, as *Hierom, Pectus & brachium accipiunt in præmium, in pectore legis notitiam, dogmatum veritatem; in brachio bona opera & pugnam contra Diabolum, vt quod mente conceperint, exemplo probent:* The Prieſts receiue the arme and breaſt for their part: in the breaſt vnderſtand the knowledge of the Law, the veritie of doctrine; in the arme good works, and fight againſt the deuill; that, what they conceiued in the minde, they may approoue by their example, *Epiſt.* 28. *ad Fabiol.* So alſo *Iſiodor.*

4. *Origen* doth alſo referre it vnto the people, and hearers, *date pectora veſtra Sacerdotibus Dei, vt auferant ex his omne quod craſſum eſt, date etiam brachia, &c.* giue your breaſts to the Prieſts, that they may take away whatſoeuer is groſſe therein, giue alſo your ſhoulders, that is, their workes, *Hom.* 5. *in fine.*

23. *Queſt.* Why it is ſaid, *v.* 35. *This is the annoynting of Aaron.*

1. *Origen*, here according to his manner, hath recourſe to a ſpirituall ſenſe, becauſe nothing is ſet downe in this place of the anoynting of *Aaron*, hee vnderſtandeth the breaſt and ſhoulder before ſpoken of, not to bee taken *pro carnibus*, for thoſe fleſhly parts, *ſed ipſam eſſe vnctionem*, but to bee the anoynting it ſelfe, that is, that the Prieſt be indued with knowledge and vertue.

2. *Heſychius* alſo preſſeth the like myſticall ſenſe, *Si quis ea cuſtodierit, perueniat ad dignitatem Sacerdotis*, If any doe performe the things before preſcribed (by the breaſt vnderſtanding knowledge, and the right ſhoulder a good life) he may attaine vnto the dignitie of the Prieſthood, &c. But theſe myſticall Expoſitions are taken away by the text that followeth, *verſ.* 36. where mention is made of the portions, which the Lord commanded to be giuen vnto the Prieſts.

3. *Lyra* giueth this ſenſe: this is the anoynting, that is, *oblatio die vnctionis*, their oblation in the day of their annoynting, which was preſcribed before, and put in execution afterward, *chap.* 9. but the text euidently ſpeaketh of the portions commanded to be giuen them.

4. The better ſenſe is, This is the annoynting, that is, *ex vnctione debitum*, due by reaſon of their anoynting, as we ſay, when we ſpeake of things due to the King, *Hæc eſt corona Regis*, this is the crowne of the King. *Caietan.*

5. But yet this maketh not the ſenſe full, vnleſſe ſome word be ſupplied to anſwere to the relatiue in the 36. *verſ.* which the Lord commanded to giue, as, *this is the part or portion, Iun.* or *the reward, Vatabl. Borrh.* of *the annoynting*, for annoynted, yet including a reaſon alſo why it was their portion, *quia diuinitus vncti ſunt*, becauſe they were anoynted of God, to draw neere vnto the Altar, *Caluin.*

24. Queſt. Why *In the day* is twice added, *ver.* 35. 36.

1. Firſt, whereas it is ſaid, *verſ.* 35. *In the day that hee preſented them, to ſerue in the the Prieſts office:* and againe, *ver.* 36. *In the day that hee anoynted them*, ſome thinke one and the ſame time to bee ſignified; and *diem vnctionis, & diem appropinquationis*, the day of annoynting, and of drawing neere to the Altar to be all one, and the one to bee added to manifeſt the other, *Caietan.* The ſame is the meaning of the Latine Interpreter, who readeth it but once *in the day*, omitting it in the ſecond place.

2. But there is a manifeſt difference betweene theſe two dayes or times: for in the firſt place he ſpeaketh of the day wherein *Moſes* cauſed them to approach to execute the Prieſts office, which was after the ſeuen dayes of their vnction and conſecration: for till they were expired, they did not execute their office, *c.* 9. 2. the other day was when they were conſecrated and annoynted, *Iun.* So heere are two times mentioned, the one of the conſtitution or appointment of this Law, which was in the day of their conſecration, for when God, *officium imponit*, doth impoſe an office, *ſimul de victu proſpicit*, hee alſo prouideth for maintenance, *Oſiand.* the other the time of execution, which was after theſe ſeuen dayes, and therefore *Vatablus*, readeth, *à die* from the day, becauſe then their right began.

3. And yet we must distinguish betweene the *right*, and the act of the execution of this Law, for heereby is not signified, *tempus accipiendi hæc debita*, the time of receiuing these dues to the Priest, because as yet there were no sacrifices in the desert, but *initium temporis obligantis*, the beginning of the bond or obligation, from that time their right began, *Caietan.*

25. Quest. *Of the place and time, when and where these Lawes concerning the sacrifices were giuen.* v. 38.

1. The place is named to be Mount Sinai, where these Lawes were giuen vnto *Moses*; for although it be sayd before, *c.* 1. 1. that God called vnto *Moses* out of the Tabernacle, yet were they not remoued from Mount Sinai, where they continued a long time; out of this Mount God also gaue the morall Law, the tenne commandements comprehended in the two tables; but these were giuen first as may be gathered, *Ierem* 7. where the Lord saith, *he spake not to their fathers, concerning burnt offerings, but to obey his voice*, that is, the first and cheife thing, which the Lord commanded, was obedience to the morall Law.

Ierem. 7. 22.

2. The time also is noted, when the Lord commanded the children of Israel to offer sacrifice, that is, gaue them this charge by the ministry of *Moses*, but where it is sayd, *to offer their gifts vnto the Lord in the Wildernesse of Sinai*, these last words must be referred vnto the children of Israel, who were then in the desert of Sinai, not to the offering of their gifts, for they sacrificed not in the wildernesse, for the space of forty yeares, but the meaning is, they were then in the wildernesse, when these precepts were giuen them.

Amos. 5. 25.

4. *Places of Doctrine.*

1. Doct. *Christs blood a sufficient satisfaction for all sinnes.*

Vers. 1. This is the Law, *of the trespasse offerings*, as before sacrifices are appointed for sinne offerings, so heere for trespasse offerings, in the which the blood was to be sprinkled round about the Altar, whereby was signified the sprinkling of Christs blood, that vnspotted Lambe of God; this sheweth that Christs sacrifice was sufficient for the remission of all sinnes, both the greater, and the lesse, as the Apostle sayth, the blood of Iesus Christ his sonne, doth cleanse vs from all sinne: *Ambrose* sayth well, *Si sanari vis, medicus est; si febribus æstuas, fons est; si grauaris iniquitate, iustitia est; si mortem times, vita est*; if thou wilt be healed, he is a physitian; if thou burnest with diseases, he is a fountaine to refresh thee; if thou art loaden with iniquity, he is righteousnesse; if thou fearest death, he is life, *lib. 3. de virginibus.*

1. Iohn. 7.

2. Doct. *That the Ministers are to be maintained.*

Vers. 9. All the meat offerings, *shall bee the Priests, that offer it*, which sheweth according to the doctrine of the holy Apostle, that as they, which serued at the Altar, were partakers with the Altar, *so they which preach the Gospell, should liue of the Gospell*, and so *Origen* sayth, *Nisi oleum dederit populus, extinguetur lucerna in Templo*, vnlesse the people giue oyle, the lampe will goe out in the Temple. *Hom. 3. in Leuitic.* and so where maintenance is wanting, the ministery of the word will faile.

1. Cor. 9. 14.

3. Doct. *Ministers maintenance not due to them that labour not.*

As here, the Priest onely that offered, was to haue those meat offerings, so it sheweth, that onely labouring Ministers are worthy of the reward due for labour: *He that laboureth not, should not eate*, as it is there giuen for a generall rule for all men, that none should liue vpon the sweat of other mens browes: so especially it concerneth Ministers, that this maintenance of right belongeth onely to them that labour, as our blessed Sauiour sayth, *The labourer is worthy of his hyre*, *Pelarg. Gregory* sayth, *Pensate fratres,*

2. Thess. 3. 10.

fratres, quanta damnationis eſt ſine labore percipere mercedem laboris, quanti criminis precia peccatorum percipere, & nihil contra peccata predicando dicere, conſider brethren, how greata damnation it is, to receiue the reward of labour, without labour, how great a fault to receiue the price of ſins, and by preaching to ſay nothing againſt ſinne, *hom. 6. ſuper Ezekiel.*

4. Doct. *That our ſpirituall ſacrifices are imperfect.*

In that they were allowed in the *Euchariſticke* ſacrifices, to vſe vnleauened cakes, therein is ſignified, that God beareth with our infirmities in our prayers, and coueareth them with the worthineſſe of his Sonne and his righteouſneſſe, as the Apoſtle ſaith: *The Spirit helpeth our infirmities, for Wee know not how to pray as Wee ought*, and therefore it was well reſolued, in that Councell; *Tales nos amat Deus, quales futuri ſumus ipſius dono, non quales ſumus noſtro merito*, God loueth vs being ſuch, as we ſhall bee by his gift, not as we are by our owne merite, *Conſil. Araniſican.* 3. Rom. 8. 26.

5. Doct. *Of the vſe of humane artes in Chriſtian Religion.*

Like as leauen was not to be vſed in any ſacrifice, but onely *ad miniſterium ſacrificij*; for the miniſtery of the ſacrifice; that is, for the maintenance of the Prieſts, the Miniſters of the ſacrifices: ſo though nothing, touching doctrine, be to be taken from humane arts, as Grammer, Rhetorike, Logike, yet *Sermo lucidus, eloquentiæ ſplendor, diſputandi ratio, ad miniſterium verbi Dei decenter iubentur admitti*, the congruity of ſpeach, ornament of eloquence, and skill in diſputing, may be decently vſed in the Miniſtery of the Word; *Origen:* and he alleadgeth St. *Pauls* example, who vſeth ſometime the teſtimony of the Heathen, and ſo he reſolueth; *An non ſuper hoc fermentum habuit verbi Dei ſacrificium poſitum?* had he not vpon this leauen placed the ſacrifice of the word? *hom.* 5. in *Leuit* ſo *Auguſtine* ſaith, like as the Iſraelites borrowed of the Egyptians iewels, and veſſels of gold and ſiluer; ſo the profitable inuention of the heathen, as of the arts, *ab eis tanquam iniuſtis poſſeſſoribus ad vſum noſtrum vindicanda ſunt*, may be challenged to our vſe, and taken from them, as vniuſt poſſeſſors, *lib.* 3. *de doctrina Chriſtian. c.* 8.

6. Doct. *The prayer of the Wicked turned into ſinne.*

Like as his ſacrifice, who did eate any part thereof on the third day, was not accepted, but it was counted an abomination, and he did beare his iniquity, *v.* 18. *So the ſacrifice of the Wicked is an abomination vnto the Lord*; and the Pſalmiſt ſaith of the wicked, *Let his prayer be turned into ſinne*; ſo that the things which were ordayned for the comfort of Man, are by the corruption of his heart turned to his hurt, and the wholeſome nouriſhment conuerted to poyſon, and ſo *Origen* heere obſerueth well; *Vnde cognoſcendum eſt, quanta humanæ conditioni peccatorum labes immineat, cum oriatur inde peccatum, vnde hoſtia propitiationis offertur*: whereby wee may know, how great corruption of ſinne hangeth vpon mans nature, when as ſinne ſpringeth thence, where ſacrifice for propitiation is offered, *hom.* 5. in *Leuit.* Prou. 15. 9. Pſalm. 109. 7.

7. Doct. *Humane inuentions not to be brought into the ſeruice of God.*

Verſe, 37. *This is the law of the burnt offerings*, this clauſe is added by *Moſes*, to ſhew that God hath prouided: *Nequid aduentitium obreperet ex hominum commentis ad vitianda, ſacrificia*: leſt any aduentitious deuiſe of man ſhould creepe in to corrupt the ſacrifices *Caluin*; therefore *Moſes* was charged, *See thou make all things according to the patterne ſhewed thee in the Mount*, and ſo the holy Apoſtle ſaith, *I haue receiued of the Lord, that which I deliuered vnto you*; he would not obtrude vnto the Church any inuention of his owne, but deliuered onely what he had receiued: *Cyprian* ſayth, *adulterum eſt, impium eſt, ſacrilegum eſt, quodcunque humano furore inſtituitur, vt diſpoſitio diuina violetur*, it is adulterous, impious, ſacrilegious, whatſoeuer is inſtituted by humane fury, to the violating of the diuine ordinance, *Epiſtol.* 8. Heb. 8. 5. 1 Cor. 11. 23.

5. *Places of Confutation.*

1. Confut. *That there is but one proper sense of the Scripture.*

ORigen, vpon *ver.* 9. where three wayes are propounded, of dressing the meate offering, the ouen, gridiron, and frying-panne, doth collect; *Triplicem in Scripturis diuinis inveniri intelligentiæ modum, historicum, moralem, mysticum,* that there is found a threefold way of vnderstanding the diuine Scriptures, the hystoricall, morall, and mysticall; the 1. plaine and open, as that which is layd vpon the gridiron: the 2. which *sæpe versando,* by often turning may bee vnderstood, as that which is tossed and turned in the frying-panne: and the third more profound, as the ouen or furnace, which is the mysticall: The same is the opinion of the Papists, of a threefold spirituall sense of the Scripture, beside the literall, the *tropologicall,* which is applied to morall things, *allegoricall,* to spirituall things, and *anagogicall,* to things heauenly, as Ierusalem morally signifieth the soule of man; allegorically, the Church militant; and anagogically, the Church triumphant in Heauen, *Doway annot. in Gene.* 1. *p.* 4.

Contra. We deny not, but that the Scripture sometimes is applyed to manners, and to set foorth mysteries, but yet that proueth not diuers senses of Scripture: there is difference betweene the literall, or historical sense, and the application, or accommodation of it. That is the proper sense of the Scripture, which is perpetuall and generall, alwayes and in euery place of Scripture to bee found, so is not the allegoricall, and mysticall sense, but the literall and historicall, is generall and perpetuall; it is therefore dangerous for men, of their owne braine, to picke out in euery place mysticall senses; it belongeth onely to the spirit whereby the Scriptures were written, to frame allegories,
2 Tim. 3. 16. and mysteries: the Apostle saith, *All Scripture is giuen by inspiration, and is profitable to teach, to improue, to correct and instruct in righteousnesse,* these are the foure profitable vses of Scripture; to deuise and frame allegories and mysteries (where the Spirit intendeth them not) is none of them: *Ambrose* saith, *non vna tantum figura, sed multiplex in Scripturis esse consuevit, vt vnus sermo plures species comprehendat,* there is not onely one figure, but many in Scripture, that one and the same speech may comprehend many kinds; *in* 17. *c. Luc.* thus much we grant, that one whole and entire sense of Scripture may haue diuers applications, subordinate and included one in an other, but not diuers, different, and disparate senses.

2. Confut. *The Sacrament not to be reserued.*

As the meate offerings were not to be kept vntill the third day. *ver.* 18. nay in the Eucharisticke offerings nothing was to be kept till the next day, but it was to be eaten the same day, *ver.* 15. so neither is the Sacrament to bee reserued, as is practised in popery, in Pixes, many times vntill it corrupt and putrifie, as the Manna did, that was kept till the morning, for our Sauiour in the Institution, after hee had blessed and broken the bread, said, *take ye, eate ye:* it was presently receiued and eaten, not put in a napkin, caryed away, or hanged vp, so *Origen* obserueth heere, *Nam & Dominus panem, quem discipulis dabat & dicebat eis, accipite, & manducate, non distulit, nec seruari iussit in crastinum,* for our Lord did not defer, or bid to bee kept, for the morrow, the bread which he gaue to his Disciples, and said vnto them, take yee and eat. *hom.* 5. *in Leuit.*

3. Confut. *Against vnwritten traditions.*

The Popish Church alloweth and authoriseth vnwritten traditions, beside Scripture, which they call, *verbum Dei non scriptum,* the word of God not written; and with like pious affection they receiue and worship the books of the old and new Testament, and these vnwritten traditions, as it was decreed, *Trident. sess.* 4. *dec.* 2.

But *Origen* doth resolue the contrary, that whereas they are forbidden to keepe any of the meate offerings vntill the third day. *v.* 18. collecteth thus: *Ego in hoc biduo puto duo*

duo Testamenta posse intelligi, in quibus liceat omne verbum, quod ad Deum pertinet, (hoc enim est sacrificium) requiri & discuti, atque ex ipsis omnem rerum scientiam capi; si quid autem superfuerit, quod non diuina scriptura decernat, nullam tertiam scripturam deberi ad authoritatem scientiæ suscipi, sed igni tradamus quod (superest, id est, Deo reseruemus, I thinke in these two dayes, the two Testaments may be vnderstood, in the which it is lawfull to search and discusse euery thing which perteineth vnto God, (which is the sacrifice) and out of them the knowledge of all things is to be taken, but if any thing remaine, which the diuine Scripture doth not decide, a third scripture must not bee receiued in authority for doctrine, but wee must deliuer it to the fire, that is, reserue it for God, *hom. 5. in Leuit.* what could bee more euidently spoken against traditions beside the Scriptures of the old and new Testament?

4. Confut. *That there is no remission of sinnes, or purging of the soule after this life.*

The opinion of the now Popish Church is, that the soules which were not fully purged in this life, are cleansed and purged in the place, which they call purgatory, before they be receiued into Heauen, *Bellarm. lib. 1. de purgat. c. 1.*

Contra. I will oppose vnto them their owne *gloss.* which thus noteth heere, that whereas they were to eate the flesh of their Eucharisticke offerings the same day; *In præsenti votum soluendum est, in futuro solui non poterit,* thy vow must bee performed in this present life, afterward it cannot, according to that saying: *all that thine hand can doe, instanter operare, doe it instantly:* so then our vowes of repentance, and bringing forth of good fruit must be performed heere, there is no remission to be hoped for afterward, we must agree with our aduersary heere, before we come before the Iudge: *Qui hic non acceperit remissionem peccatorum, illic non erit,* he which receiueth not heere remission of sinnes, shall not be there, *Ambrose de bon. mort. c. 2.* Eccle. 9. 10. Matth 5. 25.

5. Confut. *Against the Workes of Supererogation.*

The Papists affirme, that satisfactory workes are not onely profitable to the sufferers themselues, but to other their fellow members, and one may beare the burthen, and discharge the debt of an other, *Remist. annot in coloss. 1. sect. 4.*

But their owne *glosse* heere is against them, as where it is sayd, *ver. 30. His owne hands shal bring the offring,* this note is giuen, *Ipse, non alius pro illo, quia iustitia iusti super illum erit; himselfe and not an other for him, for the righteousnesse of a righteous man shall be vpon himselfe;* one mans righteousnesse then cannot helpe an other, onely Christs righteousnesse is auaylable for others: euen for all that beleeue in him, *Tertullian* to this purpose writeth excellently; *Quis alienam mortem sua soluit, nisi solus filius Dei? proinde qui illum emularis donando delicta, si ipse nihil deliquisti, patere pro me, si vero peccator es, quomodo oleum tuum faculæ sufficere & tibi & mihi poterit,* who hath paid an others death with his owne, but the sonne of God onely? therefore thou, which wouldest emulate him in forgiuing of sinnes, if thou hast not sinned thy selfe, suffer for me, but if thou art a sinner, how shall thy oyle suffice the lampe, both for me and thee, *Tertull lib. de pudicit.* Ezech. 18. 20.

6. *Morall Obseruations.*

1. Morall. *The fatnesse and grossenesse of the carnall heart is to be remooued, and taken away.*

As the fat of the kidneys and inner parts was to be burnt vpon the Altar, so should the carnosity and grossenes of our hearts be remoued, when we come to offer vp any spirituall sacrifice vnto God, for it is the fatnesse, that is, carnall and senseles dulnes of the heart, which maketh vs vnfit to heare, and learne any good thing, and therefore it is said; *Make the heart of this people fat, make their eares heauy, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert* Isay 6. 10.

uert. So also *Origen*, *Tu qui hæc audis, scias, omne, quod est intra te crassius, & aperit interiora tua, debere te offerre igni altaris, vt purgentur interiora tua,* know thou, which hearest these things, that thou must offer to the fire of the Altar, whatsoeuer is grosse within thee, and couereth thy inner parts, that they may be purged, *hom.* 5.

2. Mor. *God requireth the heart.*

As the inner parts were onely to be offered vnto God, the skinne belonged to the Priest. *v.* 8. so should we giue vnto God our heart, and inward powers, as the wise man exhorteth, to haue his *Words kept in the middes of the heart:* and our blessed Sauiour saith; *God is a Spirit and will be worshipped in spirit and truth;* so *Origen* obserueth heere well: *Notandum illud est, quòd quæ offeruntur in Holocaustum, interiora sunt; quod exterius est, Domino non offertur, vt pellis,* it is to be noted, that the things offered for an *holocaust,* were inward, that which was outward, was not offered, as the skinne, *hom.* 5.

Pro 4. 21.
Iohn 4. 24.

3. Mor. *Against the couetousnesse of Ministers and others in heaping vp many liuings, and ingrossing tithes, while others are in want.*

The meate offerings mingled with oyle, as also the drye, were to be diuided equally among the Priests, *v.* 10. which was for their generall maintenance; for although the high Priest, and the Priest which sacrificed, had their speciall parts and portions, yet all the rest of the inferiour Priests had sufficient allowance: There was none of them that did shut the doores in the Temple, *or kindle a fire vpon the Altar in vaine,* but had his reward for it, and so it should be among the Ministers of the Gospell, though they which are in place and degree superiour, haue, as is fit, the larger maintenance, yet it should be so prouided, that all that labour in the Gospell, should be maintained thereby, which good prouision is hindred by the vniust vsurpation of tithes by some, & by the couetousnesse and ambition of others, which take vpon them the charge of more Churches then they can feed, and so put their poore Curats to small stipends, while they themselues that labour least, go away with the greatest profit; against such may be taken vp that inuectiue of the Prophet, against the Priests of those dayes: *As they increased, they sinned against me,* the more they increased in wealth, and honour, the more they offended in being careless of their office; *Bernard* thus taxeth the like fault in the Ministers of his time: *Timeant Clerici, timeant Ministri Ecclesiæ, qui stipendijs, quæ sufficere debebant, minime contenti, superflua, quibus egeni sustentandi forent, impie sacrilegeque sibi retineant, & in vsus suæ superbiæ, & luxuriæ victum pauperum consumere non vereantur, duplici profectò iniquitate peccantes, quod & aliena diripiant, & sacris in suis vanitatibus abutantur,* let the Clergye men, the Ministers of the Church be afraid, who being not content with their stipends, which might suffice, doe sacrilegiously reteine superfluous maintenance, whereby the poore (Ministers) should bee susteined, and are not afraid to spend the liuing of the poore vpon their pride and lust, sinning two wayes, both in that they snatch vp that which belongeth to others, and abuse it to vanity, *Serm.* 14. *in Cantic.*

Malach. 1. 10.
Hosh. 4. 7.

4. Mor. *To receiue the Sacraments reuerently and with due preparation.*

As the people then were not to eate the peace offerings, hauing their vncleanesse vpon them: for such were to be cut off, so they now, which receiue the Sacraments vnworthily: *Doe eate and drinke their owne damnation,* so *Chrysostome* vpon those words in the Gospell, *giue not holy things to Dogs: Sicut sanctum canes non sanctificat, nec margaritæ porcos nutriunt, sed contra canes coinquinant sanctum, & porci margaritas foraidant, vel confringunt; sic si hominibus, caninos, vel porcinos mores habentibus, sanctum dederis, nec sanctum illos sanctificat, sed contra ipsi sanctum coinquinant,* As holy things cast vnto dogs doe not sanctifie them, nor pearles nourish swine, but contrariwise dogs defile holy things, and swine doe pollute pearles with their filth, or breake them; so if thou giue holy things to men of doggish or swinish manners, they doe not sanctifie them, but on the contrary they prophane them, *hom.* 17. *oper. imperfect.*

1 Cor. 11. 29.

CHAP.

CHAP. VIII.

VVhere beginneth the second generall Part of this BOOKE.

1. *The Argument and Parts.*

THis Booke being diuided into three parts, 1. Of the things prescribed, namely Sacrifices, in the seuen first Chapters, 2. Of the persons, 3. Of the actions; The first part, of the diuers kind of Sacrifices, and the rites thereunto belonging being thus at an end, conteined in the former chapters hitherto: the second part beginneth, of the State, Right, and Condition of the persons from *c.* 8. to *c.* 11.

And first is prescribed the peculiar right of the Priests, in the three next Chapters, and then the common right of others, in the other fiue.

The right of the Priests consisteth in their consecration set forth in this Chapter, and in the function and execution of their office in the two next.

In their consecration is to be considered, 1. the Preparation thereunto, to *verse* 5. 2. the essentiall parts of the consecration it selfe, to *vers.* 30. 3. the things to bee obserued after.

In the preparation there is expressed, 1. The authority of God commanding, *v.* 1. 2. The prouision of the things necessary to the consecration, *v.* 2. 3. The presence of the congregation. *v.* 3. 4.

In the consecration it selfe, are set forth these parts, 1 Their Ordination, 2. Oblation, 3. Vocation. To their Ordination belong; their washing, *v.* 6. their cloathing and apparelling: of *Aaron* by himselfe, *v.* 7. 8. 9. and then of his sonnes, *v.* 13. and the anoynting of the Tabernacle, the Altar, and the Priests, 10. 11. 12. Their oblation is of a bullock for the burnt offering, where is shewed what was done with the blood, *v.* 15. the fat, *v.* 16. the hide and flesh, *v.* 17. and of a ramme also for burnt offering, where is shewed, as before, what *Aaron* and his sonnes did, they layd their hands vpon the head thereof, as they did before vpon the bullock, *v.* 14. 18. then what *Moses* did with the blood, *v.* 19 and what with the parts of the ramme cut in peices, which all were burnt vpon the Altar, *v.* 20. 21.

In their vocation and assigning of them to their office, the other ramme of consecration is vsed, where three things are done, 1. The putting of their blood vpon their right eare, right thumbe, and toe, *v.* 23. 24. 2. the fat, vnleauened cakes, right shoulder and breast are shaken to and fro before the Lord, to *v.* 30. 3. *Aaron* his sonnes, and their garments are sprinkled with the blood, *v.* 30.

The things commanded to be obserued after, are two, 1. the seething and eating of the flesh, at the doore of the Tabernacle, *vers.* 31. 2. their wayting seuen dayes at the doore of the Tabernacle, *v.* 33. to the end.

2. *The diuers Readings.*

VErs. 3. *At the doore of the Tabernacle.* L. D. *At the doore of the Tabernacle of the Congregation,* Cæter. L. D. Det.

Vers. 5. *Then he said.* L. D. *And Moses said.* Cæter. L. D. Det.

Vers. 6. *He offered Aaron and his sonnes.* L. D. *Brought Aaron and his sonnes.* Cæter. L. D. Alt.

Vers. 8.

L. D. Alt. Vers. 8. *Where was doctrine and veritie.* L. D. *Urim and Thummim,* Cæter.

L. D. Alt. Vers. 9. *The golden plate consecrated in sanctification.* L. D. *The golden plate, the holy Crowne.* Cæter.

L. D. Det. Vers. 13. *As our Lord had commanded.* L. D. *As the Lord had commanded Moses,* Cæter. so also *v.* 21.

L. D. Det. Vers. 14. *Upon the head thereof,* L. D. *Vpon the head of the Bullocke for the sinne offering.* Cæter.

L. D. Det. Vers. 15. *To make reconciliation vpon it.* Cæter. wanting in the Latine.

L. D. Det. Vers. 23. *In like manner also of his feet.* L. D. *Vpon the great toe of his right foot.* Cæter. so also *v.* 24.

L. D. Det. Vers. 28. *He tooke them againe.* L. D. *Moses tooke them.* Cæter.

L. D. Alt. Vers. 34. *That the rite of the sacrifice might bee accomplished.* L. D. *To make an atonement for you.* Cæter.

3. *The Questions and Doubts discussed.*

1. Quest. *Wherefore such expresse mention is made of the Lords commandement to Moses, about the consecration of Aaron.*

1. BEcause, since *Aaron* was first deputed to the office of the Priesthood, *Exod.* 28. there fell out a heauy accident, the making of the golden calfe, wherein *Aaron* had grieuously offended: therefore the Lord againe speaketh vnto *Moses* about the election of *Aaron. Caietan.*

2. As also by this meanes *Moses, anticipat criminationem,* preuenteth the accusation of *Core, Dathan,* and *Abiram,* which followed afterward, as though they had taken this office vpon themselues, of their owne authoritie, *Iun. Annot.*

3. As also hereby is signified, in that the consecration of *Aaron* and the Priests is here againe repeated, and renewed, that none should take vpon them the calling of the ministery, of their owne head, but such as are thereunto called of God, and indued with necessary gifts thereunto, *Osiand.*

2. Quest. *Of the time when Aaron and the Priests were consecrated.*

1. Some thinke, that this heere set downe of their consecration, *ad alind tempus pertinet,* belongeth to another time; and that it was done at the solemne dedication of the Tabernacle, *Calvin.*

2. But it is more probable, that they were consecrated, as in this manner, so in this order of time heere prescribed, whereof these reasons may be giuen, 1. Because of the order of the Narration, which alwayes is to bee taken to be set downe, according to the order of time, where no other argument of weight is to the contrary. 2. If they had beene consecrated before, then most like at that time, when their manner of consecration was prescribed, *Exod.* 29. But then it was not done; for there it is said, *v.* 1. *This thing shalt thou doe vnto them, when thou consecratest them to be my Priests:* therfore they were not then consecrated. 3. It was requisite, that first the office of the Priest should be described, before they were consecrated; and their office was to offer sacrifice: wherefore the manner, rites, and diuersitie of sacrifices, were first to bee prescribed, which haue beene set downe hitherto, in the seuen former Chapters; so then the things touching the consecration of the Priests, which before were commanded, *hic impleta describuntur,* are here described, as fulfilled, *Osiand.*

3. Quest. *Wherefore it pleased the Lord to nominate and assigne Aaron, and his sonnes to the Priest-hood.*

1. One reason was, that whereas *Aaron* had fallen into a great errour, about the golden calfe, it should now appeare, that it was not his owne worthinesse, that promoted him to the Priesthood, but the free election of God; like as hee chose the twelue patriarks, to be fathers of his people, who all of them, excepting *Ioseph* and *Beniamin*

Beniamin are detected of foule offences, and ſo the Lord made choice of Iſrael to bee his people, not for their righteouſneſſe, but becauſe he loued them. Deut. 7. 8. and 9 5.

2. Whereas before, the dignity of the Prieſthood was annexed to the firſt borne of euery family, now to take away all contention, the Lord tieth it to a certaine tribe, *Vt tanto maior eſſet religionis cura, quanto certior miniſterij ordo*, that there might be ſo much the greater care of Religion, as there was certainty in the order of the miniſtery, *Pelarg.*

3. Heerein alſo is to bee conſidered the wiſe and deepe prouidence of almighty God, who in appointing the Prieſthood to the tribe of *Leui*, and ſo the Leuites to execute their office, were to bee diſperſed among the people, did fulfill the prophecie of *Iacob* touching *Simeon* and *Leui, that they ſhould be diuided in Iacob, and ſcattered in Iſrael.* Geneſ. 49. 7.

4. Queſt. *Why the Congregation was called together at the conſecration of Aaron, and his ſonnes.*

1. To omit *Origens* ſpirituall application, that to call the aſſembly, was *omnes in vnum congregare virtutes*, to call all vertues together, which are requiſite in Gods miniſters; or to call all the ſenſes together, to marke what is to bee vnderſtood by the apparell and anoynting of the Prieſt, and other ſuch things belonging to the congregation.

2. The true reaſons and cauſes were theſe, 1. On the behalfe of the Miniſters themſelues, being thus ſolemnely inaugurated, that *Quo quis eminentior, eo præſtantior, doctior et ſanctior*, that the more eminent one was, ſo much he ſhould be more excellent, holy and learned, *Heſych.* 2. That the people ſhould bee witneſſes, that *Aaron* did not intrude himſelfe, but entred into this office, *ex præcepto Domini*, by the commandement of God, *Lyr.*

3. Becauſe according to the Apoſtles rule, hee that is to bee ordayned a Miniſter, ſhould haue teſtimony, *ab his qui foris ſunt*, of them which are without, *Orig.* 4. and that heereby the people might ſhew their conſent and approbation, and profeſſe, *ſtudium obſequendi*, their purpoſe to obey the ſpirituall fathers, *Pellic. Nequa poſtmodum retractatio cuiquam, nequis ſcrupulus reſideret*, leſt any ſcruple or after-thought might remaine in any one, or cauſe of exception, *Origen.* 1 Tim 3 7.

3. And *Moſes* alſo muſt bee preſent, who repreſented the Magiſtrate, whoſe approbation is requiſite in the election of the chiefe Miniſters of the Church, *Pellican.* and ſo the whole aſſembly, and Church ſhould both pray together for the Spirit of grace, to bee powred vpon the Miniſters, and giue thankes to God for the perpetuall ſucceſſion of Miniſters, ſo neceſſary for the building vp of Chriſts Church, *Pelarg.*

5. Queſt. *Of the number of the Prieſts garments*, verſ. 7.

Hierom numbreth them to be eight, whereof foure were common to all the Prieſts, and foure peculiar to the high Prieſt: the firſt was the inner coat, כתנת *cattoneth*, whereof may ſeeme to bee deriued the Greeke χιτὼν, which was cloſe to the body, and vnder the reſt; but the high Prieſts coat was broydered, or made of checker-worke, שבץ *ſhebots*, made of fine linnen, *Exod.* 28. 29.

2. The next was מעיל *moghil*, the robe, or mantle, the vpper garment which couered all the reſt; the *Septuagint* tranſlate it ποδήρη, but rather that is the vnder, or inner garment, this was a long garment downe to the knees, ſuch as ſouldiers vſed to vveare, *Hierome.*

3. Then there was אבנט, ζώνη, the girdle wherewith the linnen coat was girded: there was beſide a broydered girdle, which is called, חשב *cheſebh*, becauſe it was wrought with art and deuice: which was *Serpentis pelli quam in æſtate exuit ſimilimum*, like to the Serpents skinne, which ſhee putteth off in Summer, foure fingers broad, *Hierom*: but this was peculiar to the high Prieſt.

4. The fourth were, מיגבעות *migebaghoth*, which the *Septuagint* tranſlate κιδάρεις, ſo called in Hebrew, of the ſimilitude of a little hillocke, round in the top, which couered

uered onely the hinder part of the head, being tyed with a string, *Hier.* these foure parcels were common to all the Priests.

5. These following were proper to the high Priest; the first was that long robe made of blew silke, in the skirts whereof did hang 72. Belles, with Pomegranates betweene, which is heere called also מעיל *meghil*, which was a robe of honour.

6. The sixt was אפד *Ephod* the *Septuagint* call it ἐπωμίδα *superhumerale*, which was cast ouer both the shoulders; there were two kinds of them, a plaine linnen *Ephod*, which the Leuites did weare, such an one *Samuel* had being a Leuite, the other was wrought of purple and blew silke and gold, in the two shoulders whereof were two pretious stones, wherein were grauen the names of the twelue Patriarkes, the sixe elder on the right shoulder, and the six younger on the other.

8. Vpon the *Ephod* before, was the breastplate called, חשן *choshen*, the *Septuagint* translate it λόγιον *rationale*, the rationall, which was set with fower ranks of pretious stones, in the middest whereof he put *Vrim* and *Thummim*.

8. The eight was, נזר הקדש *nezer hakodesh*, *coronamentum sanctum*, the holy
Exod. 28. 36 Crowne, πέταλον χρυσοῦν, the golden plate wherein was written, *Holinesse to the Lord*, *Hier. ad Fabiol.*

Beside these there were also linnen breeches, called מכנסי־בד *micnesebadh*, περισκελῆ,
Exod. 28. 42. which serued to couer their priuities, which are not heere reckoned vp, *quia non faciebant ad ornamentum*, because they were not for ornament, *Caietan.*

In this order then did the Priest put on his priestly garments, first his straite coate, then vpon that his robe, then the *Ephod*, vpon that the broydered girdle, and the breast-plate vpon that before, and his miter on his head, and vpon the miter before, the Crowne, or plate of gold.

6. Quest. *Of the difference betweene the garments of the high Priest, and of the inferiour Priests.*

1. They differ in number, for seauen belonged to the high Priest, as they are set downe *Exod.* 28. 4. the Breast-plate, Ephod, robe, broydered Coate, Miter, and Girole, and the Crowne of gold; *Hierome* saith, foure were onely peculiar to the high Priest, because three of them, the Coat, Girdle, Miter, were common to the other Priests, but of other matter and fashion; to the inferiour Priests belonged onely three properly, Coats, Girdles, Bonets, *v.* 14.

2. They differed in matter, for the high Priests garments were made of these fiue, gold, blew silke, purple, scarlet, fine linnen, *Exod.* 28. 5. not euery of them all these, but some of one, some of another: but the Leuites, and inferiour Priests garments were of linnen, which though it be not expressed, yet may be thus gathered, because the High Priests Coate was of linnen, *Exod.* 28, 39. and their breeches were of linnen, *ibid.*

3. Likewise there was difference in the vse; for the High Priest might vse those garments which were common to the other Priests, but they were not to put on his, neither did the High Priest put on those common ordinary linnen garments, beside those seuen which were peculiar, but sometimes the one, sometime the other, as here, all these seuen parcels are put on at the consecration of the High Priest: but for the expiation of the Tabernacle, he was to put on onely the linnen coate, breeches, girdle, miter, and when hee had done, he was to put on his owne rayment, that is peculiar to the High Priest, *Caietan.*

7. Quest. *Why the Priest was to haue two Coates, and two Girdles.*

Origen mooueth this question, Why our Sauiour forbad his Disciples, to haue two coates, and here the Priest is prescribed to haue two, and he giueth this solution; they had two coates, *Vnam carnalis mysterij*, *aliam intelligentia spiritualis*, one of the carnall mysterie, the other of the spirituall sense and intelligence. But the Apostles were to leaue altogether the obseruation of the letter, as the circumcision of the flesh was abandoned, the circumcision of the Spirit onely retained: But the solution is ready without any such mysticall allusion, for Christ gaue that charge to his Apostles, both

to

to vse more expedition in their iourney, and because all these things should be ministred vnto them, where they preached the Gospel: for this reason is added; *the Workman is worthy of his meat*, and so of all other necessaries. Matth. 10.10.

2. *Origen* also giueth another like reason of the double girdle, to signifie, *vt constrictus sit in verbo, constrictus in opere*, that the Priest should bee strict both in word and deed: but the reason is euident; because the inner coat, which was next to the body, was first to bee girt and tyed close to the body, that the other garments might hang more decently and comely, and then the other broydered Girdle vvas put on for ornament.

3. But whereas more ornaments are required in the High Priest, then in the inferiour Ministers, *Origen* vnderstandeth diuers degrees of spirituall gifts in Ministers; *Aliud est in Sacerdotibus fungi officio, aliud instructum esse in omnibus & ornatum*; It is one thing simply to execute the office of a Priest, another to bee in all things furnished, and well appoynted with gifts.

8 Quest. *Of the Urim and Thummim, which Moses put into the Breast-plate.*

1. These two words signifie, *Illumination*, and *Perfection*, which the *Septuagint* translate δήλωσιν καὶ τὴν ἀλήθειαν, *manifestationem, & veritatem*, manifestation, and veritie, or as the vulgar Latine, doctrine and veritie: and *Origen* applyeth them to this sense, *Non sufficit sacerdoti habere scientiam, nisi possit etiam populo manifestare*, that it is not sufficient for a Priest to haue knowledge, vnlesse hee be able to manifest it to the people; but it is euident, that *Moses* put some reall thing into the pectorall, though it may haue beside such a spirituall application.

2. Some thinke the *Ephod* put to the *rationale*, or breastplate, to be so called of the effect, because when the Priest put them on, the Lord gaue answere to his demaund, and in matters of doctrine and verity, *Doway. annot.* But as it is sayd before, there was some materiall thing beside put into the pectorall.

3. Some vnderstand it of the pretious stones, that they were most cleare and perfect beauty, *Genuens.* and so *Lyra* thinketh, that *Per fulgorem lapidum manifestabatur Sacerdoti diuinum beneplacitum*, By the shining of the stones, the good pleasure of God was manifested to the Priest: but something beside was put to by *Moses*, beside the precious stones, which he put not in, they were set into the Pectorall: and I hold this opinion very probable.

4. Some referre *Vrim* and *Thummim, ad actionem induendi Pontificem*, to the action onely of putting on the Priests garments, that they should be *sine ruga*, without any wrinkle, *vt omnes partes clare luceant*, that all the parts might clearely appeare, *Caietan.* But still it is euident, that by *Vrim* and *Thummim*, was signified more then a bare action, it was some reall thing put into the Pectorall.

5. Others are of opinion, that it was some precious stone, *cuius color ad prospera, vel aduersa mutaretur*, whose colour changed, if the answere were made concerning prosperity or aduersitie, *Iosephus*. But *Augustine* counteth this a fable; and indeed this is not like: for the Lord is said to haue made answere by *Vrim*, but the answere now should haue been made by the stone, and not by the Lord; and how could the colour of the stone be discerned, being hid within the Pectorall? 2 Sam. 21.9.

6. Neither is it like, that they were these two words, *Vrim* and *Thummim*, grauen vpon the Pectorall, as *Augustine* coniectureth, because, as *Caietan* obserueth, it was not, *de integritate pectoralis*, a part of the pectorall: for then *Moses* should not haue been said to put it in.

7. And yet *Caietans* collection is not well grounded, that *Vrim* and *Thummim*, *fiebant ab homine, non à Deo*, were made of man, not of God, because *Moses* is said to haue put them in: for so God made the Tables of stone, wherein the Law was written, and yet *Moses* did carry them in his hand; he might receiue them of God, though he himselfe put them in.

8. And there was somewhat more, then to signifie that the Priest should, *verbo & exemplo*,

exemplo, by word and example, edifie the Church, *Pellican:* for although the *Urim*, which signifieth *Illumination*, may well signifie veritie of doctrine; and *Thummim*, *Perfection*, the integritie of life, both necessary in the Minister of God, yet there was somwhat visible and materiall, which *Moses* put into the pectorall.

9. And yet with *R. Sal.* and *Vatablus*, to define certainly, that it was the ineffable name of God, יהוה *Iehouah*, which God commaunded, *inscribi pectorali*, to be grauen in the pectorall, it hath no euident ground: *Vatablus* giueth this reason further; because that name expressed the whole Trinitie: the first letter *Iod*, God the Father, the beginning of all things, and *He*, God the Sonne, and therefore there are two of that letter, to shew his diuine and humane nature; and the letter *Vau*, a conjunction standeth for the Holy Ghost, who is *nexus vtriusq;*, the connexion of the Father and Son, proceeding from both: for this curiositie hath no euidence in the text, there being no mention of grauing this Name in the Breast-plate, as it is bid to bee grauen in the golden plate; and being once grauen there, what need it be grauen againe?

10. Wherefore somewhat is here certaine, somewhat vncertaine, and somewhat probable: It is certaine, that this *Urim* & *Thummim*, was none of those things which were committed to the workemen to make, but *a Deo soli Mosi data*, giuen of God vnto *Moses* alone: it is vncertaine, *quæ & qualia fuerunt*, vvhat manner of things they were, and it is probable, that the Pectorall was commanded to be made, *duplicatum*, double, or two-fold, that the *Urim* and *Thummim*, *intus reponeretur*, might be put within, in the plicature or folding thereof, *Iun. Annot.* some precious thing it was, vvhich was to be put into the Breast-plate, when the Priest consulted with God, who then vouchsafed to make answere. For the further satisfaction of the Reader in this question, I referre him to that which is obserued already, and handled at large, in the Questions vpon the 28. *Chap.* of *Exodus*.

9. Quest. *Of the vse and signification of these priestly garments.*

1. It were impertinent to set downe the sundry mysticall Interpretations, and applications of the priestly Vesture; as that of *Origen*, who by the linnen breeches here omitted, but *Exod.* 28 42. commanded to be made, would haue thus much vnderstood, that *non semper hæ partes essent Sacerdotibus constrictæ*; that those parts seruing for generation, should not alwayes be restrained in Priests, in regard of the generation of posteritie, *Hom. 6. in Leuit.*

2. Or that of *Hierome*, who will haue the linnen to signifie the earth, out of which it groweth; the purple, the waters, out of the which that colour commeth; the blew silke the ayre; and the red scarlet, the fire; to shew that all these things are gouerned by Gods prouidence: he would also haue the twelue Signes of the Zodiake, represented by the twelue precious stones in the Pectorall, to insinuate, that all things in heauen and earth, are ruled and guided by Gods prouidence.

3. Some by these seuen parcels of the priestly rayment doe vnderstand seuen Morall vertues: as by the strait linnen coat, purity of life; by the girdle, discretion; by the long robe with Bells and Pomegranats, edification by good workes; by the Ephod, or ornament vpon the shoulders, toleration of others infirmities; by the Breast-plate, called the *rationale*, knowledge and sinceritie; by the Miter, intention directed toward God; and by the plate of gold, wherein the most holy Name of God was engrauen, the contemplation of God and his workes. Thus for to morallize these garments with the *Doway Glossemen*, is not so fit, seeing reference is made in this application vnto man; whereas all these rites and ceremonies were shadowes of Christ, and hee was the body, as the Apostle saith, *Coloss.* 2. 17.

4. Wherefore all this is more properly applyed vnto Christ, whose office of Mediatorship is set foorth in this description, which consisteth in these two things, in procuring all things toward vs, *ex parte Dei*, on Gods behalfe, and in perfiting whatsoeuer, *ex parte nostra*, on our part was required: for the first, as God answered the Priest by *Urim* and *Thummim*: so in Christ all things from God are communicated to vs, which belong *ad lucem veritatis, vel perfectionem justitiæ*, to the light of the trueth, and

and perfection of iuſtice, and for the other, as the high Prieſt vpon his ſhoulders did beare the names of the twelue tribes of Iſrael before the Lord, ſo our high Prieſt, *eccleſiam ſine labe ſiſtit coram Deo*, doth preſent the Church without ſpot, and wrinkle before God, as the Apoſtle ſpeaketh. Epheſ.5.27.

And further, as vnto Chriſts office of Mediation belonged thoſe three functions, his Propheticall, Prieſtly, and Regall, all theſe alſo were deciphered in theſe Prieſtly veſtures, the robe with bells and pomegranates, did expreſſe the Propheticall, the golden plate, the Prieſtly, and the miter his regall office, *Iun. analy.*

5. And yet becauſe it is ſaid of our bleſſed Sauiour, that *he receiued gifts for men*: the veſtures alſo may be applyed to ſignifie the gifts of Grace, wherewith the Miniſters of God ought to be furniſhed, and generally all Chriſtians, that are made Prieſts vnto God, as the Apoſtle ſpeaking of the girdle of verity, breaſtplate of righteouſneſſe, helmet of Saluation, ſeemeth to haue relation to theſe parcels of the Prieſtly rayment, the girdle, breaſtplate, and miter, *Iun. analyſ.* but to apply all thoſe properties which Saint *Paul* requireth in a Miniſter, vnto theſe Prieſtly garments, as that he muſt be vnreprovable, ſober, watching, modeſt, harborous, apt to teach, and the reſt, which is the conceit of one *Seraphinus Capponus*, is, as too curious, ſo very improper, and vnſuteable, both in number, and in the fitneſſe of application. Pſal.68.18. Epheſ.6 14. 1 Timo. 3. 2.

6. And further beſide, this typicall ſignification of the Prieſtly rayment, there was alſo a double Eccleſiaſticall policy in it, for: *Per varia veſtimentorum genera differebant reipub. gradus*, by the diuers kinds of veſtures, the degrees of callings in the common wealth differed, as *Ioſeph* being aduanced in Egypt vnto great honour, was cloathed with fine linnen: ſo that by the diuerſity of the Prieſtly rayment, the diuers orders and degrees of the Prieſts and Leuites was ſhewed; and becauſe glorious garments are ſignes of honour: God, *ſplendoris veſtibus ſacerdotem veſtiri iuſſit*, God commanded the Prieſt to be cloathed with ſhining garments: *Caietan in marg.* and ſo are they called veſtures of glory, *Exod.* 28. 2. Gen.41.42.

10. Queſt. *Of the anoynting of the Tabernacle, and all therein.*

1. This which was preſcribed to be done, *Exod.* 30. 26. is now performed, and the conſecration of the Tabernacle, and the inſtruments thereof goeth before the conſecration of the Prieſts, becauſe they were not to offer, but *in loco prius conſecrato*, in a place conſecrated before, *Lyr.*

2. And it is called *oleum vnctionis*, the anoynting oyle, to make a difference betweene it and common oyle, for this was that holy oyle which was, *dicatum ad vnctionem faciendam*, ordayned and appointed for anoynting, *Toſtat.* ſee the confection thereof preſcribed, *Exod.* 30. 25.

3. But wee muſt not imagine that euery part of the Tabernacle, and all the veſſels thereof, were all ouer anoynted; for that ſumme and quantity of oyle, preſcribed to be made, had not beene ſufficient, but either *Moſes* ſprinkled the oyle vpon them, or which is more like, that *Moſes* with his finger, or ſome other thing dipped in oyle, did touch ſome part of the Tabernacle, and of the inſtruments thereof with oyle, in the name (as it were) of the reſt: *Toſtat.* but that *Moſes* in the anoynting of theſe things made certaine figures, as they doe in the conſecration of Popiſh Churches, as *Toſtat.* thinketh, is an vncertaince conceit, and contradicted by their owne *Lorinus.*

4. This anoynting of the Tabernacle, and the partes thereof did ſignifie the Spirituall anoynting of the members of the Church by the ſpirit of God, *Radulph. in Leuit*

11. Queſt. *Of the ſprinkling of the Altar ſeuen times with Oyle, and the Lauer.* ver. 11.

1. This number of ſeauen is a compleat number, and ſignifieth a thing perfectly to be done, ſo the Leper hath ſeuen daies for his cleanſing, ſeuen daies were appointed for purifying the vncleane, the blood was to be ſprinkled ſeauen times vpon the day of atonement, *Naaman* waſhed ſeauen times in Iordan, and in many other places of Scripture this number is obſerued; and thereby is ſignified, not ſo much the abſolute conſe- Leuit.14.7. Leuit.12.2. Leuit.16.14. 2 Kings 5.14.

cration of the Altar: *Vt in eo fiat expiatio pro omnibus peccatis*, that therein might bee
1 Ioh. 1. 17. expiation made for all sinnes; *Tostat.* as to shadow forth the perfect cleansing of all sinnes by the blood of Christ.

2. Now this Altar was consecrated first by the sprinkling of Oyle, and then afterward it was anoynted, and euery vessell thereunto belonging: so in these three things, the anoynting of the Altar, differed from the anoynting of the rest; first, It was sprinkled, and anoynted, the rest anoynted onely; secondly, And this was sprinkled seauen times, the rest anoynted but once; thirdly, And euery vessell thereof seuerally, the other parcells were not so distinctly anoynted: This speciall care was vsed in anoynting the Altar, because it was consecrated to more speciall vse, then other parts of the Tabernacle, namely for the holy sacrifices.

3. But this consecration of the Altar, was made with Oyle only, not with blood also, as *Richelius*, or with water, as *Comestor*; at other times, when sacrifice was made for sinne, blood was put vpon the hornes of the Altar, for there was no remission or expiation of sinne in the Law without blood, but heere onely Oyle is vsed for consecration of the Altar; no expiation of sinne yet hauing beene made vpon it, *Tostat.*

4. The Lauer also, and his foote was anoynted, into the which the water was receiued, which issued out of the Lauer, both to keep it from running ouer all the pauement, and to wash the Priests feete in; and mention of this is made by name, to giue thereby to vnderstand, that all the partes of the Tabernacle, which were of more speciall vse, were anoynted, seeing this is not omitted, *Tostat. q.* 5.

12. Quest. *Of the Anoynting of Aarons head, differing from the anointing of inferiour Priests.*

1. The high Priests head onely was anoynted, not of the other inferiour Priests, as *Augustine* thinketh, *hom.* 14. *in Leuit.* for the anoynted Priest is taken for the high Priest, as before *c.* 7. 5. but where the other also are called anoynted Priests, it must be vnderstood of their anoynting afterward spoken of in this Chapter, which was
3 Anoynting of the high Priest. with oyle and blood mingled together: so there were three anoyntings, the first with pure oyle, which was powred on the head, secondly with the blood layd vpon the tip of the Eare, Thumbe and great Toe, all of the right side, and thirdly of oyle and blood, mingled together. *v.* 23. 30. the two latter were common to *Aaron*, and his sonnes, the first peculiar to the high Priest onely.

2. Neither were the high Priests hands anoynted as well as his head, as *Tostatus* and *Richelius*: for seeing mention is made afterwards of anoynting the Thumbe, and great Toe, surely the anoynting of the whole Hand would not haue bin omitted: and the oyle was powred vpon the head, not vpon his handes: it is like the holy oyle
Psal. 133. 2. powred on his head ranne downe also to his hands, as it did to the skirts of his garment, as it is in the Psalme, but they were not purposely anoynted heere with the holy oyle.

3. Nor yet neede we conceiue, that heere there is an inuersion of the order, that first *Aaron* was anoynted, and then his Miter put on; as *Hugo.* or that his Miter was put off, and the oyle powred on, as *Lorinus*, for both *Aaron* and all his Priestly garments, were consecrated with this oyle, as afterward they were anoynted with the oyle and blood mingled together; neither need he to put off his Miter, which couered onely the hinder part of the head, so that there might bee a bare plat on the head to poure the oyle vpon.

4. But to imagine that *Moses* in consecrating and anoynting *Aaron* made in his forehead a certaine figure like the letter *caph.* as *Lyra* out of *R. Sal.* or like the greeke letter θ. *theta*, as *Abulens.* alleadgeth from an other *Rabbin*, or like the letter χ. *chi.* a kind of turned crosse, as *Lorinus* supposeth, is ridiculous; for the oyle was poured on, not layd on with the finger, and so no such figure could bee made with the oyle, and other anoynting of the forehead, is none spoken of.

5. And that other difference, which *Lorinus* obserueth, betweene the anoynting of Bishops in their head, at their consecration, but of Kings on their arme, not on their head:

head, is but a late ſuperſtitious deuiſe of their owne, whereby to arrogate ſuperiority, vnto their Biſhops ouer Kings, for both the practiſe in Scripture is againſt it, for the oyle was poured on *Iehu* his head, when he was anoynted King, and it ſeemeth to be but a late inuention, for *Rodulp.* writeth, that in his time, as well the heads of Kings, as of Prieſts, *oleo ſacro perfundi ſolita*, were wont to haue oyle poured on them. 2 King 9.6.

13. Queſt. *Of the ſpirituall vſe and ſignification of Aarons anoynting.*

1. Some will haue it to ſignifie, the power of conſecration, *quæ ab ipſo diffundebatur in alios*, which from the high Prieſt was diffuſed vpon other; as the oyle ran downe from the head to the inferior parts, *Aquin.* 1.2. *q.* 102. 2. Some referre it to the graces of Gods ſpirit vpon Miniſters, whereby their miniſtration is made acceptable vnto God, 3. Some that this abundance of oyle poured vpon the high Prieſt head, would haue thereby expreſſed, that he ſhould, *Præ cæteris pollere fragrantia bonorum operum*, excell others in the fragrant ſmell of good workes, *Lorin.* 4 But it is better referred to Chriſt, *in quo perfectio donorum*, in whom there was a perfection of gifts, *Pelarg.* who is ſayd to be anoynted with the oyle of gladneſſe aboue his fellowes, and the Euangeliſt ſayth, *God giueth him not the ſpirit by meaſure*, ſo alſo *Rupertus* vnderſtandeth it, *pro gratiæ plenitudine in Chriſto*, for the fulneſſe of grace in Chriſt, whereof all haue receiued, as againe the Euangeliſt ſayth, *of his fulneſſe haue We all receiued grace for grace.* 5. *Heſychius* taketh this vnction alſo for the incarnation of Chriſt, who was anoynted in his bleſſed fleſh with the ſpirit of grace; and he addeth further, *vngit ſecundum diuinitatem, vngitur ſecundum humanitatem*, he anoynteth as he is God, in reſpect of his diuine nature, and is anoynted in his humanity, God the father anoynted him, as it is ſayd in the Pſalme *God euen thy God hath anoynted thee*, and the holy ſpirit anoynted him, as the Prophet ſayth, *the ſpirit of the Lord God is vpon mee, therefore hee hath anoynted mee.* Pſalm. 45 7. Iohn 3.34. Ioh 1 16. Iſai. 61.1.

14. Queſt. *Of the garments of the inferiour Prieſts.* v. 13.

1. Heere are onely three parcels named, their linnen Coat, Girdle, and Bonet, they had beſide linnen breeches, which are heere omitted, not for any ſpirituall ſignification, as either to ſhew, that *partes illæ genitales non erant ſacerdotibus conſtrictæ*, thoſe parts of generation were not alwayes to be in Prieſts reſtrained, *Beda.* or that virginity is not, *ex legis precepto, ſed Euangelij conſilio*, not of the precept of the Law, but by the counſell of the Goſpel, *Rupert. lib. 2. in Leu. c. 1.* or becauſe they were, *vmbraculum vitiorum*, a ſhadow of vices, not of vertues, as the other garments were of vertues, *Radulph.* but the reaſons thereof rather are theſe, 1. *Conſultum eſt pudori ſacerdotum*, for the ſhamfaſtneſſe of Prieſts, the mention of the garment of their ſecret parts, is not often inculcated, *idem.* 2. Or *quia non faciebant ad ornatum*, they were not for ornament, *Caietan.* and ſo onely thoſe garments heere are rehearſed, which were glorious and beautifull, as they are called 3. As alſo, becauſe in the greater, the leſſe alſo are vnderſtood, *Toſtat.* Why the linnen breeches are omitted. Exod. 28. 2.

2. The inferior Prieſts were alſo girded with a girdle, not an imbroydered girdle, of fine colours, as *Toſtatus* thinketh, but diuers from the high Prieſts girdle; for there were two kind of girdles, as it may appeare both by the diuers names, for the girdle belonging to the *Ephod* is called, חשב *chaſhabh*, imbroidred, wrought artificially with checker or needle work, the other is, אבנט *abenet*, as alſo by the deſcription, one was of linnen, *c.* 16 4. the other was imbroydered of gold, blue ſilke, purple, ſcarlet, fine linnen, *Exod.* 28. 8. the high Prieſt vſed both, one for his ſtreight linnen coat, the other for his robe, *Caietan.* one girdle ſerued not for both, as *Abulenſ. Comeſtor, Lorinus*, as is ſhewed before, *v.* 7. Of the two girdles of the high Prieſt.

3. The inferior Prieſts had alſo their bonets, which differed from the high Prieſts Miter, before mentioned *v.* 4. both in matter and forme, for they were of linnen, and round, this was of blue ſilke, and higher, *Abulenſ.* from whom *Lorinus* diſſenteth, but that they differed the one from the other, is euident, both by the diuers names, the high Prieſt is called, מצנפת *mitznepheth*, of *tzanaph*, to compaſſe, becauſe it inuironed Of the high Prieſts miter.

the head, and the *Septuagint* translate it, μίτρας, *a Miter*, the other are called, מגבעות *migbaghoth* of גוע *giuagh*, an hillock, because of the fashion, rising like to an hat, which the *Septuagint* expresse by the word κιδάρεις, bonnets: likewise the matter of them was diuers, for the High Priests Mitre was made of שש *shesh*, silke, which the *Septuagint* call βυσσίνου, *Exod.* 28.29. the other was of בד *badh*, which the *Septuagint* translate λινοῦν *linnen*, which sometime the high Priest also did weare, *Leuitic.* 16.4. Some thinke that in the high Priests Miter, were also twelue pretious stones, but no such thing is expressed, Kings vsed indeed to set pretious stones in their diademes, as
2 Sam. 12.30. mention is made of the rich Crowne of the King of *Ammon*, but the high Priests had onely a plate of gold set before it, wherein was written, קדש ליהוה *Holinesse to Iehouah*, *Exod.* 28.36. not the name of *Iehouah* onely, as *Lorinus*. This also may be heere obserued, that the Priests ministred at the Altar with their bonets on their
Leuit. 16.4. heads, as may be gathered, where *Aaron* is bid to couer his head with a linnen miter, when hee went into the Holy place: and so it is the manner of the Greekes at this day, not to vncouer their heads, though it be not the vse in these Westerne parts; And *Paulus* 5. now Pope, *ann.* 1616. Dispensed with the Priests among the *Sinians*, to minister with their heads couered, because with them it is counted an infamous thing among them to vncouer the head, *Ex Lorin.*

15. Quest. *How Moses could consecrate Aaron and the Priests, being he was not a consecrated Priest himselfe.*

Psal 99.6. 1. *Augustine* thinketh, that *Moses* was a Priest, because it is said, *Moses and Aaron among the Priests*, *q.* 23. *in Leuit.* so also *Lorinus*, but this place doth not necessarily en-
2. Sam. 8.18. force, that *Moses* was a Priest, for the word כהן *cohen*, signifieth as well a Prince as a Priest, as *Dauids* sonnes are said to be *Cohanim*, Princes, or taking the word in that vsuall sense, some think *Moses* is counted among the Priests, because he offred vp their prayers, (though not sacrifices,) *Cassiodor.* or because for the time of *Aarons* consecration, hee did execute the Priests office, *Lyr.* but the meaning is this, that *Moses* and *Aaron* were excellent among the Priests, *Vatabl.* and were of cheife authority, and most gratious with God, as the rest of the Priests, and other calling vpon the name of God, were heard, as it followeth in the same place, *these called vpon God, and hee heard them:* And that *Moses* was not properly Priest, may appeare, because the Scrip-
Num. 16.43,64 ture saith, *Moses and Eliezer the Priest*, *Moses and Aaron the Priest*, not Priests, appropriating that name to *Aaron* and *Eliezer*.

2. Wherefore we must consider, that there is a calling ordinary, and extraordinary; when there is *principium ordinis publici ducendum*, a beginning of a publike order to be made, there is vse of the extraordinary calling, which ceaseth, when the publike order is setled, and constituted, *Iun.* as it was in the beginning of the generation of man: Woman was first made out of man, but afterward both sexes concurred for procreation; and so *Lyra* saith wel, that *Moses* did it, *ex mandato Dei*, by the commandment of God: and *Abulens.* saith, *Moses* was neither the greater or lesse Priest, but he was a Priest, *vnctus oleo inuisibili*, anoynted with inuisible oyle: God gaue him that power for that time, but after other Priests were appoynted, *non licuit ei ministrare*, it was not lawfull for him to minister, as in offering of sacrifice: but if he had beene indeed a Priest, his office and function should not haue ceased.

16. Quest. *How the Priests were consecrated that succeeded Aaron.*

1. It seemeth to be *Augustines* opinion, that hee which succeeded *Aaron*, was not
Numb. 20.26. againe anoynted, but onely was made Priest, *induendo vestem pontificalem*, by putting on the pontificall garments: So also *Lyra*, as *Eliezer* was; and hee further thinketh, that the Scripture expresseth not, which of the High Priests sonnes should succeed, but by some direction from God, as by the Prophets, or otherwise, which may seeme to bee the cause, that to stay further contention, there were sometime diuers high Priests together: to this purpose *Augustine qu.* 23.

2. But

2. But it is euident, 1. That the ſucceeding Prieſts in *Aarons* ſtead were anointed (as the manſlayer, was to ſtay in ſome of the Cities of refuge, till the death of the high Prieſt, *which is anointed with the holy Oyle*) 2. *Eliezers* caſe was extraordinary, for that *Aaron* being then ready to dye, could not performe all the vſuall rites of conſecration to his ſonne, but otherwiſe it was eſtabliſhed as a perpetuall law for the high Prieſt to be anoynted; *The holy garments which were Aarons ſhalbe his ſonnes after him to be anoynted therein*, 3. It is alſo euident, that the eldeſt of the high Prieſts ſonnes did ſucceede his father, as *Eliezer* did *Aaron*, and the being of diuers high Prieſts together, did grow by corruption of thoſe times, when ſtrange Princes reigned ouer them, *Lorin.* Numb. 35. 25. Exod. 29. 29.

17. Queſt. *Of the bullocke for ſinne Offering vſed at the conſecration of the Prieſts, and how it differeth from other ſinne Offerings.*

1. Becauſe the Prieſts were conſecrated, to offer all kind of Sacrifices, therefore all thoſe kinds were vſed in their conſecration, as a ſinne offering, burnt offering, peace offering, and meate offering, as they are ſet forth in this Chapter.

2. The Bullocke for the ſinne offering called, פר *par* was paſt a calfe, aboue a yeere old, and not yet come to his full growth, which was not ſacrificed in remembrance of the remiſſion of *Aarons* ſinne about the golden Calfe, as ſome thinke, for that tranſgreſſion was not yet committed, when this order for the conſecration of the Prieſts was preſcribed, *Exod.* 28. but it was a liuely type of our Sauiour Chriſt who was the fat Calfe that was brought forth and killed for all at the returne of all vs, which as prodigall children had gone out of our fathers houſe, and departed from God.

3. Now *Aaron* and his ſonnes put all their hands vpon the head of the Bullocke, becauſe euery one of them was to be conſecrated, and purged from their ſinne, but in the ſinne offering for the congregation, *c.* 4. 13. the elders onely put on their hands, both becauſe the whole multitude could not, naither in a publike ſinne is euery one guilty in particular, which laying on of their hands did not ſignifie, that they did heereby receiue *poteſtatem ſacrificandi*, power to ſacrifice, as thinketh *Aquine.* 1. 2. *q.* 102. for the Lay-men alſo layd their hands vpon their ſinne offerings, neither did it onely betoken, that they themſelues were *ex rigore Iuſtitiæ morte digni*, by the rigour of Gods iuſtice worthy of death, which by Gods mercy was transferred vpon the beaſt, as *Lorin.* but by this ceremony they proteſted their faith, *peccata deonerantes in Chriſtum*, exonerating their ſinnes vpon Chriſt, who was made ſinne for vs, *Pelarg.* The laying on of the Prieſts hands what it ſignified. 2 Cor. 5. 21.

4. Heere no mention is made of ſprinckling of blood ſeauen times before the Lord, nor of the Altar of Incenſe, the hornes whereof were to be touched with blood, in the ſinne offering, for the ſinne of the Prieſt, *c.* 4. 7. the reaſon is becauſe that there the ſacrifice was intended for ſome ſpeciall ſinne of the Prieſt, but heere onely in generall, and not ſo much for the expiation of their ſinne, as the conſecration of their perſons to that ſacred office, and therefore it was not neceſſary, to vſe ſo many ceremonies here; for *Secundum peccatorum inæqualitatem fiebat diuerſitas in ceremonijs*, according to the inequality of their ſinnes they vſed diuerſity of Ceremonies, *Toſtat.*

18. Queſt. *What altar is heere vnderſtood, vpon the hornes whereof, the blood was put.* ver. 15.

1. *Auguſtine* thinketh it was the Altar of incenſe, as is preſcribed before, in the ſinne offering for the Prieſt, *c.* 4. but it was rather the Altar of burnt offering, at the foote whereof all the reſt of the blood was powred, *Toſtat.* for no mention is made but of one and the ſame Altar, which is ſayd heere to be ſanctified, and purified, for the ſacrifices that ſhould afterward be there offered, this was the Altar of burnt offering, not the Altar of incenſe.

2. But the Altar is not heere ſaid to be purified and ſanctified, as afterward, *c.* 16. 16. it is ſaid to be cleanſed from the vncleanneſſe of the children of Iſrael: for as yet Leuit. 16. 16.

the Altar had not beene defiled by any vncleannesse, but heere *expiation*, is taken for the sanctifying and consecrating of it, to this holy vse, *Tostat.*

3. And by the foote of the Altar, we must vnderstand not any part of the Altar, for in the making thereof no such part is spoken of, nor yet any receptacle made without, for that would haue hindered the Priest ministring at the Altar, and would haue beene noysome with the smell, but it was powred at the bottome of the Altar within the compasse of it on the earth, that so by the heate of the fire burning ouer it, it might be dryed vp, *Caietan.*

19. Quest. *Why the skinne and the flesh of this sinne Offering was to bee burnt without the host.* ver. 17.

This doubt is mooued, because the flesh of the sinne offerings, the blood whereof was not brought into the holy place (as heere it is not) belonged vnto the Priests that offered them, as is prescribed. *c.* 6. 26. whereunto this answere may be made, that this was commanded to bee done heere for these two reasons, 1. That there might bee some difference betweene the sin offerings for the Priests, and the popular sort, where the flesh of the sacrifice was not to bee burned, 2. And that the flesh remaining of the sinne offering should haue beene the Priests, but nothing yet belonged vnto them, *iure sacerdotum*, in the right of their Priesthood, being not yet consecrated, and therefore they yet are but made partakers of the sacrifices as lay men, who might eate of their peace offerings as heere the Priests did of the flesh of the Ramme of Consecration, which was as a peace offering: and this may further appeare, because the shoulder and brest, which were afterward the Priests part, *Exod.* 29. 27. at this time were *Moses* portion, therefore as yet the Priests had no right as Priests to any part of the sacrifices: *sic fere Tostatus.*

Exod 29 28.

20. Quest. *Of the Ramme for burnt offerings, in the consecration of the Priests, and the rites thereof* ver. 18. 20. 21.

1. The burnt offering in generall was more excellent then other sacrifices in these foure things, 1. Because it was wholly consumed vpon the Altar, so were not others, 2. As it differed in the matter, so in the manner of the burning, for it was not consumed all at once, *sed in modum thuris incensi*, but like to the burning of incense, it was burned leasurely, and resolued into fume and vapours, as the word קטר *Kathar.* signifieth, *adolere* to burne as incense, 3. In the effect it differed, the burnt offering was, *odoris grati*, for a sweete sauour, wherein one resteth and is deligted, 4. It was made by fire, the purest element, to make a difference from those things, which are boyled, or rosted, *Mediante aqua vel aere*, by the meanes of the water or ayre, *Caietan.*

Foure things obserued in the burnt offering.

2. But where it is said to be *for a sweete sauour*, we must not attend vpon the letter, for the smell of burnt or broyled flesh, is not of it selfe sweete or pleasant, but *sacrificium secundum legem factum*, the sacrifice made according to the Law, is called a sweet sauour, *Theodoret q.* 62. in *Exodus.* or rather it hath a relation to Christ, who was that sacrifice of sweete sauour, in whom the Lord was well pleased.

how the burnt Offering was a sweete sauour.

3. But whereas *Hesychius*, maketh heere a difference betweene this *holocaust*, where the parts are deuided, and that *c.* 1. where no mention is made of diuiding the partes: and so would haue that applyed to Christ, and this to his members, in whom the flesh doth lust against the Spirit, but in him there was no sinne, This distinction hath no ground, for in that *holocaust* the partes were also diuided, for it is said, *the Priests shall lay the partes in order. c.* 3. 8.

4. The inwards were washed to cleanse them from the dung and filth, and the legs which were vncleane with trampling on the earth, for no vncleane thing was to be offered vnto God: *Tostatus* thinketh the skin was pulled off, but it was rather burnt together with the flesh, as before was done with the sinne offering *v.* 17. and the skinne of other burnt offerings was the Priests *c.* 7. 8. but as yet the Priests had no part, being not yet consecrated, *Genevens.*

The skinne of the burnt offering how disposed of.

21. Quest.

21. Queſt. *Why the lap of the right eare, the right thumbe, and great toe were touched with the blood.*

1 It was requiſite, as the Tabernacle with the inſtruments thereof were anoynted with oyle, and ſo applied vnto that ſacred vſe, ſo there ſhould bee ſome externall conſecration extant in the Prieſts, and rather in them with blood, then oyle, becauſe there vvas no expiation or remiſſion of ſinnes without blood.

2. And thoſe three parts were rather touched then the other, the eare to ſignifie obedience, the hand operation, the foot conuerſation; and the eare is rather touched then the tongue, *quia conſecratio hæc non ad docendi, ſed intercedendi munus ſpectabat*, becauſe this Conſecration belonged rather to the office of Interceſſion, then Teaching, *Calvin.*

3. This was alſo for honour and dignitie ſake, to touch thoſe parts, becauſe the eares, and noſe, and thumbes are many times cut off for diſgrace and ignominy, as *Adonibezek* cut off the thumbes and toes of others, and was ſo ſerued himſelfe; and the Prophet threatneth the Iſraelites, that their enemies ſhall cut off their eares and noſes, *Hierome.* Iudg 1 6. Ezek. 23. 25.

4. Now the right part was rather touched with the blood, then the left, *quia pars dextra nobilior*, the right part is more noble, and God muſt haue the beſt parts: and ſo the thumbe is the chiefe of the fingers, and in a manner halfe the hand, *Toſtat. qu.* 8. and it is probable, *in dextro latere totum corpus conſecratum*, that all the body was conſecrate in the right ſide, *Calvin.*

5. Now the ſpirituall ſignification was, to ſhew the perfection of all theſe parts in our bleſſed Sauiour, the great High Prieſt, of vvhom it is ſaid: *Mine eares haſt thou opened, and thou haſt holden me by the right hand:* And againe, *that thy foot may bee dipped in blood.* Pſalm 40 6. Pſalm 73. 23. Pſal. 68. 23.

6. And hereby alſo is ſignified, that all things are ſanctified by the blood of Chriſt, and that our eares, hands, feet, and all our members are ſanctified by faith in his blood, vvhich is euident out of the Scriptures, as the Apoſtle ſaith, *With one offering hath hee conſecrated for euer them that are ſanctified:* ſo that for proofe hereof, *Lorinus* needed not to haue brought in that tale out of the preaching Fryers Chronicles, of an Harlot vvhich vvas conuerted by Chriſt, who vvas at her table, and beſmeared all the meat with blood, ſaying, It became not a Chriſtian to eat any meat, *ſanguine Chriſti non imbutum*, not embrued vvith the blood of Chriſt. In this fable many vnlikely things are packed together: firſt, the heauens, as Saint *Peter* ſaith, *muſt containe him vntill the time that all things bee reſtored:* and further, Chriſts blood is not drunke carnally, but ſpiritually, as Chriſt ſaith, ſpeaking of the eating of his fleſh, and drinking of his blood, which the Capernaites vnderſtood groſſely, *my words are ſpirit and life*, that is, ſpiritually to be vnderſtood, as *Auguſtine* expoundeth: and thirdly, Chriſts blood is not receiued in ordinary meats and drinkes, but in the bread and wine, which is conſecrated and bleſſed, as the Apoſtle ſaith, *The cup of bleſſing which wee bleſſe, is it not the Communion of the blood of Chriſt?* Hebr. 10 14. A fable of Chriſts blood reported by *Lorinus.* Acts 3. 21. Iohn 6 63. 1. Cor. 10. 16.

22. Queſt. *Of the difference betweene the ramme of Conſecrations, and the ramme for a burnt offering.*

1. This is called the ramme of conſecrations, not becauſe it was vſed in the ſolemnity of the conſecration, for ſo were the other ſacrifices, but becauſe the conſecration was made, *per vnctionem & aſperſionem quandam*, by an anoynting and ſprinkling, both theſe were done with the blood of this ramme, wherewith their eares, thumbes, and toes were anoynted, and afterward they were ſprinkled with the blood mingled with oyle, *Toſtat.*

2. The hornes of the Altar were not onely touched vvith blood, and the reſt powred at the foot of the Altar, as in the ſacrifice for ſinne; but all the Altar was ſprinkled round about with this blood, as before in the ramme of burnt offering, *v.* 19. vvhich ſhadowed forth *perfectionem, & plenitudinem gratiæ in Chriſto*, the fulneſſe and perfection of grace in Chriſt, *Pelarg.*

3. Whereas

3. Whereas this ramme of Conſecration was of the kind of peace offerings, *Exod.29.28.* Here not the fat onely, but the rumpe, is taken to be burnt vpon the Altar, as was vſed to bee done in the peace offerings, which were of ſheepe, becauſe the rumpe in thoſe countrey ſheepe was large and fat, as is ſhewed before in the deſcription of the peace offerings, *cha.3.9.*

Why *Moſes* had not the right ſhoulder as well as the breaſt of the conſecration ramme.

4. But this is peculiar in this ram of Conſecration, that whereas the right ſhoulder and breſt in other peace offrings belonged vnto the Prieſt, as is before ſhewed, *c.7.32.* Heere the right ſhoulder is burnt vpon the Altar, and not giuen to the Prieſt, becauſe *Moſes*, though he conſecrated them, *non erat Sacerdos*, hee was not a Prieſt, and therefore he had onely that part which God gaue him, namely the breaſt, *Abulenſ.* But *Lorinus* contradicteth him herein, ſaying, that this was the reaſon, becauſe though *Moſes* were a Prieſt, *ſily eius non erant Sacerdotes futuri*, his ſonnes after him were not like to be Prieſts: but if this were the cauſe, *Moſes* ſhould not haue the breſt neither, which belonged vnto the Prieſts; and if he had been a Prieſt, the right ſhoulder ſhould haue been his, as well as the breaſt.

5. Some heere, and not amiſſe, doe take the fat, *pro eximia gratia Chriſti*, for the exceeding great grace of Chriſt; the rumpe and taile, *pro conſummatione, et morte*, for his conſummation and death; the right arme, *pro operatione*, for his operation and working, who wrought that which neuer any did, *Radulph.*

23. Queſt. *Of the meat offering vſed in the conſecration of the Prieſts, and the manner thereof.*

1. Like as in other offerings, they were to adioyne their meate offerings, as is preſcribed, *c.* 7. 12. ſo alſo is obſerued in the conſecration of the Prieſts, the meate offering is altogether preſented in a basket, whereof part was burnt vpon the Altar, part was left for the Prieſts to eat, *Toſtat.*

2. But heerein was the difference, in other meat offerings they might bring ſome leauened cakes, which were for the lay perſons to eat, *c.*7. 13. but heere all are vnleauened, becauſe heere onely the Prieſts after their conſecration were to eat thereof, *Lorin.*

3. Now the manner of offering was thus, *v.* 27. *Moſes put all in Aaron and his ſonnes hands*, as in other meate offerings, the Prieſt putting vnder his hands, did ſhake them to and fro before the Lord, for *Moſes* heere was in ſtead of the Prieſt, and *Aaron* and his ſonnes, as the lay ſort in other meate offerings.

4. Then *Moſes* tooke them againe, the vnleauened before ſpoken of together with the right ſhoulder, which yet *Radulphus* diſſenting from the common opinion, thinketh not to haue been burnt vpon the Altar, becauſe in other peace offerings it was reſerued for the Prieſt: But the text ſaith, that *Moſes* put all into *Aarons* hands, and took them againe, and ſo the breaſt with the other things; and heerein this peace offering did differ from others, as is ſhewed in the former queſtion.

5. But whereas, *verſ.*28. it is ſaid, he burnt them vpon the Altar, עַל הָעֹלָה *ghal hagholah*, vpon the burnt offering; and ſo alſo readeth the *Septuagint*, ἐπὶ τὸ ὁλοκαύτωμα, the vulgar Latine readeth, *vpon the altar of burnt offering*, or *for a burnt offering. Lorinus* iuſtifieth this reading, ſaying, *Partiale Holocauſtum cenſeri poterat*, it might be counted a partiall whole burnt offering; therein beſide that hee leaueth the originall, his ſpeech implyeth a contradiction: for how could that be ſaid to be a whole burnt offering, whereof a part onely was offered.

6. And whereas *v.*29 it is ſaid, that the breaſt was *Moſes* portion, *Radulphus* is in an errour, that ſaith it was *Aarons* part: but the cauſe of his errour is, for that in the vulgar Latine, *Moſes* is left out, and it is onely ſaid, *tulit in partem ſuam*, hee tooke it for his part, which is to bee vnderſtood of *Moſes*, not of *Aaron*, as *Lorinus* acknowledgeth, herein preferring the Hebrew.

24. Queſt. *Of the ſpirituall application of the meat offering and peace offering.*

1. *Heſychius* by the basket of vnleauened cakes, vnderſtandeth the tongue of Chriſt,

Christ, *qua sola perfectam doctrinam introduxit*, which onely brought in most perfite doctrine, compared to a basket, *propter contextum verborum*, because of the framing of his words, for that he spake many things in parables.

2. Some by this basket vnderstand the sacred Scripture, *Ex qua proferre debet Sacerdos cibos aptos*, out of the which the Priest must bring foorth meate apt for edifying, *Pellican.* And the giuing of the breast to *Moses*, who was at this time in the Priests stead, sheweth, that such as are Teachers in the Church, should *tanto perfectius Christi doctrinam retinere*, so much the more perfectly hold the doctrine of Christ, *Rabulph.*

3. But the more fit application is, that as the cakes were offered without leauen; so our seruice of God should be without hypocrisie, heresie, iniquitie; the Ministers of God should most of all take heed of the leauen of false doctrine and corrupt manners, and as the breast and shoulder were the Priests, so the Minister of God should both *pectore qua recta sunt, cogitare*, be of a right iudgement in his mind, *& operis armo ad sublimia inuitare*, and with the shoulder, as it were, of his workes inuite and draw others to the practise of high and excellent workes, *Gregorie, & se totos esse Dei palam ostenderent*, and should professe themselues wholly to be the Lords, *Iun. analys.*

25. Quest. *Of the sprinkling of the Priests with blood and oyle, how it differed from the former anoynting, and in what order of time it was done.*

1. They differ in the matter, for that was done with blood onely, this with blood and oyle mingled together. 2. In the manner, there the blood was put vpon the Priests eare, thumbe, and great toe, here it is sprinkled, and not layd on. 3. In the obiect, there the bare flesh was touched with blood; here, not the Priests onely, but their garments also vvere sprinkled. 4. In the determination of the obiect: for there certaine speciall parts were touched with blood, as a part of the right eare, hand and foot; but here no certaine part is sprinkled, but they and their garments in generall, and at aduenture, *Tostat. q. 9.*

2. Whereas in *Exodus* 29. 21. this sprinkling is set downe, as done immediately after the putting of the blood vpon their eares, thumbes and toes, before the fat was burned, or breast shaken to and fro; but here it is mentioned as done after. *Lorinus* thinketh, that the right order is set downe there, that first the ceremonies belonging vnto the Priests should bee finished, before the sacrifice should be done: but the right order is rather to bee taken from the practise which is heere, then from the precept there; and it was fit, that first all things should be done belonging to the sanctifying of the Priests themselues, which was specially by those sacrifices, before their garments were sanctified, which was by this sprinkling.

26. Quest. *Why the Priests were sprinkled with blood and oyle, beside their first anoynting with blood*, v. 30.

1. Some thinke, that a reason of all these things cannot be giuen, beside that it was the will and pleasure of God: *Lorinus*; but before him, *Caluin* much better saith, *sobriè sapiendum esse in iis rebus, quarum certa cognitio elici non potest ex Scripturis*: that wee must bee soberly wise in those things, the knowledge whereof cannot certainely bee gathered out of the Scriptures.

2. But yet some doe guesse at a literall reason; as that this sprinkling of blood and oyle, was done in remembrance of *Iacobs* powring oyle on the stone, and the striking of the blood of the lambe vpon the doore-postes, when the Israelites came out of Egypt, *Lyr. Aquin.* 1. 2. *q.* 102. but these ceremonies were rather figures of things to come, then remembrances of things done and past.

3. *Hesychius* runneth to an allegoricall sense: the blood and oyle were mingled together, and so sprinkled, to shew, that *Vnigeniti sanguis & vnctio spiritus sint vnius operationis*: the blood of the onely begotten Sonne of God, and the vnction of the spirit, vvere of one and the same operation, &c. but yet though this mysticall application

tion be admitted, yet the doubt is not remooued, why this was not done before, when their eares, hands, and feete were touched with blood.

4. Therefore this reaſon may be yeelded, becauſe as the Prieſts themſelues were conſecrated, ſo it was fit their holy garments ſhould be alſo ſanctified, and ſet apart for thoſe holy vſes, which were fit, then to be conſecrated, when the Prieſts were clothed with them, becauſe then, *Maxime applicabantur ad cultum diuinum*, then they moſt of all applyed to the Diuine ſeruice, *Toſtat.*

5. Some thinke, that together with the oyle and blood was mingled water, *ſcholaſtic hiſtor:* but ſeeing there is no mention thereof in the text, it is not ſafe, without warrant, to affirme any thing.

6. Now whereas the blood wherewith they are ſprinkled is taken from the Altar, that ſheweth that our true ſanctification, proceedeth from Chriſt, *Iun. analyſ.* who ſhed his blood vpon the Altar of the Croſſe.

27. Queſt. *Of the difference betweene the anoynting of Aaron, and the reſt of the Prieſts.*

This partly is touched before. *q.* 12. whereof againe thus much, the difference conſiſted in theſe three things, 1. In the matter wherewith they were annoynted; *Aaron* with pure oyle, *v.* 12. but the inferiour Prieſts with blood and oyle mingled together, *Richelieus.* 2. In the manner, *Aaron* was anointed in the head, the reſt in their hands, and feete, becauſe in the high Prieſt was *Poteſtas*, Power, in the other *Miniſterium*, Miniſtery and ſeruice. 3. In the often anoynting; *Aaron* thrice was anoynted, firſt with pure oyle, then with blood, and laſtly with oyle and blood mixed together, the inferiour Prieſts had the two latter, but not the firſt.

28. Queſt. *What fleſh they are commanded to ſeeth, and how, and who were to eate thereof.* ver. 31.

1. We muſt vnderſtand the fleſh remaining of the Ramme of conſecration, beſide the right ſhoulder which was burnt vpon the Altar, and the breaſt which was *Moſes* portion; the fleſh of the Bullocke, which was the ſinne offering, was burnt without the Hoſt, and the fleſh of the Ramme, for the burnt offering was offered vpon the Altar; they were alſo to take the vnleauened bread remayning in the basket; *Toſtatus* thinketh, that all the cakes and wafers were offered on the Altar, onely the vnleauened bread remayned; but it is more like that ſome of each kind was reſerued, becauſe onely one of each ſort was offered, *ver.* 26.

2. Now they are commanded to ſeeth this fleſh at the doore of the Tabernacle, not vpon the Altar, but in ſome place beſide it, nor with holy fire taken from the Altar, for as no ſtrange fire, was to be vſed about the ſacrifices, but taken from the Altar; ſo was not that fire to be vſed but onely about the ſacrifices: *Toſtat.* but *Caietan* hath heere a ſingular opinion by himſelfe; he thinketh that not onely the fleſh remayning heere, was ſod in a place beſide the Altar, but that the peace offerings, and other beſide the burnt offerings were ſacrificed in ſome other place, and not vpon the burnt offring Altar; his reaſons are theſe, 1. Becauſe *Solamon*, (the braſen Altar being too little,) did conſecrate the middle of the Court for burnt offerings, 2. The people which eate of their peace offerings, ſhould haue Miniſtred alſo at the Altar, which had not beene fit, 3. One Altar had not beene ſufficient for ſuch a multitude of Sacrifices, *Caietan. in Exod.* 29.

1 Kings 8 64. Whether Sacrifices were offered in any other place then vpon the Altar.

Contra. 1. *Salomon* was of neceſſity conſtrained to hallow an other place, becauſe of the great number of ſacrifices, 22. thouſand Beeues, and 120. thouſand Sheepe: and that place was ſanctified, as well for burnt offerings as peace offerings, 2. It doth not follow, that they which did participate of the ſacrifices, ſhould alſo Miniſter, or were aſſiſtant, or preſent at the Altar, for they might eate of their peace offerings in their owne houſes, 3. If vpon neceſſary occaſions an other place was hallowed, yet this was not ordinary or perpetuall, and where it is not expreſſed, wee are not to ſuppoſe it.

3. This

3. This fleſh and bread was to be eaten in the holy place, for theſe reaſons, 1. Becauſe they were holy, and therefore not to bee eaten in a prophane place, 2. The Prieſts were not to goe out of the Sanctuary for ſeuen dayes, 3. That no ſtrangers might eate thereof, 4. And becauſe the remainder was to bee burnt with fire: *Toſtat. Lorin.*

4. Onely *Aaron* and his ſonnes, were to eate of it, no ſtrangers, nor which were not of *Aarons* ſonnes, as *Lyran* or of the family of the Prieſts, *Fonſec.* or of the Prieſts kinred, *Oleaſter*: for their Wiues and Children, were of their family and kindred, but onely the Prieſts which were now conſecrated were allowed to eate thereof, *Toſtat.*

29. Queſt. *Why the remainder was to be burnt with fire, and with what fire.*

1. In other peace offerings, which were *votiues* or *voluntary*, that which remained might bee eaten the next day, *c.* 17. 16. but this was no free, or voluntary offering, but enioyned of neceſſity to bee vſed at the conſecration of the Prieſts; and therefore were to bee eaten the ſame day, *Toſtat.* ſome vnderſtand that which remained the next morning, *Iun.* rather the ſame day, for it was an offering of thankes vnto God, who had promoted them to this dignity, and ſuch were to be eaten the ſame day. *c.* 7. 15. *Lyran.*

2. But what remayned, and could not be eaten that day, was to bee burned with fire: for to caſt them vnto beaſts, or to ſuffer them to putrifie, could not be done *ſine iniuria diuini cultus*, without wrong to the diuine ſeruice, therfore the moſt decent way, was to conſume them with fire, for ſo they might ſeeme to come neere vnto the ſacrifices, which were burnt with fire on the Altar, *Toſtat. q.* 11.

3. An other reaſon was, *vt libentius reparetur ſacrificium*, that the ſacrifice might be more willingly renewed, (which was to be done vpon euery of thoſe ſeauen dayes of conſecration) when nothing remayned of the former ſacrifice: Chriſt indeed commanded the remainder to be gathered, when he fed the multitudes miraculouſly, *vt extaret tanti miraculi ſignum*, that there might bee extant ſome ſigne of ſo great a miracle, *Victor*, and *ne phantaſia appareret*: that what was done might not ſeeme a phantaſie, *Euthimius*: but the remainder heere was to be conſumed with fire, *quia ſacrum*, becauſe it was holy, *Lorin.*

Ioh. 6. 13. Why Chriſt commanded the remainder to be kept after the miraculous feeding of the people.

4. If queſtion bee made, why the remainder heere might not bee giuen to the poore, the anſwere is, that ſome things cannot, *Licite venire in vſum pauperum*, lawfully come to the vſe of the poore, as our Bleſſed Sauiour would not haue the boxe of ointment to bee ſould and giuen to the poore, but beſtowed vpon his holy body; ſo this remainder was holy, and not to be giuen vnto any ſtrangers or prophane perſons, *Oleaſter.*

5. Now this remaining part vvas not to bee layd vpon the Altar, and conſumed vvith the holy fire, becauſe it vvas no part neither of the burnt offering, nor of the offering for ſinne, nor of that part of the Ramme of conſecrations, vvhich vvas to bee offered vpon the Altar; and beſide they had eaten part of it, and ſo *conuerterant in vſus humanos*, turned it to humane vſe, therefore it had no relation to the Altar: therefore this vvas not *de igne altaris*, of the fire of the Altar, *ſed de igne plebeio*, of common vulgar fire, as the fleſh of the ſinne offering vvas burnt vvith common fire, but yet it muſt be burned in the holy place, becauſe in ſome ſort they belonged to holy things, *Toſtat.*

Why the remainder was not giuen to the poore.

6. *Heſychius* heere hath this myſticall application, that vvee muſt, *Igni ſpiritus tradere, quæ ſunt ex infirmitate noſtra ineſibilia*, wee muſt commit to the fire of the ſpirit, vvhat vve through infirmity cannot eate, *&c.* that is, vvhere our ſtrength and deuotion faileth, vve ſhould call for the aſſiſtance of the Spirit, in our Prayers, hearing of the Word, receiuing of the Sacraments, and other Spirituall exerciſes; as the Apoſtle ſaith, the Spirit helpeth our infirmities, *For wee know not what to pray as wee ought. Rom.* 8. 26.

30. Queſt.

30. Quest. *Why the Priests were commanded not to goe from the doore of the Tabernacle seuen dayes.*

1. Wheras during this space of seuen dayes, they must haue occasion to attend the necessities of nature, which was counted so vncleane a thing, as that they were appointed a place without the hoste, to purge nature, and were also to couer it in the ground; some thinke that the Priests had certaine vessels prepared to that end in the outward court, where they remained, *Abulens.* some that this case of necessity was excepted, *Lyran.* But the other seemeth more probable, because they had so strict a charge giuen them, to remaine there both day and night; neither in this case could there be any pollution, it being done by the speciall commandement of God.

Whether the Priests went out at all these seuen dayes.

2. They are charged to abide night and day, lest they might haue taken liberty in the night, if the day onely had been mentioned: whereby it is euident, that they were forbidden the company of their wiues; and lest the not obseruing of this charge might seeme a small thing, they are commanded vpon paine of death, not to depart, as afterward *Nadab* and *Abihu*, for the like transgression were slaine, *Tostat.*

Whether all the ceremonies of consecratiō were repeated euery of these 7. dayes.

3. Now where it is said, *Seuen dayes shall he consecrate you, iemalle, fill your hands:* it is not like, that either the vnction of them and their garments was euery day renewed, as *Iosephus, Hesychius*: or that their garments were put on once for all, these seuen dayes, as *Richelius:* but the phrase of *filling their hands*, sheweth, that the oblations and sacrifices onely were repeated, which were put into their hands, and so thereby they were consecrated, and it is like that their ornaments, as the Miter, Ephod, Pectorall, might be a while put off and layd aside, *Lorin.*

How they kept the Lords watch.

4. To keepe the Lords Watch, was not to watch night and day, as the shepheards watched their flockes by night, for they could not haue continued so seuen dayes together: nor yet is it fitly vnderstood of Hymnes and Prayers which they did sing: nor is the meaning, they should keepe and watch the Tabernacle, *Oleaster:* for that was their perpetuall charge; nor as the women are said to watch at the doore of the Tabernacle, which was for prayer and deuotion sake: but they were to keepe, *custodiam septem dierum*, this watch of seuen dayes, not to goe forth, *Tostat.*

Exod. 38 8

5. Whereas further, the word here vsed, *v.* 35. is ישב *jashabh*, to sit, we must not thinke, that they are commanded to sit seuen dayes in one place, *vnde se omnino non commoverent*, vvhether they should not at all remoue: therefore here, as *Augustine* well resolueth, *sessionem pro habitatione, & commoratione posuit*, the Scripture vseth the word sitting, for dwelling or staying, *qu.* 14. *in Leuit.*

31. Quest. *Of the spirituall application of this abiding of the Priests seauen dayes in the Tabernacle.*

1. *Hesychius* applieth it to the Pentecost, which was seauen times seauen dayes from the resurrection of Christ, and the Apostles were commanded, *non ab Hierosolymis discedere*, not to depart from Ierusalem, till they had receiued the holy Ghost, as these are, *non egredi ostium Tabernaculi*, not to goe out of the doore of the Tabernacle during the time of their consecration.

2. *Lyranus* whom *Tostatus* followeth, would haue vnderstood by the seauen dayes, seauen things, from the which the Priests should abstaine, *prolixitas dormitionis*, long sleepe, *voluptas comessationis*, pleasure in eating, *inutilitas actionis*, vnprofitable actions, *multiplicitas distractionis*, multiplicity of distraction,, *vanitas confabulationis*, vanity of talking, *varietas fictionis*, variety of fiction, *vilitas affectionis*, vileneſse of affection.

3. Some heereby would haue signified, that they which are to receiue Orders, *in semoto loco se exercerent*, should exercise themselues with spiritual meditations in some retired place, as is the vse now at Millaine.

4. Some would haue this a type and advmbration of baptisme, so such as were baptised, did vse, *diebus septem candidati incedere*, to goe seauen dayes apparelled in white, *Ienius apud Rhetium.*

5. But these are fitter applications, that Ministers should learne heereby, to frequent the Church, and *diuinis attendere*, to attend diuine things, *Richelius*, or that these seauen

seauen dayes may betoken all the time of this life, that we should not day or night, in prosperity or aduersity depart, *de fide Ecclesiæ*, from the faith of the Church, *Rupert.* or that the Priests, as long as they liue, *ab obseruatione diuinæ legis non recedant*, should not depart from the obseruation of the diuine Law, *Radulph.* and should be admonished, *se in totam vitam factos alieni iuris*, that all their life, they are deuoted to an others seruice, *Caluin.* And the staying in the Tabernacle sheweth two principall dutyes of the Priest, *vt aut a Deo aliquid discat, vel populum doceat*, to learne somewhat of God, or to teach the people; *doceat vero, quæ à Deo in scripturis didicit*, but he should teach, what hee hath learned out of scripture, not out of his owne braine, *Orig. Hom. 6. in Leuitic.*

32. Quest. *What were those things which Aaron did, being commanded by the hand of Moses.*

1. By the hand is vnderstood the ministry of *Moses*, which is *organon organorum*, the instrument of instruments, and this phrase is vsed in speaking of such workes wherein there is no vse of the hand properly, but of the tongue: both in the good part, as the word of the Lord was deliuered by the *hand*, that is, ministery of the Prophets; and in euill, as the Lord saith of *Senacherib, by the hand of thy seruants thou hast rayled vpon the Lord.* Zachar. 7.7. Malac. 1.1. Isai. 37 24.

2. Those things which *Aaron* and his sonnes did, were such things, as belonged to their consecration, but not all of like necessity, as *R. Salom.* thinketh, so that if any of those ceremonies were omitted, the consecration was voyd: for the contrary is euident afterward, *Aaron* being grieued for the heauy iudgement which fell vpon his two sonnes, *Nadab and Abihu*, who were slaine, because they offered with strange fire, forgot to eat the goat, which was for a sinne offering, but suffered it to be burnt, for the which he was onely reproued of *Moses*, there was no nullity made of his consecration; so then some things were of the essence of their consecration, as the anoynting of their eare, thumbe, and great toe with blood, and the besprinkling of them and their garments with oyle; some things were not of such necessitie, *Tostat.* Leuit. 10.

3. But that note of *R. Menachem* is too curious, that whereas in other places it is said, *They did as the Lord commanded* here it is said onely, *They did all things which the Lord had commanded*; but not *as he commanded*: for they added somewhat more in offring with strange fire, namely, *Nadab* and *Abihu*.

Contrad. 1. The Hebrew word heere vsed, אשר *asher*, sometime signifieth *quemadmodum*, (as) or *secundum*, (according) as *Exod.* 34. 18. *Seuen dayes shalt thou eate vnleauened bread, as I commanded thee*: so is it here translated by *Iunius.* 2. If wee reade *(which)* it importeth as much, that they did as the Lord commanded, as where the people promise, *All that the Lord hath sayd will we doe, and be obedient*: this their promise includeth the manner also, for otherwise they should not bee obedient. 3. And further, that this phrase, *to doe all things which the Lord commandeth*, includeth also the manner of doing, is euident by the like word, ככל *chechol, according to all*, as it is said, *The children of Israel did according to all which the Lord had commanded.* 4. Neither as yet had *Nadab* and *Abihu* transgressed, therefore their offence comming after, can be no exception to the generality of this speech. Exod. 34 18. To do all God commandeth, and as he commandeth, whether they differ. Exod. 24.7.

4. *Places of Doctrine.*

1. Doctrine. *Of the Office of the Law, which prepareth vnto the Gospel.* vers. 6.

1. AS *Aaron* was first washed, before he was clothed with the Priestly Robes: so as *Origen* well obserueth, *Non potes indui, nisi prius lotus fueris*, you cannot put on Christ, vnlesse you be washed: and he addeth further, *lex Dei est, quæ te lauat, quæ sordes tuas abluit*, it is the Law of God, which doth wash thee, and take away thy filth; And so the holy Apostle saith, *That the law is our Schoolemaster to Christ*: and further Galat. 3.24.

Rom. 7.7. hee saith, *I had not knowne lust, except the law had sayd, Thou shalt not lust. Ambrose* to this purpose writeth well, *Data est lex primò, vt excusationem tolleret, nequis diceret, peccatum nescui, quia præscriptum non erat, quid caverem, deinde vt omnes Deo subditos faceret agnitione peccati:* The Law was giuen first to take away all excuse, lest any should say, I knew not sinne, because it was not prescribed what I should take heed of; and further, that it might bring all into subiection vnto God, by the acknowledgement of their sinnes, *Epist.* 71.

2. Doct. *A good life much auayleable vnto the vnderstanding of Gods Word.*

Origen also hath heere an excellent obseruation vpon the order of the apparelling of the High Priest, that first he had put on the Ephod, which was cast ouer his shoulders, and then the Brest-plate of Iudgement, wherein was *Vrim & Thummim, Non ante sapientia, quam opera, sed prius opera haberi debent, & postea quærenda est sapientia,* wisdome is not had first, but workes; but first (good) works must be had, and afterward wisdome
Psal. 119. 104. must be sought for, *Hom. 6. in Leuit.* So the *Psalmist* saith, *By thy precepts haue I gotten vnderstanding.* Whereupon *Hierome* thus inferreth, *Quomodo in his nostris literis, &c.* like as in these our letters, a man cannot learne to reade and write, vnlesse hee begin with the elements, *ita in Scripturis diuinis, non valemus ea, quæ maiora sunt, nosse, nisi ab ethica habeamus exordium:* so in the diuine Scriptures, wee cannot know the greater things, vnlesse wee begin with manners, *tom. 4. ad Paulam Vrbis:* So *Cassianus* reporteth of one *Theodorus* a Monke, that he was wont to say, *Monachum ad Scripturarum cognitionem peruenire anhelantem, hoc potissimum omni industriâ conari oportere, vt animum à vitijs habeat quam purgatissimum,* that a Monke labouring to attaine to the knowledge of Scripture, should most of all endeauour to haue his mind purged from vicious affections, *Cassian. 1. c. 6. Collat.*

Sic Synes. ep 13 Βίου ὀρθοῦ περίμενον τὴν θεωρίαν.

3. Doct. *None should take vpon them the office of the Ministry, but thereunto called.*

As *Moses* brought *Aaron* and his sonnes, and presented them, *ver.* 7. they intruded not themselues: so such onely are to execute that Function now, which are thereunto
Hebr. 5.4. duely called, as the Apostle saith, *No man taketh this honour to himselfe, but he that is called of God, as Aaron:* they then were called after an extraordinary calling. Now there is in the Church of Christ an ordinary way setled, whereby men must enter, by the
1 Cor. 14.32. tryall and examination of their gifts, as the Apostle saith, *The spirits of the Prophets are subiect to the Prophets:* Euery mans gift giuen of the spirit, must bee subiect to the iudgement of the Prophets, the Pastors and Gouernours of the Church. To this pur-
Math. 25.9. pose *Origen* obserueth well vpon those wordes of the Parable: *Goe rather vnto them that sell, and buy for your selues; Non omnium habentium oleum est etiam dare ex eo volentibus, sed eorum tantummodo, qui ad hoc ipsum positi sunt, vt venundent; congregauit quidem aliquis doctrinam, quæ ei sufficiat ad bene viuendum, non tamen, vt doctor fieri posset:* It belongeth not to all that haue oyle, to giue to euery one that will, but vnto them onely which are appoynted to sell, some man hath gathered learning, which is sufficient for him to liue well, but not to make him a Teacher of others, *Tract. 35. in Math.*

4. Doct. *Without the knowledge of God, all other Science is vaine and vnprofitable.*

It is *Hieromes* note, in that the Crowne of gold was set vpon *Aarons* miter, with this superscription: HOLINES TO THE LORD: *Nihil prodest omnium eruditio, nisi Dei scientiâ coronetur:* all other learning profiteth not, vnlesse it bee crowned with the knowledge of God. As Saint *Paul*, who was brought vp in the learning of the Iewes,
Phil. 4.8. and was, *as touching the law, vnreproueable*, professeth; *I thinke all but losse for the excellent knowledge sake of Christ:* and *Hierome* addeth further, *Imperfecta sunt omnia, nisi currus quæratur auriga, & super creaturas Creator insistens regat ipse, qui condidit, quod olim in laminâ, nunc in signo crucis ostenditur, pretiosior est sanguis Euangelij auro legis.* All

things

things are imperfect, vnleſſe the Chariot haue a driuer, and the Creator ſitting vpon the creature, doe rule what he made, this was ſhewed then in the golden plate, now in the ſigne of the Croſſe, for the blood of the Goſpell is more precious, then the gold in the Law, *ex gloſſ. ordinar.* by the ſigne of the Croſſe, he vnderſtandeth the doctrine of Chriſt crucified, and the ſhedding of his blood, as the words following doe ſhew.

5. Doct. *No lawes or doctrine to be brought into the Church, but by warrant from God in his word.*

This is obſerued well by *Lorinus*, vpon thoſe words, *v.* 13. As the Lord had commanded *Moſes*, which is ſo often repeated, to remooue all ſuſpition from the Lawgiuer, *quod ex ſuomet ingenio & voluntate leges promat*, that hee did bring Lawes out of his owne braine, &c. It were well if hee and his fellow Ieſuites, the chiefe of the Church of Rome, would practiſe this rule, and bring in no doctrines, but by direction from the word of God, indeed they pretend the word of God vnwritten, which is not Gods word, but their owne inuentions, and traditions, as the heathen Lawgiuers pretended they had receiued their Lawes from the Gods, which inſtance *Lorinus* alſo heere produceth, ſo their traditions they call the word of God vnwritten. But if they would ſhew themſelues approued workemen, they ſhould obtrude nothing to the Church of God, but what they haue receiued from his word, as Saint *Paul* ſayth: *I haue receiued of the Lord, that which I haue deliuered vnto you*, otherwiſe wee will ſay vnto them, as *Tertullian* to ſome ſuch forgers, and coyners of new doctrines in his time, *Non recipio, quod extra ſcripturam de tuo inſeris*, I doe not receiue that, which you thruſt in of your owne beſide ſcripture, *lib. de carne Chriſti.* 1 Cor. 11. 23.

6. Doct. *That euery good gift is of God, and that wee can doe nothing of our ſelues.*

This is obſerued by *Radulphus*, vpon the 32. *v.* where, what remayned, they are bid to commit to the fire, *igni tradere eſt, quando ſpiritui ſancto aſcribitur, &c.* to deliuer to the fire, is to aſcribe vnto the ſpirit all our ſtrength, as the Apoſtle ſayth, *It is not of the runner, or willer, but of God that ſheweth mercy*, ſo then man hath not any power, or actiuity in himſelfe, or by his owne free will, *but all commeth of God, without whom wee can doe nothing*, which doctrine is ſo euident, that euen the heathen writers, were forced to acknowledge it, as *Iamblicus* thus writeth, *natura humana, nec rationem, orationemve ſine dijs ſuſcipere poteſt, nedum diuina opera facere ſine ijs valet*, the humane nature can neither bring forth reaſon, or ſpeach, without the Gods, much leſſe doe any diuine worke without them, *Iamblic. c. 26.* Rom. 9. 16. Iohn 15. 5.

7. Doct. *No ſacrifice, Sacrament, nor Prieſthood out of the Church.*

This is gathered in that the Prieſts during the time of their conſecration, are charged not to depart from the doore of the Tabernacle, *v.* 35. Then it followeth, that out of the Tabernacle there is no right conſecration, and ſo in the aſſembly of Heretikes and infidels, there is no right adminiſtration of the Sacraments, nor any profitable miniſtry, *Borrh.* So the Apoſtle ſaith, *We know that we are of God, and the whole world lyeth in wickedneſſe*: then all which know not God, and are not of his Church, are in the kingdome of darkneſſe and wickedneſſe: and in the Fathers houſe there was bread enough, and out of it nothing but penury and famine: ſo out of Gods Church there is no food vnto ſaluation. *Auguſtine* thus writeth to this purpoſe: *In vna domo agnus comeditur, quia in vna Catholica Eccleſia, vna hoſtia Redemptoris immolatur; ſola eſt in qua opus bonum fructuosè peragitur, vnde mercedem, niſi qui intra vineam laborarunt, acceperunt, & aqua diluvij, omnes quos extra aream invenit, extinxit*: the Paſchall Lambe was eaten in one houſe, becauſe in one Catholike Church, the alone ſacrifice of the Redeemer is immolated; onely in the Church good and fruitfull workes are done; and therefore they onely which laboured in the vineyard, had their reward, and all vvhich were found without the Arke, periſhed in the flood, *De temp. ſer.* 81. *c.* 12. 1 Iohn 1. 19. Luke 15. So, light onely in Goſhen, whē all Egypt was inuolued in palpable darkneſſe.

5. *Places of Confutation.*

1. Confut. *against the Papall Missall garments, and Priestly vestmentes.*

IN the Popish Church their sacrificing Priests, haue greater variety in their vestures and garments, then had the Priests of the Law, for there the high Priest had but seuen, and the inferiour Priests two, as hath been shewed before, but they assigne sixe seuerall garments to a Priest, & nine more to a Bishop, in all fifteene, which they would haue to signifie so many degrees of vertues, *in rational. diuin. offic. lib.* 3. *c.* 1. which *Bellarmine*, would iustifie by the example of the Priests of the Law, *lib.* 2. *de miss. c.* 14. and this reason is giuen, *Quia sacerdotes nouæ legis maioris debent esse perfectionis, quam sacerdotes veteris legis:* Because the Priests of the new Law ought to be of greater perfection, then the Priests of the old Law, *quia preciosiora sunt sacramenta, &c.* the sacraments are more precious, which they handle: *Specul. ordinandor.*

Contra. 1. The Ministers of the Gospell are not to take a patterne of their rites Hebr. 7. 11. from the Priests of the Law, for as the Priesthood is changed, so also the Law of the Priesthood; the rites then and apparell of the Leuiticall Priesthood is changed together with the Law. 2. As our Sacraments are more precious, being spirituall, so indeed they are more preciously receiued, and that is not with gold, or shining garments, but with Faith, more precious then gold, 1. *Pet.* 1. 7. 3. As for such glorious glittering garments, they become not the simplicity of the Gospell, they rather are hand-maides to attend vpon Idolatry: as *Tertullian* speaketh confidently, *Mihi crede, hoc ritu, habitu & apparatu idolis immolatur:* beleeue me, in this rite, habite and apparell they sacrifice to Idoles, *de Coron. milit.*

2. Confut. *Against the Popes triple Crowne.*

Lorinus, by the plate of gold put vpon *Aarons* Miter would maintaine the Popes triple Crowne, which *Iosephus* described to be, στέφανον χρύσεον, a golden crowne, grauen χατὰ τριπλοΐαν, *secundum triplicem ordinem*, after a threefold order, and so heeman eth the Pope like τριπρόσωπῳ *Mercurio*, the three headed Mercurie, which shewed the way, wherein he further saith, the Pope imitateth *Peter*, *In cuius capillo triplicem coronam exhibuit, ipsissima imago illius, quæ Constantino apparuit*, in whose haire his image which appeared to *Constantine*, sheweth a threefold crowne, *Lorin. in v.* 9. 8. *cap.*

Contra. 1. Who seeth not what poore shift they are put vnto, and what beggerly proofes they vse for the defence of the Popes triple Crowne, they must take a patterne from the Heathen *Mercurie*, and indeed such a dumb directer of the way to Heauen is the Pope, as the image of *Mercury* was of the way to the city. But your three headed Pope, (if you will needs borrow of the Pagans) I would hee might not more fitly be compared, *tricipiti Cerbero*, to the *Cerberus* with three heads, porter of Hell; for so he arrogateth vnto himselfe power to keepe out and in his hellish purgatorie, whom he will. 2. A second proofe is from the image of S. *Peters* lockes, vvhich represent a threefold crowne. 1. But this image was not taken from Saint *Peters* person, it appeared onely to *Constantine* in a dreame or vision; so wee haue an image of an image, and all is but an imaginary fiction, a sandie foundation for such a massie thing, as the Popes triple crowne. 2 It seemeth that Saint *Peter* very much fancied his succes- Act. 3. 6. sors tripple crowne, that hauing no gold (as hee professeth, *Siluer and gold haue I none,*) to make a triple crowne of, vvould plat it of hayre, being so much more honourable then *Moses*, vvhom they picture vvith two tufts of haire like hornes, and *Peter* with three. 3. But vvhereas now they pretend *Peters* image to appeare vvith lockes, how agreeth that with the letter of *Celfrid* vvritten to *Naiterius* King of the *Picts* about the shauing of Saint *Peter* in the crowne, vvhich he vvould haue imitated, rather then the shauing of *Simon Magus Bed. lib.* 5. *de gest. Anglor.*

2 The

2. The Ieſuites beſt ground is from *Ioſephus*, vvho ſaith the Prieſt had a threefold Crowne, or a crowne made in a threefold order, 1. But *Ioſephus* deſcribeth the faſhion of the Prieſts golden crowne, as it vvas then, for after the captiuity the high Prieſts taking vpon them to be Kings, might adde more ſtate vnto the Prieſtly Crowne, ſurely the firſt faſhion of the golden plate made by *Moſes* agreeth not vvith *Ioſephus* deſcription, in theſe foure things; for hee ſaith the golden Crovvne vvas made in a threefold order; But *Moſes* ſpeaketh but of one plate of gold: and he ſayth, there vvere to bee ſeene in it, *calychuli aurei*, little golden cups, like vnto the hollovv knobs of a certaine flovvre, but no ſuch thing is extant in *Moſes* deſcription: further he ſaith, it had in ſacred Characters, *nomen Dei inciſum*, the name of God ingrauen: vvhereas the ingrauing vvas, *kodeſh laihouah*, holineſſe to the Lord, and he further ſaith, *circumdabat pileum*, it compaſſed the bonnet.

Whether the high Prieſt had a triple crowne. Exod. 28. 36.

3. But it is euident, that this golden plate did not compaſſe the head round, but onely the forepart of the head, ouer the forehead, *Vpon the forefront of the miter ſhall it bee, and it ſhall be vpon Aarons forehead*, and ſo the *Septuag.* tranſlate; it ſhall be κατὰ πρόσωπον τῆς μίτρας, *toward the face of the miter*, and ἐπὶ τοῦ μετώπου, vpon the forehead of *Aaron*, ſo alſo *Origen* expoundeth, *ante faciem mitræ*, before the face of the Miter, this alſo is acknowledged by their owne vvriters, *Caietan* and *Toſtat.* and others: ſo that the golden plate was neither triple, nor had the ſimilitude of a Crowne, ſeeing it compaſſed not the head. Exod. 28 37. 38

4. But ſeeing they are ſo fond heere to catch at the Popes triple Crowne, they may thinke themſelues little beholding to their vulgar Latine text, which in ſtead of *nezer hakodeſh* the holy Crowne, readeth *conſecratum in ſanctificatione, conſecrated in ſanctification*, and leaue out, *holy Crowne*, and ſo the Pope by this ouerſight hath loſt his triple Crowne.

5. But we confeſſe it was a kind of little Crowne, which ſet vpon the Prieſts head vpon his bonnet, was a repreſentation of Gods glory in the Heauens, as *Ioſephus, lib. 3. antiq. c. 8.* or it ſhewed *regalem domini poteſtatem*, the regall power of the Lord, *Clem. Alexand. 5. ſtrom. 3. Deitatem in Chriſto latentem*, the Diuinity lying hid in Chriſt; *Rupert:* or *quod Chriſti caput Deus*, that God the father is the head of Chriſt, *Heſych.* All theſe make the high Prieſt in his Crowne a type of Chriſts regall power, and not of the Pope, and their owne *Ribera* cited here by *Lorinus*, ſaith it ſignified, that he was, *Sacerdos Regis Regum*, that hee was the Prieſt of the King of Kings: hee was not then himſelfe King of Kings.

6 And if it be applyed to ſet foorth the dignity of the Prieſt, it ſheweth, *quo tempore ſacrificabat, non ſolum priuatis, ſed Regibus præcellere*, that the Prieſt while hee ſacrificed, did not onely excell priuate men, but Kings alſo, *Philo. 3. de vit. Moſ.* And thus much may be graunted, that not onely the Pope, but euery other Biſhop, in the Pulpit and other parts of his Miniſtery is Chriſts embaſſadour, and ſo therein ſuperiour to Kings, but this maketh nothing for the Popes eccleſiaſticall, or temporall power aboue Kings; But I haue ſpent too much time about this vnneceſſary queſtion; I will proceed.

3. Confut. *Againſt the ſuperſtitious dedication of Churches.* v. 10.

Lorinus by the anoynting of the Tabernacle, Altar, and the veſſels and inſtruments thereof, would iuſtifie the dedication of their Churches, when the Biſhop with his Thumbe, *Cruces facit de chriſmate in duodecim locis*, maketh croſſes of Chriſme in twelue places.

Contra. As they offend in the dedication of their Temples, 1. In the end, conſecrating and deuoting them to the honour of Saints: whereas it is the Lords houſe, *My houſe ſhall be called an houſe of Prayer*, 2. In the vſe, for they intend them ſpecially for their idolatrous ſeruice of the maſſe, which they make a ſacrifice of the body of Chriſt, who was offered vp but once, 3. So they erre in the maner of dedication which is ſuperſtitious, not onely vſing the legall and iudiciall rites, in anoynting the Walls with oyle, but adding many ſuperſtitious toyes of their owne: But concerning thoſe rites of the Law, that were ſhadowes of Chriſt, and the body being come the ſha-

dowes are to cease, *Origen* saith, *Princeps sacerdotum conscidit vestimenta, ostendens vetus sacerdotium conscindendum esse*, the Prince of Priests did rend his garments, shewing that the old Priest-hood was to be rent in sunder, *hom.* 35. *in Matth.*

4. Confut. *That the authority of Bishops and Pastors is not deriued from the Pope.*

This is *Bellarmines* assertion, that as God tooke of the spirit that was in *Moses*, and distributed it among the seuenty Elders, and so deriued his vertue vnto them, so the Pope being now in *Moses* place, from him to the rest the externall, and internall iurisdiction which consisteth in binding and loosing is deriued, *lib.* 4. *de pontif. c.* 24.

Contra. But herein I oppose their owne *Radulphus* who heere giueth this note, that the Tabernacle was first consecrated before the Priest, *Vt reprimeretur arrogantia nostrorum pontificum*, to represse the arrogancy of our Prelates, who hold the chiefest place in the Church, whereof the Tabernacle was a type; *Ne forte aliquis gratiam Dei, quæ populo confertur, à se procedere arbitraretur*, lest any of them should thinke, that the grace of God, which is bestowed vpon the people, proceedeth from them, they should remember how *Peter* laboured all night and could take nothing, till Christ
Iohn 15. 5. brought fish to his net, and that Christ saith, *Without me you can doe nothing*, and, *non propter pontificem Ecclesia, sed propter Ecclesiam Pontifex*, that the Church is not for the
1 Thess. 1 5. Bishop, but the Bishop for the Church, as Saint *Paul* saith, *Yee know after what manner We were among you for your sake:* thus he reprooueth the insolencie of Bishops, which thinke that vertue and grace is deriued from them; as the Pope thinketh hee giueth influence of spirituall power vnto Bishops.

5. Confut. *Against the reall and carnall presence of Christs body in the Eucharist.* ver. 31.

Lorinus, in that the Priests were to eate the flesh together with the bread, would collect and conclude, *Præsentiam realem corporis & sanguinis Christi in Eucharistia*, the reall presence of Christs body and blood in the Eucharist, and he would prooue it out of *Hesychius*, who saith: *Propterea carnes cum panibus comedi præcepit, vt nos intelligeremus, illud ab eo mysterium dici, quod simul panis & caro est, sicut corpus Christi, panis vivi, qui de cælo descendit:* Therefore he commanded flesh to bee eaten with bread, that wee might vnderstand that mistery to bee spoken of which is bread and flesh together, as the body of Christ, the liuing bread, which came from heauen, *Hesychius.*

Contra. 1. *Pelargus* a Lutherane, with greater shew of probability alledgeth this place to prooue Consubstantiation, that is the presence of the true flesh of Christ and bread together, for in that sacrifice, as bread was offered with flesh, *Ita in cœna Domini cum elemento panis verum corpus Christi sumitur*, so in the supper of the Lord together with the element of bread, the true body of Christ is receiued, *Hesychius.* This I say may seeme rather to fauour *Consubstantiation*, saying, there is, *simul panis & caro*, bread and flesh together, then the popish *Transubstantiation*, which after consecration taketh away the substance of bread altogether.

2. But *Hesychius* doth fauour neither of those two grosse opinions: for that hee meaneth a spirituall presence of Christs body, and not that grosse and carnall, is euident by that which followeth, that whereas the remainder of the bread and flesh of the sacrifice was to be consumed with fire, he inferreth, *quod nunc videmus etiam sensibiliter in Ecclesia fieri, igniq; tradi quodcunq; remanere contigerit inconsumptum*, which wee see now visibly to be done in the Church; and whatsoeuer happeneth to remaine vnconsumed, to be committed to the fire, &c. Thinke you, that *Hesychius* conceiued that Christs true body is eat with the mouth and teeth, but with the mind and spirit, thus writing, *Quando ad comestionem sacrificij deficimus, & illud comedere integre non possumus, mente deficiente tradi ea igni oportet spiritus, vt ea comedat, qua nobis sunt ex infirmitate ineſibilia:* when we faile in eating of the sacrifice, and cannot eate it wholly, our minde fainting or fayling, wee must deliuer them to the fire of the Spirit, to eate, what cannot be eaten of vs through infirmitie, &c. the eating of the Spirit, and spi-

rituall

rituall eating are all one; where the faith of the receiuer fayleth, *the Spirit*, as the Apoſtle ſaith, *helpeth our infirmities, Rom.* 8.

6. Confut. *Againſt the reſeruation of the Sacrament.*

Lorinus, out of this place of *Heſychius*, would picke out another popiſh poynt, (with no better ſucceſſe then before,) *Euchariſtiam extra vſum verum Sacramentum*, that the Euchariſt, euen out and beſide the vſe is a true Sacrament, becauſe the reliques thereof were conſumed with fire: whereupon he inferreth thus: *Hoc intellige, de illis, quæ vel diuturnitate temporis, vel alia de cauſa corruptæ eſſent*; vnderſtand this of thoſe reliques, which were corrupt by continuance of time, or vpon any other cauſe.

Contrad. 1. Hee miſconſtrueth *Heſychius* words: for hee ſpeaketh not of the reliques corrupted, but *inconſumptæ*, vnconſumed, that is, not conſumed by eating: now that which is corrupted, is not vnconſumed, but on the contrary, conſumed with oldneſſe and corruption.

2. And let him tell vs in good ſooth, if the body of Chriſt, in his opinion, may putrifie and corrupt: which he muſt grant, if the bread of the Euchariſt bee turned into the body of Chriſt.

3. But the very contrary is rather inforced out of *Heſychius* words, that the Sacrament was not reſerued, neither did they then hold it to be a Sacrament out of the Euchariſticall and Sacramentall vſe thereof: *Heſychius* words are theſe, *Dies non commemorauit, vt quæcunq;, cuiuſcunq; rei cauſa emergente remanſerint inconſumpta, ſiue tempus in cauſa ſit, ſiue aliquid aliud fuerit, ignis opus & conſumptio fiant*: He ſpeaketh not of dayes, that vpon what occaſion ſoeuer they remaine vnconſumed, whether the time were the cauſe, or any other thing, they ſhould be the worke and conſumpion of the fire, &c. His meaning is euident, that whereas at other times mention is made of that which remained to the ſecond or third day, when they were to bee burnt with fire, *Leuit.* 7. 17. Heere no time is ſet, or day mentioned, but at any time whatſoeuer, euen preſently the reliques were to be burned: who ſeeth not, but that he taketh away all reſeruation of the ſacrifice: for heere hee ſpeaketh not of the Sacrament at all, yet *Origen*, (or as ſome thinke *Cyrill*) doth out of that rite of the Sacrifice, which was not to be kept till the third day, conclude the plaine contrary: *Dominus de pane, quem diſcipulis dabat, dixit eis, accipite, manducate, non diſtulit, nec reſeruari iuſſit in craſtinum*: The Lord ſaid concerning the bread, which he gaue to his Diſciples, take, eate, he deferred not, nor commanded it to be reſerued till the morrow, *Hom. 6. in Leuitic.* And indeed thoſe words of our Sauiour in ſaying, *Take, eate*, teach vs, that what is eaten and taken, belongeth onely to the Sacrament.

7. Confut. *Of the Words of conſecration.*

Lorinus againe here ſaith, *Non preces, ſed verba ipſa Chriſti, quæ Sacerdotes rite proferunt, conficiunt illud ſacrificium, tanquam efficax forma*, not the prayers, but the very vvords of Chriſt, which the Prieſts rightly pronounce, doe make that ſacrifice as an effectuall forme.

Contrad. 1. The declaring of the Inſtitution of Chriſt, is indeed neceſſary to the conſecrating of the Sacrament, (not ſacrifice) but to tye the conſecration to the pronouncing of foure or fiue words, is too curious, if not ſuperſtitious. 2. And the Apoſtle ſaith directly, *It is conſecrated by the Word of God, and prayer.* Prayers therefore together with the word concurre to the ſanctifying, as of our daily meate, ſo moſt of all of this ſpirituall food; *Heſychius* alſo in this place aſcribeth the force of conſecration to the prayers of the Miniſter, *Niſi Chriſtus rogatus ore ſacerdotum, ipſe venerit, & cœnam ſanctificauerit, nullatenus ſacrificium dominicum fiunt*, vnleſſe Chriſt being intreated by the mouth of the Prieſts, doe come himſelfe and ſanctifie the ſupper, they become not the dominicall ſacrifice. 1 Tim. 4. 5.

8. Confut. *Of the name of the Lords ſupper.*

The ſame *Lorinus* heere alſo affirmeth, (for error is fruitfull, one begetteth many,) that the Euchariſt, *nullibi tali nomine appellatur*, is no where called by ſuch a name, that is

ἑνὸς ἁπάντα δι' ἑνὸς πολλὰ συμβαίνει. *Ariſt.*

is the Lords ſupper, and that Saint *Paul* vſing that name meaneth their feaſts of loue, which they vſed after receiuing the Euchariſt, as Chriſt did celebrate the legall ſupper before.

Contra. 1. The Apoſtle ſpeaketh of two kinds of Suppers, one he calleth ἴδιον δεῖπνον, their owne ſupper, the other κυριακὸν δεῖπνον, the Lords ſupper, which is euident he meaneth to be the Sacrament, taking occaſion by this abuſe about the Lords ſupper to bring them to the firſt inſtitution, otherwiſe all that diſcourſe ſhould haue beene impertinent, and not to the purpoſe, he ſpeaketh alſo of ſuch a ſupper, whereto he would not haue them come vnto condemnation, which was not any ſuch loue feaſt, (though ſuch they had, but not called by the name of the Lords ſupper,) but the ſacraments which the vnreuerent receiuers did eat in their iudgement; *Heſychius* alſo as is before ſhewed, doth directly call it the *ſupper*, which Chriſt ſanctifieth, and *Auguſtine* ſayth, *ipſam cœnam quotidie fide manducamus*, wee doe eate the Supper it ſelfe daily by Faith, *ſerm* 33. *in Luc.*

9. Conſut. *That there is no ſacrament of orders, v.* 33.

Caietan, in that mention is made heere of the conſecrating and ſanctifying of the Prieſts, and the Lord ſayth, *I Will ſanctifie Aaron and his ſonnes to be Prieſts*, would prooue the Sacrament of Orders, by an argument drawne from the leſſe to the greater; that if in the ſtate of the old Teſtament, a ſpeciall diuine action ſanctifying *Aaron* and his ſonnes, to execute the Prieſthood, was preſent, much more in the Prieſthood of the new Teſtament, *ſpecialis diuina actio concurrit ad ſanctificandum aliquos*, a ſpeciall diuine action concurreth to ſanctifie ſome among Chriſtians to exerciſe the Prieſthood, *in c.* 29. *Exod. in fine.*

The *Doway* Diuines affirme alſo, that hereby was prefigured the Sacrament of Orders, and their reaſon is, becauſe it giueth grace, as the Apoſtle ſaith, *ſtirre vp the grace*
2 Tim. 1. 6. *giuen them by the impoſition of hands, Annot. in* v. 14.

Rom 8. 26. *Contrad.* 1. *Caietans* reaſon is not good: for euery thing, wherein a ſpeciall diuine action concurreth, is not a Sacrament: as in Prayer, *the ſpirit helpeth our infirmities*, there is a ſpeciall aſſiſtance of the ſpirit, and we deny alſo, that in their Prieſthood
Hebr. 9. 28. there is any concurrence at all of the diuine grace, it being a blaſphemous order, wherein they take vpon them to be ſacrificers of Chriſts body, which Chriſt onely once for all offered vp.

Impoſition of hands of it ſelfe conferreth not grace. 2 Tim. 1. 14. 1 Tim 4. 14. 2. Neither was grace conferred vpon *Timothy*, *ex opere operato*, by the impoſition of hands, it was onely an obſignation of the preſence of Gods ſpirit vpon thoſe which were lawfully ordayned; The Apoſtle ſayth afterward, *That worthy thing, which was comitted vnto their keeping through the holy Ghoſt*, as the holy Ghoſt was the conſeruer, ſo he was the conferrer of that grace: as before the Apoſtle ſayd, *deſpiſe not the gift that is in them*, διὰ προφητείας, by propheſie, μετ' ἐπιθέσεως, *With impoſition of hands*, the holy Ghoſt gaue, and by reuelation and propheſie declared the collation of the gift, the impoſition of hands was but a miniſteriall inſtrument.

Rom. 4. 11. 3. Neither is a Sacrament a ſeale of euery grace, but of the grace of Iuſtification onely: as Circumciſion, (a Sacrament of the old Teſtament) was a ſeale *of the righteouſneſſe of faith*. *Auguſtine* ſaith, *Ex latere Domini dormientis in cruce Sacramenta Eccleſiæ profluxerunt*: the Sacraments of the Church did flow out of Chriſts ſide, ſleeping, as it were, on the Croſſe, *Tract.* 25. *in Euangel. Iohn.* that is, vvater for Baptiſme, and blood exhibited in the Euchariſt: nothing proceeded from him repreſenting Orders.

6. *Morall Obſeruations.*

1. Morall. *The Miniſters of Gods Word ſhould goe before the people in their obedience and example of good life.*

VErſ. 4. *Moſes did as the Lord commanded him*; which ſaying being often repeated, ſheweth, that the Miniſters of Gods Word, in their life and practiſe, ſhould bee moſt obſequious to the Commandements of God; for when they doe that which the Word

Word of God enioyneth them, *Populus haud dubiè officium ſuum non negabit*, the people, vvithout doubt, will not deny their dutie: Such was the holy Apoſtle, vvho ſaith: *Brethren, bee ye followers of me, and looke on them which walke ſo, as you haue vs for an example:* but ſuch were not the Scribes and Phariſies, *which did lay heauy burdens vpon other mens ſhoulders, but would not themſelues moone them with one of their fingers:* they would preſcribe vnto others, but practiſe nothing themſelues: Such were they whom *Origen* complained of in his time, *Multi ſunt Sacerdotes, ſed quos non lauit lex, neq; puros reddidit Verbum Dei, neq; abluit à peccatorum ſordibus, ſermo diuinus*, there are many Prieſts, whom the Law hath not waſhed, nor the Word of God cleanſed from their ſinnes, *Hom. 6. in Leuitic.* And too many ſuch Miniſters there are in our daies, which in pride, ryotous behauiour, vſury, euill example of life, giue great offence vnto the people. *Hierome* therefore well ſaith, *prius facimus poſt docemus, ne doctrina caſſis operibus deſtruatur*, firſt wee practiſe, then wee teach, leſt our doctrine by vaine works ſhould be deſtroyed, &c. *Ex citat. gloſſ.* Philip. 3. 17. Math. 24. 4.

2. Morall. *Miniſters ſhould bee diligent in preaching the Word.*

Aarons robe wherewith he is heere clothed, *v.* 7. had golden belles hanging in the skirts thereof, that his ſound might be heard, when he went and came into the holy place, whereupon *Hierome* giueth this note, *tanta debet eſſe pontificis ſcientia, vt greſſus eius, & motus, & omnia vocalia ſint quicquid agit, quicquid loquitur doctrina ſit*, the knowledge of the Prieſt ſhould be ſuch, that his goings, his moouings, and all he doth ſhould be vocall; whatſoeuer hee doth, whatſoeuer hee ſaith, ſhould afford doctrine, *Ex Gloſſ.* As the high Prieſt was alwayes heard, when hee came into the Holy place, ſo ſhould the Preachers voyce be continually heard in the Church, as Saint *Paul* chargeth *Timothy*, to *preach in ſeaſon, and out of ſeaſon, and to be inſtant*; vpon which words, *Theophylact* taketh occaſion to taxe idle, vnpreaching, and ambitious Miniſters: *Concutiamur, qui non prædicamus; mallent ſcilicet ad aulas, ad caſtra, ad palatia, quam ad caulas & ouilia remitti*; Let vs bee aſhamed which preach not; ſome had rather bee ſent vnto the Court, to the Campe, to Princes Palaces, then to their flocke, &c. And *Anſelme*, out of the ſame words reproueth thoſe which will preach ſometimes, (as once in a moneth, or fortnight) and at other times be ſilent *ne ſis horarius, ſed inſta, in prædicatione aſſiduus eſto, eius exemplo cuius illa ſunt; Inſtantia mea quotidiana*; be not an houre-Preacher, (he meaneth, ſometime to preach, and ſometime not) but be inſtant, be a continuall Preacher, after his example that ſaid, *My daily inſtance or care, &c.* The wholeſome Canons of our Church haue prouided, that beneficed Preachers, reſident vpon their liuings, ſhould preach euery Sunday, *Can.* 45. and Miniſters catechiſe, *can.* 59. yea, order is taken for the manner of their preaching, *Soberly and ſincerely to diuide the Word of truth, to the glory of God, and beſt edification of the people:* ſo that our ſeldome Preachers, and vaine Preachers, who apply not themſelues to the beſt edifying of the people, are apparant tranſgreſſours of the Canons: who, how they are tollerated, I know not; ſure I am, that this preaching euery Lords day, and catechiſing, is through the land in many places neglected. It were therefore much to bee wiſhed, that theſe good Canons might as diligently be put in practiſe, as they were carefully deuiſed: I ſee in them the true ſteps of godly Antiquitie; concerning theſe two poynts of diligent and effectuall preaching, *Auguſtine* thus excellently ſaith: for the firſt, *Sicut tunc canentibus tubis muri Iericho ceciderunt, ita nunc oportet, vt ciuitas mundi aſſidua Sacerdotum prædicatione deſtruatur; ne ergo Sacerdotes in Eccleſia taceant, ſed audiant Dominum dicentem, clama, ne ceſſa, ſicut tubam exalta vocem*: As then by the ſound of the trumpets, the walles of Iericho fell downe; ſo now ſhould the citie of the vvorld, and the vanitie thereof, by the continuall preaching of Miniſters bee deſtroyed: let not the Miniſters hold their peace in the Church, but heare the Lord, who ſayth, Crie and ceaſe not, lift vp thy voyce like a trumpet, *De Tempor. Serm.* 106. And touching the other hee addeth: *Scitis quod tuba, non tam delectationis eſſe ſolet, quam terroris; tuba ergo peccatoribus neceſſaria eſt, quæ non ſolum aures eorum penetret, ſed cor concuciat, non delectet*

Exod. 28. 35.

2. Timo. 4. 2.

2. Cor. 11. 18

Againſt ſlothfull and negligent Preachers

lectet cantu, sed castiget auditu: You know that a Trumpet is not onely for delight, but terror; a Trumpet then is necessary for sinners, which should not onely peirce their eares, but shake their hearts, not tickle them with a singing voice, but chastise them in their hearing. *ibid.*

3. Morall. *The Preachers of the Word, should bee sound in Doctrine, and Orthodoxall.*

For this cause the right eare of the Priest, the right hand, and right foot, is touched with blood, *v.* 24. to shew that the Ministers of Gods Word should be right both in doctrine and conuersation, not to giue his eare vnto any false doctrine, nor his hand or foote to doe or walke in any corrupt way; both these Saint *Paul* giueth *Timothy* charge of, *Flee from the lusts of Youth, and follow after Righteousnesse, and put away foolish and vnlearned questions, knowing that they engender strife*; to this purpose *Theodoret: Auris dextra probatæ obedientiæ signum erat, at vero manus & pes probatarum operationum figuram præ se ferebant, siquidem sunt & sinistræ actiones, & obedientia damnosa,* the right eare is a signe of approued obedience, the hand and foot, represent the figure of ap prooued actions, for there are sinister actions, and hurtfull obedience, *q.* 8. *in Leuitic.*

2 Tim 2. 22. 23

4. Morall. *The readinesse and zeale which ought to bee in the Ministers of God.*

This is resembled, in that the Priests were commanded to eate the sacrifice the same day, and to burne the remainder with fire; *Cyprian* well said, *in rebus sacris nulla deliberatio:* in sacred things there need no consultation, that is, no time is to be taken to demurre in doing our duty in sacred things: all delay, and procrastination in such things is dangerous: It is said of our blessed Sauiour, *The zeale of thine house hath eaten me vp,* such ought the disciples of Christ to bee, zealous of Gods glory, inflamed with the loue of the Truth, as heere the remainder of the Sacrifice is committed to the fire, as *Basil* saith, *Sine calore nihil magnum vel dignum laude geri potest,* without heat and feruency, no great thing or worthy of prayse can be done.

Iohn 2. 17.

5 Morall. *Of the reuerent, and frequent receiuing of the Sacrament.*

As heere the Priests were presently to eate the flesh of the Sacrifice, *v.* 31. and the people were the same day to eate their Eucharisticke offerings. *c.* 7. 15. so heereby both Ministers and People are admonished often to approch and draw neere vnto the Lords Table: So the Apostle vrgeth those words of our blessed Sauiour: this doe *quotiescunque, as oft as ye doe it in remembrance of me,* that which is seldome, and not often vsed, cannot be properly said to oft, *as oft as*, so also *Augustine* inferreth: *Accipe quotidie, quod quotidie prosit, tu audis, quod quotiescunque offertur sacrificium, mors Domini significatur, & panem istum vitæ nostræ quotidianum non assumis,* take dayly, that which dayly doth profit thee; thou heareſt that so often as the Sacrifice is offered, the death of the Lord is signified, and yet thou doest not take this bread, the dayly food of this life, *Serm.* 28. *in Luc.*

1 Cor 11. 25.

6. Morall. *Seuerity of Discipline to bee tempered with Lenitie and Clemency.*

The high Priest and the rest, which were appointed in some cases to bee Iudges of the people, were sprinkled, not with oyle alone, or blood alone, but blood and oyle mingled together, to teach them, *Neque habere sine iustitia misericordiam, neque sine misericordia iustitiam*, neither to haue iustice without mercy, nor mercy without iustice, *Oleaster.* So Saint *Paul* writeth to the Corinthians, to forgiue the incestuous young Man, *Lest he should be swallowed vp with ouermuch heauinesse,* and he saith of himselfe; *Shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse,* whereupon *Ambrose, Paulus virgam minatur, sed in spiritu mansuetudinis visitat delinquentes, Paul* threatneth the rodde, but hee visiteth the offenders in the spirit of meekenesse, *lib.* 7. *in Luc.*

2 Cor. 2. 7.
1 Cor. 4. 21.

CHAP.

CHAP. IX.

1. *The Argument and Parts.*

AS in the former Chapter there is set forth the order of the consecration of the Priests, so in this is described the function of their office, whereunto was necessary the presence and assistance of God.

1. There is the preparation before going to, *v.* 23. 2. The presence and glororious appearing of God, *ver.* 23. 24. In the preparation, 1. There is the prescription or information by *Moses*, both what *Aaron* should bring. *ver.* 2. and what the people should bring, *ver.* 3. 4. with a promise of Gods appearing, *ver.* 4.

2. Then followeth the practise, or execution of this Prescript, 1. The oblation of the people in bringing the Sacrifices prescribed, *v.* 5. 2. *Moses* direction, how they should dispose of them, *v.* 7. 3. *Aarons* execution accordingly: where is shewed, 1. How hee disposed, 1. Of the sinne offering for himselfe; of the blood, *ver.* 9. the fatte, *ver.* 10. of the skinne and flesh, *ver.* 11. 2. Of the burnt offering for himselfe, *ver.* 13. 14.

2. Concerning the people, 1, Is declared how hee ordered and disposed of their sacrifices, of their sinne offering, *v.* 15. of their burnt offering, *v.* 16. of their meate offering. *v.* 17. of their peace offerings to *v.* 21. 2. How he gaue them a blessing, and so came downe from the Altar, *v.* 22.

2. In the second generall part, namely touching the presence of God, there is first set downe the benefit which is either mediate by the hands of *Moses* and *Aaron*, namely their blessing of the people, *v.* 23. or immediate from God, where the glory appeared, as the cause, and then a fire came from the Lord, (as an effect of his glorious appearing,) which consumed the Sacrifice, *v.* 24. secondly the thankefulnesse of the people is expressed, both in their inward deuotion, and outward gesture, falling vpon their faces, *v.* 24.

2. *The diuers Readings.*

VErse 5. *All the multitude stood*, L. D. *All the multitude stood before the Lord.* Cæter. L. D. Det.

Verse 7. *Pray for thy selfe and for the people*, L. D. *Make attonement.* Cæter. L. D. Alt.

Verse 8. *When thou hast slaine the peoples hoste*, L. D. *Killed the Calfe of the sinne Offering which was for himselfe*, Cæter. *which was to him:* H. L. D. Det.

Verse 12. *Powred vpon the Altar*, L. D. *Sprinkled vpon the Altar*, Cæter. Zaran, *sprinkled.* H. L. D. Alt.

Verse 14. *Burnt them vpon the burnt Offering on the Altar*, this clause wanting, in L. D. L. D. Det.

Verse 16. *Offered it according to the manner*, wanting in the Latine. L. D. Det.

Verse 17. *Without the ceremonies of the Morning Holocaust.* L. *Beside the ceremonies.* D. But the word is *absque* which is *without*, not, *beside the burnt Sacrifice of the Morning*, Cæter. L. D. Add. L. D. Det.

Verse 21. *Eleuating them before our Lord*, L. D. Waued them for a waue Offering *before the Lord*, Cæter. *Tenuphah*, H. a wauing, or shaking.

3. *The*

3. *The Questions and Doubts discussed.*

1. Quest. *What eight day is to be vnderstood,* ver. 1. *When Aaron offered his first sacrifice.*

1. *R. Sal.* (with whom *Lyranus consenteth,*) thinkes that this was the first day of the first moneth, in the second yeere of their departure and going out of Egypt: and that the seauen dayes of the consecration of the Priests were in the end of the last moneth of the former yeare, because the Princes beganne their offering in the day of the erection of the Tabernacle, *Numb.* 7. 1. which continued twelue dayes, wherein many sacrifices were offered, 36. Bullockes. 72. Rammes, as many Lambes, and as many Goates, which could not be done without the helpe of the Priests, whose consecration of necessity must goe before; but because the Tabernacle was set vp, when the Priests were consecrated, for they were commanded, not to goe out of the Tabernacle for seauen dayes: *R. Sal.* maketh two erections of the Tabernacle, one *quotidiana*, which was dayly, it was set vp in the Morning and taken downe at night, which continued seauen dayes, when the Priests were consecrated; the other was, *stabilis erectio*, a stable and permanent erection, which was not taken downe till the Campe remooued, and this was vpon the eight day, when *Aaron* offered his first sacrifice, and the Princes beganne their oblations.

Contra. But *Tostatus* and *Lorinus* concurring with him to this assertion make these exceptions. 1. That concerning the sacrifice of the Princes, they were brought to *Moses*, who as yet executed the Priesthood, before the seuen dayes of the Priests consecration were finished, to vvhom the Priests might be yet assistant, though they sacrificed not, 2. It had beene too much euery day to set vp and take downe the Tabernacle, there being so many pillars, curtaines and other instruments thereto belonging, and beside the Priests were charged during those seuen dayes, not to goe out of the Tabernacle, it vvas not then taken downe.

2. Therefore their opinion is, that this eight day, vvas the eight day of the first moneth, after the erection of the Tabernacle vpon the first day; and so they vvould haue the consecration of the Priests, and the oblation and the sacrifices of the Princes to concurre together, *Tostat. Vatab. Lorinus.* But this opinion also may be excepted against; for how could *Moses* alone, suffice for so many sacrifices, for the Priests and the Princes; the Priests vvere not to intermedle, no not as assistants, being not consecrated, and vvhereas they say all their offerings vvere brought to *Moses*, not to *Aaron*; that vvas because he vvas the chiefe director, and the Lord spake vnto him how one Prince should offer one day, and one another day, *Numb.* 7. 11. but the text saith not, that *Moses* offered their sacrifices.

3. A third opinion is that the Priests vvere consecrated seuen dayes from the beginning of the first Moneth, and vpon the eight day, vvhen *Aaron* offered his first sacrifice, then the Princes oblations beganne, *Genevens. Borrh.* And vvhere it is obiected, that they beganne to offer in the day wherein the Tabernacle was erected, *Numb.* 7. 1. they answere, that the words are, *When Moses had finished the setting vp of the Tabernacle*, which beganne, they say, on the first day, and was finished the eight, when the Princes beganne to bring their offerings: But this cannot be, because the Tabernacle was reared vp the first day of the first Moneth, of the second yeare, *Exodus* 40. 17. The setting vp was then finished, it did not then beginne.

4. Wherefore the better opinion is, that this eight day, hath no relation to the day of the moneth, but onely to the seuen dayes before limited, for the consecration of the Priests: *Oleaster, Iun.* which time also was appointed for the consecration of him that was to succeed *Aaron*, and concerning the time, when the offering of the Princes beganne, it is like to haue beene on the second day, of the second moneth, of the second yeare, *Iun:* And that it did not concurre with the consecration of the Priests, the

Exod. 29. 30.

reasons

reaſons are theſe, 1. becauſe, as is ſaid before, *Moſes* alone could not haue diſpatched ſo many ſacrifices, 12. euery day for the Princes, beſide 3. a bullocke and two rammes euery day, for the conſecration of the Prieſts; and before the conſecration of the Prieſts was finiſhed, they were not to meddle with the ſacrifices: 2. The hiſtory of the Booke of *Numbers*, beginneth from the firſt day of the ſecond moneth, *chap.* 1.1. but the Prieſts were conſecrated before: 3. The Leuites were alſo dedicated, and a diſtribution of their offices made, before the Princes brought their offerings: for the charets, which the Princes offered, vvere by the Lords appoyntment giuen to the Leuites, *Num.* 7.5. but the Leuites were not aſſigned to their office, till the beginning of the ſecond moneth, as it is ſet downe, *Num.c* 4.

The onely doubt is, that they are ſayd to bring their offerings, *in the day that the Altar was anoynted, Num.* 7.10. which was before the Prieſts were conſecrated, whereunto it may be anſwered, *Moſes* firſt conſecrated the Tabernacle with the inſtruments thereof, and all within it, with the Miniſters thereunto belonging, which were the Prieſts, and this was done in the firſt moneth, after the erection of the Tabernacle, but the burnt offering Altar was laſt of all ſanctified and conſecrated together with the Miniſters thereof, the Leuites, whoſe dedication muſt goe before the conſecration of this Altar, *Iun. in 7. numer.* But this doth not fully ſatisfie, becauſe the Altar was anoynted, before the Prieſts were conſecrated, *Leuit.* 7.10. which was in the firſt moneth; Some therefore doe make two anoyntings, one by *Moſes*, another by *Aaron*, which they ſuppoſe to haue beene vpon the eight day, when hee offered his firſt ſacrifice, *Geneuenſ. in 7. Numb. annot.* But the text ſpeaketh of *Moſes* anoynting, *Numb.* 7.1. which being finiſhed, the Princes offered; wherefore this intricate doubt may be reſolued thus; that the Princes indeed preſented their offerings for the dedication of the Altar the ſame day it was annoynted: but the performance was after the anoynting: euery one of the twelue Princes had his day, which is not neceſſary to vnderſtand immediatly to haue followed the anoynting of the Altar: But when *Moſes* ſhould appoynt, which is like to haue taken beginning after the conſecration of the Prieſts: and this may appeare by comparing the text; for in one place it is ſaid, the dedication was, *beiom himmaſhath otho*, in the day of anoynting it, *Numbers.* 7.84. and in another, *acharee himmaſhath otho*, after it was anoynted: that is, it was preſented, and exhibited that day, but performed afterward: which was in the twelue dayes, not in one day.

2. Queſt. *Why the eight day was appoynted for Aarons ſacrificing.*

1. *Heſychius* will haue it to be a type of the Pentecoſt, vvhich was ſeuen times ſeuen dayes after the reſurrection of Chriſt vpon the eight day: for vpon the ſame day, namely, the eight, wherein Chriſt roſe againe, the holy Ghoſt alſo deſcended: when *Aaron*, his ſonnes, and the Elders were called, namely, the Apoſtles and Elders were aſſembled, and with them *Aaron*, that is, *intelligibilis Chriſtus*, the intelligible Chriſt.

2. *Radulphus* thinketh, *tempus gratiæ deſignatum*, all the time of grace to bee heere ſignified, wherein the faith of the reſurrection was declared and preached, which ſhould be as in the eight age, after the ſixe ages of the world, *Et ſeptimam, requiem animarum*, and the ſeuenth, the time of the reſt of the ſoules.

3. *Gregory* heereby would haue ſhadowed foorth the ſacrifice of Chriſt vpon the croſſe, as *Aaron* is commanded here to offer a yong calfe for a ſin offering, which further he would haue inſinuated, and by *Iobs* offering ſeuen dayes for his ſonnes (as here the Prieſts are conſecrated eight dayes) and on the eight, for all his ſeuen ſonnes were offered, as it were, in ſacrifice vnto God.

4. But theſe are deuiſed cauſes. The true reaſon why the eight day is appoynted for the Prieſts function, is, to make a correſpondency betweene this and other rites of the Law; as beaſts for ſacrifice vvere not to be taken before the eight day; the leprous perſon was not to bee cleanſed before the eight day, Circumciſion was tyed to the eight day; all which were types and ſhadowes of the eight day, wherein our bleſ-

Leuit. 22.27. Leuit. 14.8. Gen. 17.12.

sed Sauiour rose the first day after the Sabbath, which was the seuenth, and by his re-
Ezek. 43. 26, 27 surrection sanctified his Church: And this yet more euidently appeareth, in that *Ezekiel*, when the ceremonies of the Law were vvearing away, reuiueth this Law of the Priests consecration seuen dayes, and their offering of sacrifices vpon the eight, wherby was signified the force of the eternall Priesthood of Christ, who rose againe vp-
1. Pet. 2. 5. on the eight day for our Iustification, and hath made vs Priests, to offer vp spirituall sacrifice.

3. Quest. *How and wherefore Aaron was called, and the Elders.*

1. *Tostatus* thinketh, that *Aaron* (the seuen dayes after their consecration being fulfilled, wherein they were commanded not to depart from the Tabernacle) might haue gone forth, and so was called; but rather he is said to be called, because some new thing was to be signified.

2. The Lord speaketh to *Aaron*, though the businesse also concerned his sonnes, because he was the head of the rest, and so was to direct them.

3. The Elders called *zakanim*, and of the *Septuagint*, γερουσία, the Senate, were such as were the chiefe of the people, though not alwayes in yeeres: as now in cities, the chiefe Burgomasters are called *Aldermen*; these were to be present, because the Elders were to lay their hands vpon the sacrifice for sinne, vvhich was for all the people, *Levit.* 4. 15. and at their cost to prouide the sacrifices.

4. And not onely the Elders, but the whole Congregation came together, to celebrate this solemnitie, as *v.* 13. 24.

4. Quest. *Why Aaron is commanded to offer a Calfe for a sinne offering*, ver. 2.

1. The Hebrewes thinke, that this Calfe was in remembrance, and for the remission of *Aarons* sinne, about the golden Calfe. *Lorinus* refuseth this, because *nondum peccauerat*, he had not yet committed that sinne: but herein his memory fayleth him; for long before the Tabernacle was erected, had *Aaron* herein offended, as it is set forth *Exod.* 32. Yet this allegation of the Hebrewes is not sufficient: because in their consecration, a Calfe is prescribed likewise to bee offered for their sinne, which was so prescribed before *Aarons* sinne about the Calfe, *Exodus* 29. though afterward put in practise.

2. It will be questioned againe, vvhy the Calfe for sinne offered for their consecration, might not haue sufficed, the reason whereof was not, 1. either for expiation of the Priests sinnes, which they might commit after the beginning of their consecration: for euery day during the space of seuen dayes, they were to offer a calfe for a sinne
Exod. 29. 36. offering. 2. Neither, as *Tostatus* thinketh, was this sacrifice iterated, *ne nobis certam remissionem delictorum promittere videamur*, lest we should promise to our selues a certaine remission of sinnes, which vncertainty of forgiuenesse, is against the doctrine of
1 John 5. 24. our Sauiour; *He that beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life:* But of this more shall be said afterterward, in the confutation of the errours. 3. But the true reason hereof is, that as *Moses* offered a sinne offering for the Priests, so *Aaron* should offer for himselfe, that hereby he might enter into the execution of his office; and that hee might not pre-
Hebr. 7. 27. sume of the dignitie of his place, offering first for his owne sinnes, and then the sinnes of the people, as the Apostle saith: and it was fit, that as afterward the Priests should be exercised in the offerings of the foure kind of sacrifices, burnt offerings, sinne offerings, peace offerings, meate offerings, they should now take possession of them all, and the rather, because they were not, neither did afterward offer them during their peregrination in the vvildernesse.

5. Quest. *Why Aaron is not bid to bring a Peace offering, as well as a sinne offering, and burnt offering*, vers. 2.

1. Some thinke the reason was, because in their consecration described, *c.* 8. they offered

offered a ramme of Conſecrations, which vvas a peace offering, vvhich might ſuffice, *Lorin.* but they offered alſo then a ſinne offering, and a burnt offering: by this reaſon they might haue ſufficed alſo.

2. Some giue this reaſon, becauſe the pacifique ſacrifice was to teſtifie their thankfulneſſe for the diuine benefits, *quantum ad ſuſtentationem*, giuen for their ſuſtenance, as in the plenty of all things, which ſpecially belonged to the people; but the Prieſts were to be ſuſteined by them, *Serranus*: as though the benefit of abundance did not binde the Prieſts to thankfulneſſe, as well as the people, ſeeing where their nine parts were increaſed, the tythe alſo was the more multiplied.

3. Wherefore wee rather ſay, that becauſe this ſolemne ſacrifice was ſpecially appoynted to inueſt the Prieſts vnto their office, it was ſufficient that they offer all kind of offerings, pacifique, and others for the people, though they doe not bring euery one of thoſe kinds for themſelues: for this was the ſpeciall office of the Prieſt, as the Apoſtle ſheweth, *to be ordained for men, in things pertaining vnto God, to offer gifts and ſacrifices for ſinne*: but becauſe hee was firſt to offer for his owne ſinnes, and then for the peoples: it ſufficed heere, that the Prieſt offered onely a ſinne offering, as alſo a burnt offering, whereby hee profeſſed himſelfe deuoted to the ſeruice of God: As for the Euchariſticke or peace offering, it is omitted, both becauſe all the ſacrifices offered in their conſecration, was a profeſſion of their thankfulneſſe to God, who had ſeparated them from the people for that office; as alſo, becauſe in the peace offrings there was a greater portion reſerued for the Prieſt, then in other ſacrifices, as the breaſt and right ſhoulder, as afterward was practiſed, *verſ.* 21. therefore it was not ſo fit for the Prieſt to offer a peace offering for himſelfe, ſpecially now at the firſt, leſt hee might haue ſeemed to intend his owne profit. Hebr. 5. 1.

6. Queſt. *Wherefore Moſes ſpeaketh not to the people, but biddeth Aaron ſpeake*, v. 3.

1. Before *Aaron* was conſecrated Prieſt, and ſet into his office, *Moſes* vſed to ſpeake vnto the people, as *chap.* 4. 2. *Speake vnto the children of Iſrael*, which was concerning ſacrifices, but now *Aaron* being entred into his office, it belonged vnto him to direct the people touching their ſacrifices, *Toſtat. qu.* 2.

2. And though *Moſes* had preſented *Aaron* and his ſonnes before, & had put vpon them the Prieſtly robes, and anoynted them, *c.* 8. yet till they were fully conſecrated, *Aaron* had not receiued full authoritie to diſpoſe of ſpirituall, and religious affaires.

3. And in that *Moſes* ſpeaketh vnto *Aaron*, being but a Leuite, he doth it as a Prophet, and ſo greater then *Aaron*, according as the Lord had diuided their offices before, that *Aaron* ſhould bee his ſpokes-man vnto the people, and *Moſes ſhould bee to him as God*, that is, ſhould deliuer vnto him the counſell, and declare the will of God. Exod. 4. 16.

7. Queſt. *Why an hee-goat is appoynted for a ſinne offering for the people, and a bullocke and ramme for a peace-offering*, verſ. 3 4.

1. Some of the Hebrewes thinke, that שעיר *ſhegnir*, alwayes ſignifieth a goat of the ſecond yeere, *Maimony*; but becauſe it is added, *gnizzim*, of the goats, it is rather to be vnderſtood to be a kid, as *Iunius* tranſlateth, *hircum lactentem*, a ſucking kid, yet vnder the damme, and the rather, becauſe of the diſtinction afterward, that the calfe and lambe muſt be a yeere old, which implyeth, the goate heere ſpoken of, not to bee a yeere old.

2. Now whereas before, in the law of ſinne offerings, *c.* 4. 14. a bullocke was to be offered for the ſinne of the people, but here an hee-goat, 1. the reaſon of this difference is not, either to be a memoriall of the ramme, which *Abraham* offered for *Iſaac*, *Lyran.* for then a ramme ſhould as well haue been preſcribed before, *c.* 4. 2. neither becauſe that was for the ſinne of ignorance committed by the whole Congregation, this for a ſinne of pride or malice; for then the ſacrifice ſhould haue been greater, for a greater ſinne: 3. neither becauſe there, *peccatum determinatum*, the ſinne is determined,

mined, and therefore the sacrifice should be greater, then where it is *indeterminatum*: vndetermined, as heere, *Tostat. q.* 3. and *Lorinus*: for a sinne determined being of a lesse nature, as a sinne of ignorance, is not greater then a sinne vndetermined of an higher nature, 4. Neither is *Augustines* solution sufficient, that, *tria sunt pro peccato*, three of these are for sinne, the Goate, Calfe, and Ramme, and the Lambe onely for a burnt offering; the order of the words sheweth the contrary, that the hee-Goat was onely for a sinne offering, 5. Therefore the reason *is* no more but this, because a Bullocke is appointed afterward for a peace offering, a Bullocke is not named for a sinne offering, but rather a Ramme, because the People were in this their first oblation to offer one of euery kind.

3. And whereas in the law of peace offerings, they might offer either male or female, and one sufficed, *Leuit.* 3. 1. heere two, a bullocke, and a ramme, both males, are named for a peace offering, 1. This was not because the bullocke was, *pro vniuerso Populo*, for all the People; the ramme, *pro singulis quibusque*, for euery one in particular: for as *Lorinus* noteth, *singuli simul comprehensi, &c.* single persons comprehended together, make the whole people, 2. But the reason is, because *populus est maior quolibet*, the people is greater then any single man, and therefore heere the sacrifices are doubled, *Tostat.* and the Hebrewes obserue, that all the sacrifices for the whole Congregation were males, 3. And whereas heere a Bullocke, and a Ramme serue for a peace offering for the People, but the Princes offer euery one for himselfe two Bullockes, fiue Rammes, fiue he goates, and fiue Lambes: *Numb.* 7. 17. whereas otherwise the offering of the whole Congregation is more then the offering of the Prince, *c.* 4. 14. 22. the reason is, as *Tostat.* obserueth, because this offering is commanded, but the oblation of the Princes was voluntary, and *in necessarijs non vult Deus nimis gravare*, in necessaries God will not bee burthensome, in voluntary gifts men may take more liberty, to offer what they please; adde heereunto, that the Princes offering was for the dedication of the Altar, and so was fit to be more franke, and bountifull.

Why the Princes offering was greater then for the whole Congregation

8. Quest. *Why Moses doth promise that the glory of the Lord shall appeare.* vers. 6.

1. *Moses* twice maketh mention heereof, once priuately to *Aaron. v.* 4. then to all the people. *v.* 6. to the end, that Gods glorious appearance, which was by sending fire from Heauen, might be an assurance vnto the Priests, that their sacrifice and ministery, was accepted of God, as by the like, God shewed his acceptance of *Abels* sacrifice, *Gene.* 4. and so he answered *Dauid* by fire from Heauen, vpon the Altar of burnt offering, which he built in the threshing floore of *Ornan*.

1 Chro. 21. 26.

2. An other reason was, that the people might be the better prepared, and more cheerefully offer their sacrifices, being assured by the glorious appearing of the Lord, that he was well pleased with them.

3. That the people might know, that miraculous worke in sending fire from Heauen (which was already revealed to *Moses*) to be of God, and not by chance, or by any naturall cause, as sometimes such lights doe appeare, which the Philosophers doe account among fiery Meteors, *Tostat.*

9. Quest. *Of the difference betweene this fire that came from God vpon Aarons sacrifice, and other naturall lights, and fiery Meteors.*

1. The walking Lights and Lampes, which are dry exhalations consisting of some combustible matter inflamed, haue these properties, 1. They are not eleuated, or lifted vp much from the earth, because that combustible matter is kept downe by the coldnesse, and moysture of the night, but this fire came downe from Heauen, and descended against the nature of fire.

2. Those lights appeare not by day, because they are set on fire, by the *antiperistasi*, the resistance of the cold night, but this fire was sent in the day time.

3. Those

3. Thoſe are not ſeene in the heate of Summer, when the Sunne conſumeth that combuſtible matter, nor in the cold of Winter, when the Sunne is not of ſtrength to exhale the vapors, but this fire came in the ſecond Moneth, anſwering to our midde Aprill and May, but in the wilderneſſe where they then were, being in the ſame climate with Barbarie, it was there extreame hote, as in the middes of Summer.

4. Thoſe fiery lights are not ſeene, when there is any great fall or glut of raine, for then the pores of the earth are ſtopped, and filled with water, that the vapours cannot exhale; but this celeſtiall fire was ſent vpon *Elias* ſacrifices, when the ditches about the Altar were full of water. 1 Kings 18. ver. 38.

5. They appeare not in all places, but in fat grounds, where are plenty of vapors, as in Church-yards, ſpecially vpon graues, where ſome haue beene newly buried, and moſt of all in the time of common Plagues, when the ground is filled with carkaſes, but this fire came in the Wilderneſſe, where were no vapors, it being a ſandy, barren, and dry ground.

6. Thoſe naturall lights continue not long, becauſe the combuſtible matter is ſoone conſumed, as the lights that appeare in the Maſts of Shipps, after Tempeſts, but this fire was ſtill preſerued vpon the Altar.

7. Thoſe appeare ſometimes two, ſometimes more together: but this fire from Heauen was but one.

8. They conſume not, nor ſet on fire where they goe, becauſe of the ſubtilty of the matter, which altereth the force of fire: for the more ſolide the matter is, the horter is the fire, as red hott Yron burneth more then coales of Wood, and coales of Iuniper more then of other wood, but this fire conſumed the ſacrifices vpon the Altar, and *Elias* fire conſumed the Sacrifice, Wood, Stones, and licked vp the Water.

10. Queſt. *Wherefore it pleaſed God to manifeſt his glory in this manner, to the People.*

1. *Heſychius* applyeth it to the appearing of the Spirit in the day of Pentecoſt, when the holy Ghoſt came downe vpon the Apoſtles, in the likeneſſe of fiery Tongues.

2. *Radulphus* ſaith, *tempus gratiæ indicari*, that thereby is ſignified the time of grace, as the Apoſtle ſaith, *The Grace of God, that bringeth ſaluation to all men, hath appeared, Tit.* 3. 11.

3. It alſo ſheweth, *Sanctificationem noſtram eſſe ab igne Cœleſti*, that our ſanctification is from the Heauenly fire, namely the holy Ghoſt, *Pelarg.*

4. And yet more generally it was a confirmation vnto the Church of the perpetuall preſence of God amongſt them; as the Prophet ſaith, *The name of the City ſhall be, the Lord is there*, and the Lord made this promiſe to his Apoſtles, *Behold I am with you to the end of the World. Matth.* 28. Ezech. 48 35. Matth. 28.

5. It was a type and ſhadow of the euerlaſting glory of Chriſt in his Kingdome, as the holy Apoſtle ſayth: *We know that when he appeareth, we ſhall be like him.* 1. *Iohn* 3. 2.

11. Queſt. *How all the aſſembly drew neere*, ver. 5.

1. It is ſaid before, that *Moſes* called the Elders of Iſrael, becauſe hee could not ſpeake vnto all the multitude, that they might giue notice to the reſt; for ſometime the whole Congregation is ſignified vnder the name of Elders, as in the inſtitution of the Paſſeouer *Moſes* is commanded to ſpeake to all the Congregation, and yet he onely called the Elders.

2. It was fit that the multitude ſhould come together, both for the greater ſolemnity of this meeting, and for that they had intereſt in the Sacrifices which were offered for all the people.

3. But we muſt not ſuppoſe, that all the people could come to the doore of the Tabernacle, the outward Court could not conteine them all, but ſo many as could, drew neere, the reſt ſtood and beheld what was done.

4. *Ioſephus* thinketh, that the people with great contention among themſelues ſtri-

ved euery one to bring his offering, and that they brought many ſacrifices of the ſame kind: 3. *Antiquit.. c.* 11. but that is not like, becauſe theſe offerings heere expreſſed were in the name of all the people.

5. *Heſychius*, by the doore of the Tabernacle vnto the which this concourſe is made, vnderſtandeth the Church of Chriſt, *quæ eſt ex omnibus congregata*; which is collected of all faithfull People, but ſuch allegoricall applications euery where are not ſo fit.

12. Queſt. *Wherefore Moſes ſaith,* This is the Word which the Lord hath commanded. *ver.* 6.

1. So the *Septuagint* tranſlate the vvord, דבר *dauar*, ῥῆμα *ſermo.* the word or ſpeech, which *Heſychius* applyeth to the inſtitution of the Sacrament, *Quia Sermone ſubſiſtit huius diſpenſatio myſterij, Dominico Verbo ea quæ apparent in maius aliquid tranſferente*; Becauſe the diſpenſation of this myſtery conſiſteth of ſpeech, the Lords vvord tranſlating the things which appeare, into a greater matter, *&c.* And therefore *Moſes*, when he had ſayd: *This is the bread which the Lord hath giuen you to eate*, addeth, *This is the ſpeech which the Lord hath commanded:* This *Heſychius* thinketh to bee the reaſon, why *Moſes* heere vſeth this tearme, *Word*, to ſhew the myſtery of the Lords ſupper, where the Bread by the force of Chriſts word, is made a repreſentation of his Body.

Exod 6. 15 16.

2. Some yet would find heere a greater Myſtery, becauſe the ſecond Perſon of the glorious Trinity is called λόγος, *Verbum*, the Word, and ſo they thinke Chriſt the eternall Word of God to be heere ſignified, *Lorin.*

Iohn 1. 1.

3. But all this buſineſſe needed not, vpon ſo ſmall an occaſion; for the Hebrew vvord, *dauar*, ſignifieth as vvell a *matter* or *thing*, as, a vvord; as it is euident vvhere *Moſes* father in law thus ſaith vnto him, *Euery great matter let them bring to thee, and let them iudge euery ſmall matter themſelues*, vvhere in both places the word is, הדבר *hadauar*, and ſo it is to bee tranſlated heere: *this is the thing*, as the next words ſhew, which *the Lord hath commanded you to doe*, but this reaſon may be further giuen of this double ſignification of the word, *dauar*, becauſe euery word of God is efficacious, and what he ſpeaketh is as done before him, and ought to be done by vs.

Exod 28 21.

אמ' ויעש
אמ' ויעשו.

13. Queſt. *Why Moſes ſaith vnto Aaron, Draw neere and offer, ſeeing Aaron was now conſtituted high Prieſt.* ver. 6. 7.

1. *Moſes* had ſpoken before to *Aaron* to bid the People to bring their offerings, becauſe it belonged to his office, but it was fit that heere he ſhould authorize *Aaron* to ſacrifice, hauing yet not offered any, that the people knowing *Aaron* heereunto to be deputed of God, might the more reuerence his Miniſtery.

2. *Aaron* at this time, in this his firſt ſacrifice did ſuſteine a double perſon, *offerentis, & immolantis*, both of the offerer and bringer of the ſacrifice, and the ſacrifices, but in other ſacrifices of the people, they were the offerers, and then hee the ſacrificer onely, *Toſtat. q.* 5.

14. Queſt. *Of Aarons firſt ſacrificing for himſelfe, and the reaſon thereof.* ver. 7.

1. He that maketh atonement for an other, muſt firſt be reconciled himſelfe, elſe how ſhould he make an others peace, or he that is not cleane himſelfe, how ſhould he cleanſe an other? therefore it was fit, that *Aaron* ſhould firſt offer for his owne ſinne, and then for the peoples, as the Apoſtle ſheweth. *Heb.* 5. 3.

2. The *Altar* which hee was bid to draw neere vnto, was the Altar of burnt offerings, which muſt be vnderſtood, when the Altar is named without any addition, becauſe of the frequent vſe thereof, and as yet till *Aaron* had offered for his ſinne, he was not to enter into the holy place, where the Altar of incenſe was.

3. But where the ſinne offering is put before the burnt offering, we need not with *Auguſt.* to ſuppoſe, that, *quod prius fiebat, poſterius dixit*, he ſpeaketh of that laſt, which was done firſt, becauſe, as he thinketh, the ſin offring was to be layd vpon the *Holocauſt*, for beſide that there is no ſuch precept, to offer the burnt offring before the ſin offring,

we

wee ſee that in the conſecration of the Prieſts, the ſinne offering was offered firſt, and ſo was it here; and it ſtandeth with great reaſon, that firſt he ſhould make atonement for his ſinne, before he proceeded to offer any other ſacrifice to God.

4. And although here is not mention of *Aarons* ſonnes, yet it is intended that this ſinne offering ſhould ſerue for them all, as they all layd their hands vpon the ſinne offering in the conſecration, *c.* 8. 14. and this ſeemeth to bee the meaning of the *Septuagint*, whom *Heſychius* followeth, propitiate for thy ſelfe, and περὶ τῆς οἰκίας σου *for thy houſe*, though that be not in the originall.

5. And where it is ſaid, *Make atonement for thy ſelfe, and for the people*, it is not to bee vnderſtood, that *orabat pro ſe & populo*, hee prayed for himſelfe and the people, in this ſinne offering, which was peculiar for himſelfe, as *Toſtat.* but thereby hee was made *Idoneus ad faciendam expiationem*, fit to make atonement for the people, *Iunius Annot.* for afterward it followeth in this verſe, *Offer for the people, and make atonement for them.*

6. But whereas the vulgar Latine readeth, *Deprecare pro te*, pray for thy ſelfe, the Hebrew word *chapper* ſignifieth not to pray, but to make atonement, as the *Septuagint* reade, ἐξιλάσου, propitiate, which word is deriued from *caphar*, which ſignifieth *linire*, to annoynt, from whence alſo may come the Latine word *lenire*, to appeaſe, as a thing is made ſmoothe with laying on oyle: ſo it is, when ones affections are, as it were, ſmoothed, and oyled: but whether *Aaron* vſed any ſpeciall prayer, heere is not expreſſed; howſoeuer, the atonement was made, not by his prayer, but by his ſacrifice, which repreſented Chriſt, in whom God is well pleaſed with vs; and ſo the *Pſalme* ſaith, *Which make a couenant with me with ſacrifice.* Pſalm 50. 5.

7. So then, *Heſychius* Collection, though it be true, yet hath heere no ground, who applyeth this vnto Chriſt, *qui vt peccatum noſtrum ſuſcipiens, pro ſeipſo deprecatur*, who as he tooke vpon him our ſinne, prayed for himſelfe.

15. Queſt. *Why the blood of Aarons ſinne offering, was not brought into the Holy place*, v. 9.

1. Whereas in the Prieſts ſinne offering, the blood was to be brought into the holy place, as is preſcribed, *chap* 4. 7. Heere that ceremony is not obſerued, not for that cauſe which *Toſtatus* ſuppoſeth, becauſe fewer Ceremonies were required for ſinne in generall, as here, then for a particular and determined ſinne; but becauſe *Aaron*, till he had ſacrificed, was not to enter into the Holy place.

2. And whereas the ſonnes of *Aaron* brought the blood vnto him, not that they might not at other times, and in other ſacrifices, themſelues dip their finger in blood, and put it vpon the hornes of the Altar: but now *Aaron* being the ſacrificer, *ſungebantur miniſterio minori*, they onely executed the inferiour Miniſtry, as though they were not Prieſts.

3. Touching the dipping of the finger in the blood, and the putting of it vpon the Altar; the note of ſome Hebrewes heere is too curious, that hee dipped the fore-finger of his right hand in the blood, and firſt put it vpon the Southeaſt horne, and then the Northeaſt, and after that the Northweſt, and laſt of all the Southweſt, *Maimony*: for ſeeing the Prieſt ſtood vpon the Northſide of the Altar, when hee ſacrificed, *chap.* 1. 10. the Northeaſt horne was more ready to beginne with, then the Southeaſt.

16. Queſt. *How Aaron is ſaid to haue burnt the ſacrifices vpon the Altar, the fire being not yet ſent from God*, v. 14.

1. Some, to take away this doubt, thinke that this celeſtiall fire came downe before, during the ſeuen dayes conſecration of the Prieſts, but afterward it came againe, becauſe the people were not preſent to ſee the firſt comming downe. Of this opinion ſome *Hebrewes* ſeeme to bee, who thinke there was no ſacrifice in the old Teſtament, but with celeſtiall fire.

Contrad. 1. If this fire had come from the Lord before, it would not haue beene omitted, being a miraculous worke, and a ſigne of Gods preſence. 2. The people were

were preſent at the conſecration, as may appeare, *chap.* 8. 4. and therefore the people ſhould haue ſeene that miraculous comming downe of the fire. 3. Therefore the fire which was vſed during thoſe ſeuen dayes, was common fire in reſpect of the originall of it, but in regard of the vſe, becauſe it was kept ſtill on the Altar; it was holy fire, *Lorinus.*

2. Some thinke that the Story is tranſpoſed, and that the fire came from the Lord, before *Moſes* and *Aaron* went into the Tabernacle, becauſe hee tooke of this fire to burne Incenſe vpon the Altar there, *Caietan.*

Contrad. 1. But alwayes in Scripture wee ſhould take things to be done in that order, as it is ſet downe, if there follow no inconuenience. 2. Neither is it like that *Aaron* went in now to offer incenſe, (no ſuch thing being expreſſed) but to be inſtructed further in his Miniſtry by *Moſes*, who went in with him, *Iun. annot.*

3. Beſide this, *Caietan* hath an other Expoſition: that *Aaron* did burne all theſe ſacrifices vpon the Altar, *ſed incendit inſtar thuris*, but he burnt them leaſurely as incenſe, but afterward the fire came from God, and conſumed all at once: and this hee ſaith is more agreeable to the text, which ſo often ſaith, that *Aaron* burned them vpon the Altar; ſo alſo *Lorinus*: but if theſe ſacrifices had been ſet on fire before, the miracle had not ſeemed ſo great, in ſending fire to conſume that, which was fired before.

4. But more improbable is the conſtruction of *Radulpus*, that the naturall fire which burnt ſoftly vpon the Altar, now by the power of God did burne, *ſolito vehementiùs*, more vehemently; for the text directly ſaith, that a fire came out from God.

5. Therefore I rather approue *Toſtat.* ſolution, that whereas the ſacrifices are ſayd before to be burned, it is ſpoken *per anticipationem*, by way of anticipation: for they were not burned till afterward: *Aaron* then is ſaid to haue burned them, that is, prepared, and layd them in order for burning, *Genenenſ.* and ſo *Vatabl. Cremandum poſuit ſuper altare*, he laid them on the Altar to be burned; and therefore it is ſaid, *v.* 16. not that he burned the Holocauſt, but *prepared it*, which muſt be vnderſtood of the reſt: and the *Septuagint*, whereas foure times before mention is made of *Aarons* burning vpon the Altar, *verſ.* 10.14.17.20 they in all theſe reade, ἀνήνεγκεν, *obtulit*, hee offered or brought, or ἐπέθηκεν, *impoſuit*, he layd them on the Altar.

17. Queſt. *Of the ſinne offering for the people, v.* 15.

1 The ſame order which *Aaron* obſerued for himſelfe in offering firſt his ſinne offering, he alſo keepeth, in offering for the people; for it was fit that they ſhould bee cleanſed firſt from their ſinnes, before they preſented their oblations: For firſt a mans perſon muſt bee accepted, then his gifts, as it is ſaid of *Habel, the Lord had reſpect to Habel, and to his offering*, firſt he had reſpect to one, then to the other. Gene. 4. 4.

2. As hee vſed the firſt ſinne offering for himſelfe, ſo hee doth order this; that is, he put of the blood vpon the hornes of the Altar, and powred the reſt at the bottome, burnt the fat vpon the Altar, and the fleſh and the hide with all the other parts hee cauſed to be burnt without the campe; as is ſhewed before, how all theſe ceremonies were obſerued in his owne ſacrifice for ſinne, according to the Law before preſcribed for ſinne offerings for the Prieſt and people, *c.* 4.

3. But whereas the Vulgar text heere readeth, he *expiated the Altar*, which *Toſtatus* and *Lorinus* follow, the word Altar is not in the text, the *Septuag.* read, ἐξιλάσατο, *hee purified it*, the word *chata* heere vſed, ſignifieth both to ſinne, to purifie and cleanſe ſinne, and to offer for ſinne, *Oleaſter*; and in the laſt ſenſe it is taken heere, *hee offered it for ſinne, Iun. annot.*

4. The goat was fitteſt to be offered for ſinne, to expreſſe the odious ſmell of our ſinnes before God, *Lyran.* the goat ſignifieth, *pœnitentia ſacrificium*, the ſacrifice of repentance, *Heſychius*; or rather the ſacrifice for ſinne, did ſet foorth the expiation of their ſinnes in Chriſt, as the Holocauſt their ſanctification, and the peace offering their thankefulneſſe to God *Iun. analyſ.*

18. Queſt.

18. Queſt. *Of the peoples meat offering v.* 17.

1. To euery Holocauſt or burnt offering was ioyned a meat offering, as is before preſcribed, *chap.* 6. & 7. and ſo heere alſo the meat offering accompanieth the other, *Iun. Annot.*

2. But whereas heere is no mention what meat offering it was; for that wee muſt haue recourſe to the former Law, *c.* 2. where foure things are required in their meat offerings, flower, oyle, incenſe, ſalt, but whereas *Toſtatus* thinketh, there was added a drinke offering of wine, according to the manner and meaſure preſcribed, *Num.* 15. Becauſe the Latine readeth heere *libaments* or drinke offerings, firſt the word is, *minchah*, which is taken for a gift or meat offering; an other word, *neſer* is a drinke offering *Num.* 15. 7. Againe, the Law there preſcribed is to ſhew what they ſhould doe when they come into the land of Canaan; for there in the wilderneſſe they were deſtitute of wine, and other prouiſion which the land of Canaan affoorded, and ſo the Lord telleth them, that they ſhould not doe there as they did in the wilderneſſe.

3. Whereas it is ſayd, *he filled his hand*, the meaning is, that he tooke an handfull thereof to offer on the Altar. *c.* 2. 2. the reſt was the Prieſts.

19. Queſt. Why it is added, *beſide the burnt ſacrifice of the morning, v.* 17.

1. Euery day were appoynted a Lambe for a burnt offering for the morning, with a meate offering and drinke offering, which was the firſt before all other ſacrifices, and an other at night about ſunne ſet, which was the laſt of all, and that burnt all night, as is preſcribed, *Exod.* 29. 29. and for the Sabboth were appoynted two Lambes for the morning, and two at night, *Numb.* 28. 9.

2. Now leſt that they might thinke, that the daily ſacrifice might be omitted, becauſe of theſe ſolemne ſacrifices, it is of purpoſe inſerted, that the other ſhould not bee omitted, neither morning nor euening. the morning onely is mentioned, becauſe greateſt queſtion might be made of that, when they vſed to bring their offerings, but after the euening ſacrifice none were brought, *Toſtat.*

3. This morning and euening ſacrifice beganne, as it may ſeeme, vpon this eight day, becauſe the Prieſts were not conſecrated before, and though *Moſes*, as an extraordinary Miniſter, did offer the extraordinary ſacrifices for their conſecration, it is like the ordinary daily offering was reſerued for the ordinary Miniſters thereof, the Prieſts; it is likewiſe probable, that this daily ſacrifice continued not in the wilderneſſe, where they wanted ſufficient prouiſion of ſacrifices, and Circumciſion was during that time intermitted alſo, *quod erat magis neceſſarium*, which was more neceſſary, *Lorinus.*

The morning and euening ſacrifice, when it began.

Whether it were continued in the wilderneſſe.

4. This morning and euening ſacrifice, *Radulphus* applieth myſtically vnto Chriſt, *qui manè mundo apparuit*, who in the morning, that is, in the beginning, appeared vnto the world, and ſtill ſanctifieth his Church, *vſque ad conſummationem ſæculi*, to the end of the world.

20. Queſt. *How the fat is ſaid, to be layd vpon the breaſt*, v. 21.

1. *Auguſtine* vnderſtandeth the fat, *quæ ſuper pectuſcula*, which were vpon the breaſts: ſome that the Prieſt layd them vpon his owne breaſt: rather the fat was layd vpon the breaſt, to bee lifted vp before the Lord, and then the fat was ſeuered from the breaſt, the one was burnt vpon the Altar, the other belonged to the Prieſt: See before, *c.* 7. 31.

2. And this lifting vp was done *in redditionem gratiarum*, in ſigne of their thankefulneſſe, whereby the Prieſt acknowledged to haue receiued all from God, *Toſtat.*

3. But whereas *Lorinus* obſerueth, that it may be gathered heereby, in that the fat was layd vpon the breaſt, that the ſacrifice was firſt diuided into greater parts, before the fat was taken from it, and afterward diuided into ſmaller parts, as the Heathen vſed firſt, διαχωῦς ἀ'δρυμαρῶς, to diuide into groſſer parts, and afterward, μικύλλειν εἰς βεχέα, to part them into ſmaller; it is more like, that the parts were firſt ſeuered one from

from another, becauſe the breaſt was ſhaken to and fro, and the ſhoulder lifted vp, *c.*7.34. which were two ſeuerall geſtures and actions.

21. Queſt. *Of Aarons manner and forme of bleſſing the people*, v. 21.

1. He lift vp his hand: by the which both his hands are vnderſtood, one is named, becauſe the right hand is the principall which is vſed in bleſſing; this geſture of lifting vp the hands, was vſed in weighty matters, as in ſwearing, *Geneſ.* 14. 22. in praying, *Pſalme*, 28. 2. and Saint *Paul* willeth men to lift vp their hands in prayer, 1. *Timoth.* 2. 8. ſo alſo in bleſſing, as heere, and God alſo is ſaid, to lift vp his hands to bleſſe, *Iſay.* 49. 28.

Cal. ſupinas ferebant manus. Hor.

2. Beſide the lifting vp his hands he vſed ſome forme of bleſſing, the holding of his hands out vnto them, was not the bleſſing, as ſome thinke, for the text ſayth, hee lifted vp his hands, and bleſſed them, as being two diſtinct things, but to imagine, that hee vſed ſome ſigne with his hands, as popiſh Biſhops make the ſigne of the Croſſe, when they bleſſe, as *Toſtat. Oleaſter. Lorinus.* is a very toy without any ground.

Num. 6. 23. 3. The forme of bleſſing, which the Prieſts vſed, is preſcribed, *the Lord bleſſe thee and keepe thee, &c.* Some Hebrews thinke, that beſide they vſed this forme, *The God of Abraham, Iſaac, and Iacob, bleſſe thee*, but this they added of their owne.

Deut 10 8. Luc 24 50. Epheſ 1 3. 4. So it was the Prieſts office to bleſſe the people, who therein was type of our bleſſed Sauiour, who bleſſed his Apoſtles when he was taken vp, and beſide it ſhewed that eternall bleſſing whereby we are bleſſed for euer in Chriſt, as *Cyril* applyeth it: *in Ioan.* 7. whereof the Apoſtle ſpeaketh, *Who hath bleſſed vs with all ſpirituall bleſſings in Chriſt.*

22. Queſt. *Of diuers kinds of bleſſings.*

1. God is ſayd to bleſſe man, and man to bleſſe God, and one man is ſayd to bleſſe an other, ſometime the inferiour the ſuperior, and againe the greater the leſſe; the inferiour bleſſeth, which is nothing elſe then to pray, and to wiſh all good things to him whom they bleſſe, as *Iaakob* bleſſed *Pharaoh*, and the people are ſayd to bleſſe the King.

2. But the ſuperiour is more properly ſaid to bleſſe the inferior, as *Solomon* bleſſed the people, and the father bleſſeth his ſonnes, and the Prieſt bleſſed the Congregation heere, not that they by their bleſſing conferre that which they doe pray for, but becauſe, *Hoc ex ordine illis à Deo tributum eſt*, God will haue this order obſerued, that the greater ſhall bleſſe the leſſe, of the which the Apoſtle ſpeaketh, and God concurreth with ſuch bleſſing done in his name, and according to his ordinance.

Hebr 7. 7.

3. Now man is ſaid to bleſſe God, not as wiſhing any thing to be added vnto God, in whom there is all fulneſſe, but it is a teſtification onely of his thankfulneſſe, and a declaration of his affection, in deſiring, not any acceſſion vnto Gods glory, which in it ſelfe cannot be greater, but the manifeſtation thereof among men, and their aduancing of Gods glory: So the Apoſtle, *Bleſſed bee God, euen the Father of our Lord Ieſus Chriſt.* This bleſſing of God is an aſcribing of all praiſe and glory vnto him, as wee pray his name may be ſanctified, and wiſdome is juſtified of her children.

αὔτη ἡ χαρὰ τοῦ θεοῦ.

Epheſ. 1 3.

Matth. 6. 9. Matth. 11. 19.

4. God is ſaid to bleſſe man after a more ſpeciall and excellent manner: 1. God bleſſeth in effecting, giuing, and procuring our good, ſo cannot man bleſſe; he confereth not a bleſſing, but pronounceth it onely: 2. Mans bleſſing is mediate, not by or from himſelfe, but by and from God: but God bleſſeth originally by himſelfe, and not by another: 3. Mans bleſſing conſiſteth in words, and ſpeaking, but Gods in doing and performing, that he may be rather ſaid, *benefacere, quam benedicere*, to giue a benefit, rather then a bleſſing.

23. Queſt. *How Aaron is ſaid to come downe from the Altar, and ſacrifice*, verſ. 22.

1. Whereas they were forbidden to make ſteps or ſtayres in going vp to the Altar, leſt their nakedneſſe ſhould appeare: and yet heere *Aaron* is ſaid to come downe: Some thinke that ſomething was put vnder the Prieſt, *ad horam miniſtrationis*, during the

Exod. 20. 26.

the time of his miniſtring at the Altar, which was taken away afterward, *Auguſtine*: but the ſame inconuenience would follow ſtill, the appearing of their nakednesse, as well if there were a riſe made during that time onely, or ſtaires continually.

2. Some doe expound it, hee deſcended, *a celſitudine officij*, from the height of his office, leauing off to ſacrifice, *Caietan*; but that is no proper ſpeech, to ſay deſcend, for ceaſing, or leauing off.

3. Neither doth it ſatisfie to ſay, that hee is ſaid to deſcend, becauſe the Sanctuary was the vpper part, neere vnto the doore whereof the Altar was, *Genevenſ.* becauſe the Altar by it ſelfe ſeemeth to bee ſo ſcituate that there was a deſcent from it.

4. Therefore it is moſt like that there was *aſcenſus longus ſine gradibus*, a long aſcending, and riſing vp without ſtaires, *Lyran. ex R. Sal.* and *Molli & acclivi aſcenſu accedebatur*, they came vnto the Altar by an eaſie and ſteepe going vp: for the Altar that *Moſes* made was three cubites high, but *Solomons* tenne cubites, 2. *Chron.* 4. 2. which had beene too high for the Prieſt to miniſter at, without ſuch an helpe.

5. And where it is ſaid, that he came downe from offering, it muſt be vnderſtood, *quantum ad ipſum ſacerdotem* in reſpect of the Prieſt himſelfe, *quoad immolationem & poſitionem*, for the offering of the ſacrifices, and laying them vpon the Altar, the reſt which remained was to bee performed by the fire, which as yet was not ſent from God, *Toſtat.* but *Lorinus* diſſenteth from him therein; ſee before, *qu.* 15.

24. Queſt. *Why Moſes and Aaron went into the Tabernacle.* verſe 23.

1. Not as ſome Hebrewes ſuppoſe, that *Moſes* being greeued, that the fire came not downe, thinking it was for his ſinne, went in to pray, that God would ſend it, *Sal. Iarchi*, for this had ſhewed ſome diſtruſt in *Moſes*, who was out of doubt that the fire would come, hauing twice before foretold, that the glory of God ſhould appeare, *ver.* 4. 6.

2. Others thinke that *Moſes* without any ſuch paſſion, or doubtfulneſſe, went in, *ad orandum*, to pray that the fire might be ſent, *Toſtatus, Lorinus*, ioyning other prayers withall for the people, *Pellic.* But *Moſes* was moſt certaine, that God would ſhew his glory.

3. Neither did *Aaron* goe in to anoint the hornes of the Altar of incenſe with the blood of the ſinne offering: as *Rickelius*, for that ſhould haue beene done preſently, if it had beene done at all, before he had taken any ſacrifice in hand; neither would it haue beene omitted ſeeing mention is made before of putting the blood vpon the hornes of the Altar, *ver.* 9.

4. Nor yet is *Caietanes* coniecture probable, that he went to offer incenſe vpon the Altar of incenſe, and tooke of the Celeſtiall fire, for as yet the fire was not come downe.

5. *Heſychius* giueth a myſticall reaſon, that they went in, and came out to bleſſe the people, to let vs vnderſtand, *quia de cœlo ſacerdotes proferunt benedictionem*, that the Prieſts doe bring foorth their bleſſing from Heauen.

6. But the true literall reaſon is, *vt oſtenderet modum offerendi thymiama*, to ſhew *Aaron* the manner of offering incenſe, *Lyran. Borr.* or more generally, *Vt de reliquo Miniſterio exercendo eum inſtitueret*, to inſtruct him in the exerciſe of the reſt of his Miniſtery, *Iun. annot.*

7. And heerein *Moſes* and *Aaron* were a type of Chriſt, that as they after the ſacrifices prepared went into the Tabernacle, ſo Chriſt after our redemption finiſhed by the Sacrifice of himſelfe went into Heauen.

25. Queſt. *Whether Moſes and Aaron againe bleſſed the People,* ver. 23.

1. *Caietane* thinketh that it was but one bleſſing pronounced by *Aaron* firſt, and then by *Moſes* and *Aaron*, but *Aaron* is ſaid to haue bleſſed them: *Quia tanquam nouus pontifex*

pontifex protulit verba, because as a new appointed Priest, hee brought forth and pronounced the words, so also *Pelican*, *populo, vt prædictum est, benedicebant*, they blessed the People, as it is said before, but the text is against them, which maketh mention of two blessings, one before they went into the Tabernacle, and another when they came out.

2. *Lorinus* thinketh, that *Aaron* first repeated the blessing, *Mose comprobante & confirmante*, *Moses* approouing and confirming it, but the text sheweth, that *Moses* and *Aaron*, not *Moses* alone, againe blessed the People.

3. Therefore it is more probable, that this was a second blessing, pronounced by *Moses* and *Aaron* together, *Iun. analys. Osiander*, as is euident in the text, both in respect of the persons, there *Aaron* alone blesseth, heere *Moses* and *Aaron* ioyntly: and of the time, that was before they went into the Tabernacle, this after: and of the manner, there *Aaron* is said to lift vp his hand toward the people, blessing them as a Priest: heere no such thing is expressed.

4. And this blessing of *Moses* after *Aaron*, sheweth, that a greater blessing was to be expected at the comming of the Messiah, a second *Moses*, then the Priesthood of the Law could giue, *Radulph.* which also was signified by the breaking of the first Tables of stone, and renewing of the second, that the old Law and the Ceremonies thereof should be dissolued, and giue place to the new Law of the Gospell, *Radulph.*

26. Quest. *Whether Moses and Aaron repeated the former blessing pronounced by Aaron, or gaue a new.*

1. Some thinke it was one and the same blessing, *repetente Aaron*, *confirmante Mose*, *Aaron* rehearsing it, and *Moses* confirming it, *Lorin.* and so *Osiander*, *iterando confirmantes priorem benedictionem*, confirming the former blessing in the iteration of it, and they thinke it was the forme of blessing, prescribed, *Numb.* 6. 23. but an iteration of the same blessing in the same words should haue seemed superfluous.

2. Some thinke it was the same blessing, but that other Prayers and exhortations were added beside as to continue in the exercise of their Faith, and obedience, and to prepare themselues to expect the appearing of Gods glory, *Pellican*; but the same things to haue beene repeated againe seemeth not to haue beene so necessary.

3. Wherefore it is more likely that this blessing differed from the former. Then *Aaron* blessed as a Priest, but heere as Prophets they blesse the people, *de bono eventuro prænuntiantes*, foretelling and assuring them of some good presently to be shewed from God, the appearing of Gods glory, *Tostat.* whom *Lorinus* heerein contradicteth: because straight after their comming forth, the fire came, that *Moses* need not foretell of it, and that he had done before, *v.* 6. *Contra.* but the fire came not so presently, before they had blessed the people, which shewed the efficacy and force of their blessing, neither was it a simple foretelling, but an exhortation withall, *vt cum gratiarum actione expectarent*, that they would with humility and thankesgiuing expect it, *Pellican.* So then heere they blessed the people as from God, *è conspectu ipsius prodeuntes*, comming as from the presence of God, *Iun. analys.* before *Aaron* prayed to God to blesse them, as *Hesychius* obserueth; *Per leuationem manuum, id est, orationem, sacerdotes populo benedicunt*, by the lifting vp of the hands, that is, by prayer, the Priests blesse the people.

27. Quest. *Whether the glory of God that appeared, and the fire which came from the Lord, were the same.*

1. Some thinke they were the same: *Egressio ignis non fuit aliud à gloria Dei*, the comming out of the fire was not an other thing from the glory of God, *Tostat.* so also *Vatablus.*

2. Some indifferently doe receiue both the one, and the other opinion, that the glory of the Lord was the fire, or some cloud or other thing, a signe of Gods presence, *Lorinus*, *Oleaster*, but both it could not be, it must either be the one or the other.

3. Some by the glory of the Lord vnderstand his presence, which *glorioso miraculo manifestabat*, he manifested by his glorious miracle, *Osiander*: not making the glory of the Lord to be the comming of the fire, but the one a signe of the other.

4. But

4. But the better opinion is, that there was ſome viſible ſigne of Gods preſence beſide the ſending of the fire, as wee ſee the like in the dedication of *Solomons* Temple: for there a cloud filled all the houſe, which is called the glory of the Lord, and beſide fire came downe from Heauen: ſo that the glory of the Lord and the going foorth of the fire, differ as the cauſe and effect, firſt then God did ſhew his preſence, *ſigno aſpectabili*, by ſome viſible ſigne, and then he ſent the fire: *Iun.* ſo alſo *Heſychius*, the appearing of the glory of God was ſuch heere, *qualem Ezechiel ſuper Cherubim viſam deſcripſit*, ſuch as *Ezekiel* deſcribeth, ſeene ouer the *Cherubim*, or *Iſay* the *Seraphim*. 1 Kin. 8. 10 11. 2 Chron. 7. 1. Ezech. 1. 29. Iſay 6 1.

28. Queſt. *From whence this fire came, which went out from the Lord.*

1. It is not like the fire came from the Altar, and ſacrifices; as *Ioſephus*, *Radulphus*; though ſometime it did ſo, as in *Gedeons* ſacrifice, and *Manoahs*: for then it had not bin ſo euident a miracle, ſeeing that ſacrifices had been burned before vpon the Altar with other fire in the conſecration of the Prieſts: and beſide the people ſhould not haue ſeene it ſo euidently. Iud. 6. 21. Iud. 13 19.

2. Neither yet at this time is it like, that the fire came from Heauen, as it did in the dedication of *Solomons* Temple, as *Pellican*, *Lorinus*, becauſe heere is no ſuch thing expreſſed.

3. Therefore it may be ſuppoſed rather to haue come, *è Sanctuario*, from the Sanctuary, where the Lord ſhewed his preſence: *Iun. analyſ.* as afterward, a fire came from the preſence of the Lord, and deſtroyed *Nadab* and *Abihu*, and it came, *à propitiatorio* from the propitiatory, *ad approbandum initium legalis ſacerdotij*, to approoue this beginning of the legall Prieſthood, *Caietan*: *ab arca Teſtimonij*, from the Arke of the Teſtimony, *Auguſt. qu.* 30.

29. Queſt. *Why it pleaſed God to ſend this miraculous fire.*

1. It was for the demonſtration of Gods glory, who was heereby magnified: as the people heere, when they ſaw it, fell downe vpon their faces, and glorified God.

2. An other reaſon was, in reſpect of *Aaron*, and his Prieſthood: that heerby both his perſon ſhould be receiued, but moſt of all his Prieſthood and Miniſtery might heereby bee graced: which miraculous approbation of his Prieſthood, and ſacrifice, was not afterward neceſſary at the conſecrating of other ſucceeding Prieſts, *Quia iam fuit confirmatum ſacerdotale miniſterium à principio*, becauſe the Prieſtly Miniſtery was confirmed once already in the beginning in *Aaron*, *Toſtat.*

3. A third reaſon was in reſpect of the people, that this might be a ſigne of Gods fauour, *& acceptationis diuinæ*, and of the acceptance of their ſacrifices, *Pellican*; ſpecially after their ſinne about the Golden-Calfe, wherewith they had prouoked God; *Caietane.*

30. Queſt. *Of the diuerſe occaſions of the ſending of miraculous fire vpon the Sacrifices.*

1. One occaſion was, *Cum in rebus confuſis inſolitâ confirmatione opus eſſet*, vvhen in the confuſion of things, they had need of ſome vnwonted confirmation, *Caluin*; as when *Gedeon* was appointed to be the deliuerer of the people, this ſigne was giuen him in that confuſed eſtate, to confirme him in his calling.

2. An other reaſon was, *cum vindicandus eſſet Dei cultus*; when Gods worſhip was to bee maintained againſt Idolatry and falſe worſhip, as when *Elias* contended with *Baals* Prieſts, the like miracle was ſhewed. Iud. 6 21. 1 King. 18. 38.

3. And further when the Lord was pleaſed to giue aſſurance of his fauour, and reconciliation, after ſome ſinne committed; as when *Dauid* had numbred the people, and the Lord being therewith offended had ſent a great Plague, he ſhewed his acceptance of *Dauids* ſacrifice, by anſwering him by fire from Heauen. 1 Chro. 21. 26.

4. By the ſending alſo of fire, the Lord gaue aſſurance of his perpetuall preſence and aſſiſtance: as at the dedication of *Solomons* Temple, thereby he teſtified, *ſibi placere montem Sion*, that the mount of Sion pleaſed him.

5. And hereby also the Lord gaue approbation of his owne ordinance, as heere he doth demonstrate himselfe, *Authorem esse legalis Sacerdotij*, to bee the Authour of the Legall Priesthood, *Calvin.*

31. Quest. *When and how often this miraculous fire was sent.*

1. Some relations of the shewing and exhibiting of this miracle are certaine, some are probable, some fabulous, some diabolicall.

1. Of the first kinde is the miraculous sending of fire vpon *Gideons* sacrifice, *Aarons*, *Davids*, *Solomons*, *Elias* before rehearsed; these Histories are set downe in Scripture, the record of truth.

2. Of the second, are the setting on fire of *Abels* sacrifice, which some thinke to haue beene fired from heauen: because the Apostle saith, *God testified of his gifts*: it was then some visible testimony, *Iun.* so also *Vatabl. Pellican*, with many others; it is also probable, that *Manoahs* sacrifice was fired with such miraculous fire, though it be not expressed, *Iosephus*, *Calvin*, *Geneuens. Annot. in vers.* 19.

Hebr. 11.4.

Iudg. 13.20.

3. Fabulous may seeme to be that report, how *Nehemiah* sent to the place, where the Priests had hid the holy fire, and they found thicke water, whereout came fire that consumed the sacrifice, 2. *Macchab.* 1. for no such thing is recorded by any other Iewish writer, who in likelyhood would not haue omitted any thing, which might haue made for the credit of their legall rites; nay they professe the contrary, that they had none of those fiue things in the second Temple, namely the Arke, tables of stone, *Aarons* rod, the pot of Manna, and the holy fire, see *Iun.* note vpon that place.

Of the fire kindling it selfe in Pagan sacrifices.

4. There were some diabolical practises like vnto this, among the heathen, as *Solinus* thus reporteth of a place neere vnto the hill *Vulcanus*, *Si adest Deus & sacrũ probatur sarmẽta licet viridia ignem sponte concipiunt, & nullo inflammante à lætato numine fit incendium*; If the God be present, & the sacrifice be accepted, the greene twigs set themselues on fire, and no man putting to fire, the sacrifice is burned by the God, that is sacrificed vnto, *lib.* 11. but these were the illusions of the Deuill: as *Augustine* sayth, *Religiosa sacrificiorum prædicamenta Hebræis, sacrilega imitamenta Paganis fuisse*; the religious relations of the sacrifices among the Hebrewes, were sacrilegious imitations among the heathen, *lib.* 22. *cont. Faust. c.* 17.

32. Quest. *Of the spirituall signification of this fire.*

1. *Hesychius*, applyeth it to the descending of the spirit vpon the Apostles in the likenesse of fiue tongues, *visæ sunt linguæ diuisæ sicut ignis*, there were seene diuided tongues like fire.

2. But it is better applyed vnto the perpetuall presence of the spirit in the Church of God, which is compared to fire, *Pelarg.* to the which purpose *Radulphus*, alleadgeth that text: *I came to send fire in the earth*, which hee expoundeth to bee the spirit.

Luke. 12. 49.

3. Of all other, that is a forged collection: that as the fire came downe vpon *Aarons* sacrifice, so a celestiall fire descendeth in the Eucharist, *vt fieret transubstantiatio in corpus Christi*, that transubstantiation should be made into the body of Christ, *Lorinus.*

Against transubstantiation.

Contra. 1. If there appeared any such euidence of this supposed miraculous conuersion of the bread into Christs body, as here of the comming downe of this fire, their opinion might haue some ground: but such demonstration they neuer had: 2. and the application beside is very vnfit; for this fire consumed and deuoured, but their Transubstantiation, they imagine to be as an annihilating of the substance of bread, so a begetting of the new substance of Christs body.

33. Quest. *Wherein the miracle of the sending foorth of this fire consisted.*

1. In regard of the motion of it, being against nature, either comming downe, if from heauen, against the nature of fire, which ascendeth vp; or if from the Tabernacle, the motion was collaterall, and so not agreeable to the naturall propertie of fire.

2. In the generation of it, which was sudden, and of no pre-existent matter, otherwise then the generation of naturall fire is.

3. In

3. In the force of it, it is consumed in an instant: all that was layd vpon the Altar, not the euening burnt offering onely, as *Radulphus*, for this was no euening worke: but both the morning burnt offering, and the Priests and peoples burnt offering, and the fat of the other sacrifice, it consumed them all in a moment; other miracles in this diuine fire are obserued by the Hebrewes, which come now to be considered of.

34. Quest. *Of certaine miraculous properties ascribed by the Hebrewes to this diuine fire.*

1. They obserue fiue strange things in this fire: 1. that it could not be extinguished, but was preserued without fewell, as when it was carried from place to place, so oft as the Campe remooued. 2. No water could quench it, as after their returne from Babylon, there was found thicke water in a drie pit, where the holy fire had been hid, which being sprinkled vpon the sacrifice, the fire kindled, 2. *Mac.* 1. 3. they say it was wrapped vp in a purple cloth, when the campe remooued, and yet burned it not: 4. It tooke away the strong smell of the flesh of the sacrifices, which were burnt vpon the Altar: 5. It was perpetually kept vpon the Altar, & went not out vntil the captiuitie.

2. *Tostatus* hereunto replyeth, but with great inconstancy: for he in one place confesseth, that the fire might bee preserued, *sine lignorum appositione*, without the putting to of wood, and that it might bee wrapped vp in a purple cloath, *in c. 6. qu* 3. yet else-where hee confuteth the conceyts of the Hebrewes, *cap.* 3. *qu.* 6. and *c.* 9. *qu.* 18. his arguments are these: first, in generall, then in particular; in generall, 1. because they affirme that, which they haue not out of Scripture, which maketh mention of lesse miracles: 2. *Ponunt miraculum sine necessitate*, they make a miracle without necessitie, as that it burned not the cloth wherein it was carried. 3. *Astruunt aliquid sine causâ contra naturam*, they doe set downe somewhat against nature, without cause, as that fire should continue without nourishment, when as it is, *in continuâ generatione*, in continuall generation, the flame neuer being the same: His particular arguments are these: 1. Against the continuing of the fire without wood, because the Priest had charge euery morning, to renew the fire with wood: And to what end need the Gibeonites haue been appoynted to be hewers of wood, for the vse of the Sanctuary, if there had been no necessary vse of wood? and by these reasons also he conuinceth *Iosephus*, who thinketh, that euery morning the Priests onely layd two stickes on the Altar: for so small prouision of wood could not haue sufficed to burne so many burnt offerings, as were layd in one day vpon the Altar. 2. Hee taketh exception to that proofe out of the *Maccabees*, which sheweth rather, that the fire was extinct vpon the Altar in the wildernesse: 4. and that the fire was not continually kept burning vpon the Altar, he maketh good, because there was a discontinuance of the sacrifices in the desert, and so no vse of this fire: 5. the fift miracle of taking away the strong smell of the burnt flesh, he acknowledgeth, *Exod. c* 30. *qu.* 4.

3. *Lorinus* holdeth all the foresaid miraculous properties noted by the Hebrews to be fables, *annot. in v.* 13. 24. of the qualifying of the smell he sayth, *credat qui volet*, let him beleeue him that list, the rest he refuseth also, *ann. in c. 6. v.* 12. 13. But I will not so sleight ouer the opinion of the Hebrews, who receiued many things by tradition from their fathers, which in matters of fact may be followed, if it be certaine: therefore some of these traditions of the Hebrews, I thinke to be certaine, some probable, some directly false, some fabulous; that the fire was continually keept vpon the Altar is certainely concluded out of the text, *c.* 6. 13. the fire shall euer burne vpon the Altar; that the smell of the flesh was allayed, it seemeth probable in part, not by any supernaturall force in the fire, but partly by the burning of incense with their sacrifices, and partly because they were burnt in the open aire, where the odour might by the fresh ayre bee easily dispersed, it may also appeare probable in part, that the water did not vsually quench it, not powred of purpose vpon it, but that which came by rayne and weather, for otherwise the Altar standing, *sub dio*, in the open ayre, the burning of the sacrifices might haue beene much hindred by the weather: that report of the not burning of the purple cloth, wherein the fire was caryed, seemeth to

bee a fabulous conceit: for though a purple cloath were cast vpon the Altar, yet were there other instruments, as brasen basons, *Num.* 4. 14. that might couer the fire, and they might conuey it as they did their common fire when they remoued: but that the fire was or might bee preserued without wood, is false and contrary to the text, for the Priest was appoynted euery morning to burne wood vpon the Altar, *c.* 6. 12.

But concerning the perpetuity of this fire, and whether the sacrifices were altogether discontinued in the wilderne sse, are two speciall points worthy of further enquierie, which shall be now, by Gods grace handled in their order.

35. Quest. *Whether the fire, which was sent from God vpon Aarons sacrifice, were perpetually kept vpon the Altar.*

1. Some mens opinion is, that after these solemne sacrifices, euer after in the wilderne sse it was extinct, and after long time, *alius ignis naturalis ei subrogatus fuit*, another naturall fire was substituted in the place thereof, *ex lignis suscitatus*, raised out of the wood, *Tostat. qu.* 9. 18. and *Lorinus* sayth, it seemeth not to him a probable opinion, *quod ille ipse ignis perpetuò seruatus sit*, that the same fire was continually kept, *annot. in v.* 24.

2. On the contrary part, some hold a perpetuitie of this fire sent from God, that it neuer went out vpon the Altar; and heere are diuers opinions, 1. Some thinke, that it euer remayned, not onely vnto the captiuity of Babylon, but that it was in the time of the captiuity hid in a pit, and reuiued by *Nehemias*, as it is reported, 2. *Machab.* 1. *Lyra.* & *Tostatus*, whether out of his owne opinion or some others, sayth, *manst ignis iste inextinctus vsque ad mortem Christi*, this fire remayned, not extinct, till the death of Christ, in *c.* 3. *qu.* 6. 2. Some thinke that it was kept till *Salomons* time, and then fire came downe againe from heauen, and it went not out till *Manasses* dayes, so *Chaskoni* a *Rabbin.* 3. The more receiued opinion is, that it endured till the captiuity, *Geneuens. annot. vpon v.* 1. *c.* 10. *Leuitic.*

3. Now to shew, which of these opinions may seeme most probable, truely I could wish, that there were any direct and certaine proofe of the first opinion, that the fire was preserued that came from God, vntill Christs death, when an other fire, more excellent, not materiall, but spirituall succeeded: the perpetuall presence of the spirit in the Church, which came downe vpon the Apostles in the likenesse of firie tongues. But that the celestiall fire went out in the dayes of *Manasseh*, hath no certainty, nor euidence out of Scripture.

Now then it is most probable, that this fire was preserued continually, & neuer went out vntill the captiuitie, being reuiued at the dedication of *Solomons* Temple, and so continued, which may appeare by these reasons: 1. Because the text is very direct, *The fire shall euer burne vpon the Altar, and neuer goe out, Leuit.* 6. 13. But hereto it may bee answered, that the Priest is not bid to lay on wood euery morning, but that when hee did it, hee should doe it in the morning, when any sacrifice was to bee offered. *Augustine* mooueth this doubt, *quest.* 13. but *Tostat.* maketh it out of doubt, and insisteth vpon this answere, that it was in vaine to haue fire vpon the Altar, *Cum non debebant offerri aliqua sacrificia:* when no sacrifices were to bee offered, as in the wilderne sse, they were intermitted and discontinued, *qu.* 18. *in c.* 9. *Contra. Lorinus* taketh away this answere, vrging the words of the text, *per singulos dies*, the Priest was to doe so daily, and euery day, and elsewhere they are commanded constantly to offer one lambe in the morning, another at night, *Lorin. annot. c.* 6. *v.* 14. 2. Another reason is, the corrupt imitation of the Pagans, who from the Hebrewes borrowed that custome of keeping a perpetuall fire before their Idols; as the Persians sacrificed to the fire, which they called, *Urimasda*, which signifieth in their language, *an holy light:* and in the temple of *Delphos*, the Virgins kept a fire alwayes burning; as the Vestall virgins among the Romanes: This may serue as a probable coniecture, that the holy fire neuer went out vpon the Altar, because this vse by a corrupt imitation was deriued to the Gentiles.

The fire, whether kept perpetually vpon the Altar.

The Pagans nourished a perpetuall fire in their Churches.

3. And if it were not so, then the spirituall applications of the old and new Writers,

ters, would haue no ſhew of ground, as how *Gregory*, by the fire alwayes burning vpon the Altar, vnderſtandeth, *indeſinentem flammam charitatis*, the neuer ceaſing fire of charitie, *lib* 27. *Moral. c.*7. but *Heſychius* better applyeth it vnto Chriſt: *Intelligibile altare, quod eſt Chriſti corpus, inextinguibilem habet ignem ſubminiſtrationis ſpiritus*: the ſpirituall and intelligible Altar, which is Chriſts body, hath an vnquenchable fire miniſtred by the ſpirit, *lib.*2 *in* 6. *c. Leuit.* The holy body and paſsion of Chriſt, hath an euerlaſting force, and ſo the euerlaſting force of the Goſpell is compared to this fire, which doth illuminate the heart, and inflame it with zeale, *Pelarg.* All theſe, and diuers ſuch like applications of this celeſtiall fire, ſhould be as a building without a foundation: if there had been no ſuch permanencie and perpetuity of that ſacred fire. Now I come to the other queſtion, of the diſcontinuance of the ſacrifices in the wilderneſſe.

36. Queſt. *Whether ſacrifices were altogether pretermitted, while the Iſraelites were in the wilderneſſe.*

1. Some thinke, that after this ſolemnitie of conſecrating the Prieſts, which was in the ſecond yeere, for the ſpace of fourty yeers afterward, *nulla facta ſunt ſacrificia*, they had no ſacrifices, till they came into the land of Canaan, *Toſtat. qu.*18. *in* 9. *c.* So alſo *Lorinus annot. in c* 9. *v.*17.

Their reaſons are theſe. 1. *Quia non ſuppetebant tunc neceſſaria*, they wanted neceſſary things for ſacrifice, 2. *Propter motum & caſtrametationem*, becauſe of remooving the Campe, which was vncertaine, ſometimes by day, ſometime by night, and ſo they could not finiſh their Sacrifices. 3. They omitted circumciſion for the ſame reaſon, which was more neceſſary, and enioyned with greater ſtrictneſſe. 4. And it is ſaid directly. *Deut.* 12. 8. that they ſhould not doe when they came into the promiſed Land, as they did there, euery one what ſeemed him good in his owne eyes, but when they are come into the land, and the Lord ſhall chuſe a place for his name to dwell in, thither they ſhould bring their offerings.

2. For anſwere heere vnto. 1. The two former reaſons doe onely proue that there was not ſo frequent vſe of Sacrifices in the deſart as afterward, and that the people did not bring their priuate and voluntary Sacrifices, but the publike and perpetuall might bee continued, notwithſtanding, 2. There is not the like reaſon of Circumciſion, and of the oblation of Sacrifices; for by reaſon of the ſoreneſſe which followed Circumciſion, and made them vnapt to trauell, they were diſpenſed with for that: but the like inconuenience did not accompany the offering of Sacrifices. 3. That place in *Deuteronomie*, onely is to be vnderſtood of the liberty of the place: for their voluntary Sacrifices, while they were in the deſart, they might preſent in other places then in the Sanctuary, but not ſuch ſacrifices as were commanded, as *R. Sal.* cited by *Lyra*, *Amos* 5. but when they came to a ſtanding place, all their oblations ſhould be brought thither.

3. Wherefore, I thinke it more probable, though there was great intermiſſion of their priuate Sacrifices, as alſo of ſome publike, as at the celebration of the Paſſeouer, which *R. Sal.* thinketh to haue beene kept in the deſert, but once after they came out of Egypt, as is ſet foorth, *Numb* 9 2. for God diſpenſed with them *propter incertum nubis motum*, becauſe of the vncertaine motion of the Cloud, *Lyr* yet it is to bee thought, that the dayly Sacrifice was not intermitted in the Deſart. *Iunius* is of opinion, that it was intermitted. 39. yeres in the Deſart, becauſe it is ſaid: *Numb.* 28. 6. *The dayly burnt offering which was made in mount Sinai:* as though it had not beene kept for the ſpace of all that time, at the leaſt, 39. yeeres ſince it was firſt commanded, and practiſed in Mount Sinai: But many weighty reaſons make me diſſent heerein from that iudicious learned Man: 1. The preciſe words of the Text, that the fire ſhould not goe out, 2. The generall opinion of the Hebrewes for the conſeruation of the fire, which was ſent from God, whereof there had beene no vſe, without ſacrifice, 3. That then all this while there ſhould haue beene no vſe of the Tabernacle, Altar, nor Prieſts, who were conſtituted in the firſt yeere of their comming out of Egypt, if there had beene an intermiſsion of them for 39. yeres, 3. Becauſe it is expreſſely ſaid,

Aaron presented the peoples Sacrifices beside the burnt offering of the Morning t *Leuit.* 9. 17. which sheweth that the dayly Sacrifice was then in vse, which might better haue beene now imitated then afterwards, because of the abundance of other Sacrifices, 5. adde heereunto *Pellicanes* reason, that this dayly Sacrifice was instituted, *Ne ad idolorum cultum deflecterent*, lest they should turne to the worship of Idoles, *&c.* but if dayly Sacrifice had beene so long omitted, it would haue giuen occasion to the people, to haue returned to their Idolatrous worship, 6. Therefore mention is made of the institution thereof in Sinai, because, *ab antiquitate commendat*, hee commendeth this kind of Sacrifice by the antiquity, *Calvin:* and the words may import the frequent vse thereof, since it beganne in mount Sinai: *quod obtuliſtis multoties*, which you haue offered so often, since the first beginning in mount Sinai, *Osiand.*

4. If any shall obiect that place in *Amos*, 5. 25. *Haue yee offered vnto me Sacrifices and offerings in the Wildernes forty yeres, O house of Israel*; which words seeme to import, that all that time Sacrifices were intermitted: I answere, 1. That this omission of Sacrifices is not so to be vnderstood, *quòd nulla sacrificia facta sunt*, that no Sacrifices at all were made all that time; but onely a few or seldome, *Lyr.* for at the consecration of the Priests, and dedication of the Altar many sacrifices were offered by the Priests, Prince, and People: they did not then offer *assiduè*, continually, and ordinarily, as afterward, *Vatab.* 2. And beside it is meant, that they offered not to God, but *Dæmonibus*, to Diuels, as they are directly charged, *Deut.* 32. 17. and as the next words following shew, *you haue borne the Tabernacle of Moloch, Iun.*

5. But though a continuall exercise of the dayly sacrifice be admitted in the wildernesse, sauing when it was intermitted by reason of their sudden remooue, yet some Hebrew fancies we reiect, 1. As that of *Iosephus*, that the Priests layd but two stickes vpon the Altar euery morning, which had not beene sufficient for the burning of the Sacrifices, as is shewed before, 2. That one Priest onely serued to offer the sacrifice, as *Caietan* noteth out of a *Rabbin*, because it is said. *c.* 1. 7. *The sonnes of Aaron the Priest shall put fire on the Altar*, for there, Priest in the singular, is referred vnto *Aaron*, for one Priest had not sufficed at one time to Minister at the Altar, 3. That three fires were made euery day vpon the Altar, one was the fire for the Sacrifice, an other a little fire, in the side of the Altar, for the Incense, a third which was to no other vse, but to fulfill the Commandement, that the fire should neuer goe out, *Maimony*; for the text speaketh but of one fire which shall alwayes burne vpon the Altar, and be also for sacrifice, *Leuit.* 6. 13. 4. That he which put out any Coale, though it fell from the Altar, was to be beaten: *Maimon* but how could the Priest take away the ashes euery Morning from the Altar, as is prescribed, *Leuit.* 6. 10. but some small Coales or Embers must be remooued with them, which were put out, or did goe out of themselues, yet whereas they note, that the fire was to be kindled vpon the Altar, not in any other place, *Idem:* it is not much to be misliked, because the words are plaine, *The fire shall euer burne vpon the Altar*, *Leuit.* 6. 13. And that the fire was to bee made of the best vvood, and new, not old timber, of buildings or such like: because God would bee serued with the best, and nothing put to common vse, should be offered vnto God, vnlesse in case of necessity: as the Bethshemites claue the wood of the Cartes wherein the Arke was brought from the Philistines, and offered a burnt Sacrifice.

Hebrew fancies about the fire vpon the Altar refuted.

Whether one fire or more were made dayly vpon the Altar.

2 Sam. 6.

But the Heathen were more curious in the choice of their vvood, the Greekes would not sacrifice with the wood of the Oliue, Laurel, or Oake. The Persians on the contrary did vse the Laurel; the Scythians bones, the *Lusitani*, fired stones, *Alexander ab Alexan lib.* 4. 17. in some places they onely burned the wood of *Elate*, the date tree, *Plutarch opuscul. de orac. Delph:* But concerning the choice of vvood in particular, there was no precept giuen by *Moses*; and therefore *Gideon* made his burnt offering with the wood of the Groue indifferently, which he cut downe.

The curiositie of the Heathen in the choise of wood for their sacrifices.

Thus much hitherto, both of the perpetuall keeping of the holy fire, and of the dayly Sacrifice, how it was continued in the desart: for a conclusion heereof, I thought good to giue a touch of *Lorinus* his contradiction to himselfe: for whereas, as is before said, he seemeth to mislike that opinion of the perpetuall consecration of the fire,

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yet ſometime he ſeemeth to allow of it, thus writing, *Credi poteſt, ex quo ignis in ſacrificium deſcendit de Cælo, &c.* It may bee beleeued, that ſince the fire deſcended from Heauen vpon the ſacrifice, which was firſt made by *Aaron*, it was afterward kept vntill the time of *Salomon*, although it were afterward in like manner ſent, and that fire, which was continually nouriſhed being hid in the time of the Captiuity, *Nehemiah* afterward found thicke water in ſtead thereof, *annot. in* 1. *c. v.* 7. *Lorinus* contrary to himſelfe.

4. *Places of Doctrine.*

1. Doct. *Of the imperfection of the Legall Prieſtood.*

VErſe 7. *Aaron* is bid firſt to offer a ſinne offering for himſelfe and then for the People, whence the Apoſtle concludeth, *Debile fuiſſe legale ſacerdotium, & vmbratile:* that the Legall Prieſthood was weake and onely a ſhadow, *Caluin*, ſo the Apoſtle ſpeaking of the Legall high Prieſt ſaith: *Hee was compaſſed with infirmity, and for the ſame cauſe was bound to offer for his owne ſinnes, aſwell as for the Peoples*, but wee haue a more perfect high Prieſt, *Which needed not dayly, as thoſe high Prieſts, to offer vp ſacrifice firſt for his owne ſinnes.* And heereupon *Cyrill* well noteth: *Quid præcipue in huiuſmodi ſacerdote mirandum, non vt non peccet, quod fieri non poteſt; ſed vt agnoſcat, & intelligat peccatum ſuum; nunquam enim emendat, qui ſe peccaſſe non putat, ſimul quia & facilius poteſt indulgere peccantibus qui alicuius infirmitatis conſcientiâ remordetur*, vvhat is moſt to be wondred at in ſuch a Prieſt, not that he ſinneth not, which cannot be, but that hee acknowledge, and vnderſtand his ſinne: for he neuer amendeth, which thinketh he ſinneth not; as alſo becauſe he may more eaſily forgiue ſinners, who is bitten with the conſcience of ſome infirmities, *Lib.* 2. *in Leuit.* Heb. 5. 3. Heb. 7. 26.

2. Doct. *The ciuill Magiſtrate ſhoulo bee expert, and skilfull in matters concerning Religion.*

As heere *Moſes* being the Lawgiuer, and ſupreame Magiſtrate, and Iudge of the People, preſcribed *Aaron* what ſacrifices ſhould be offered for himſelfe and the people, ſo though *Moſes* were alſo a Prophet, and ſo had an extraordinary calling, yet heerein he may be a patterne of ordinary Rulers, that they ſhould not bee ſtrangers in matters of Religon. And therefore the King is commanded to write a coppy of the Law, and to read therein continually: ſo *Conſtantine* ſaid to the Biſhops of his time: *Vos intra Eccleſiam, ego extra Eccleſiam a Deo Epiſcopus conſtitutus ſum*, you within the Church, and I without the Church am of God appointed a Biſhop, *Euſeb. lib.* 4. *de vit. Conſtantini:* ſo alſo *Theodoret*, *Rerum Cœleſtium deſiderio teneri, & earum diſcendarum ſtudio duci, pium Imperatorem cum primis decet:* it chiefely becommeth a godly Emperour, to be poſſeſſed with the deſire of heauenly things, and ledde with the ſtudy of them, *lib.* 4. *Eccleſ. hiſtor. c.* 3. Deut. 17. 18.

3. Doct. *That vnto the beginning of Faith, Men ſhould adde their owne endeauour, and bring forth good Workes.*

As *v.* 17. the people were to bring their owne ſacrifices beſide the burnt ſacrifices of the morning: ſo it teacheth vs, that we ſhould not relye onely vpon the ſpeculation of Faith, but labour alſo to bring forth the fruits thereof, as the Apoſtle beſeecheth the Corinthians, *not to receiue the grace of God in vaine*, and Saint Peter exhorteth, to ioyne Vertue with Faith; for a Faith without vertuous workes, is but a dead and fruitleſſe [illegible]. *Ambroſe* ſheweth diuers kinds of a defectiue and inſufficient faith: *Quidam acceptâ fide, diffidentia non carent*, ſome hauing receiued Faith, yet want not ſome diſtruſt, as the carefull father that ſaid, *I beleeue, helpe my vnbeleefe; quidam quod credunt, non intelligunt*, ſome what they beleeue, vnderſtand not, *quidam cum fide & intellectu videantur ornati, laborant tamen indigentiâ charitatis*; ſome when they ſeeme to bee furniſhed with Faith and Vnderſtanding, yet labour of the want of Charity, *lib.* 2. *de vocat. Gent.* 2 Cor. 6. 1. 2 Pet. 1. 5. Of 3. kinds of an inſufficient Faith. Marke 9. 23.

Gent. e. 3. the firſt is an imperfect faith, the ſecond a ſimple, the third an vnfruitful faith, ſuch as now I ſpeake of, a faith without works, which beſides an apprehenſion of Chriſts ſacrifice, offereth no ſacrifice from it ſelfe to God.

4. Doct. *Man curſed by nature is bleſſed in Chriſt.*

This is collected in that *Aaron* a type and figure of Chriſt, doth bleſſe the people, *v.* 22. and ſo the Apoſtle ſayth, that *whereas* wee are by *nature the children of wrath*: God hath *bleſſed vs with all ſpirituall bleſſings in heauenly things in Chriſt*, which ſpiritual bleſſings conſiſt principally in theſe foure things, our redemption from ſinne, our clothing with Chriſts righteouſneſſe, our holineſſe, and ſanctification, and our glorification: with all theſe are we enriched in Chriſt, *Borrh.* *Ambroſe* ſpeaking of theſe our rich endowments in Chriſt, thus writeth vpon thoſe words: *My beloued is as a cluſter of Camphire, in the vines of Engeddi:* In thoſe vines there is a certaine wood, *which if it be pricked, ſendeth foorth a precious oyntment: Sic Chriſtus in cruce lanceâ compunctus eſt, & exivit ſanguis,—quare exivit de latere, quia vnde culpa, inde gratia, culpa per fœminam, gratia per Dominum Ieſum:* So Chriſt was pricked with the ſpeare on the croſſe, and blood came out,— why came it out of his ſide? becauſe, whence the fault came, grace alſo; the fault was by the woman, (who came out of *Adams* ſide) but grace by our Lord Ieſus, *in Pſalm.* 119. 3.

Epheſ. 2. 3.
Epheſ. 1. 3.
Cant 1. 13.

5. Doct. *Men bleſſe not by their owne power, but in the Name of Chriſt.*

As *Moſes* and *Aaron* firſt went into the Tabernacle, and after came out to bleſſe the people, *v.* 24. ſo now the Miniſters of the Church muſt fetch their bleſſing firſt from heauen, before it can be effectuall, and then bleſſing in the name of Chriſt; *Whatſoeuer they looſe in earth, ſhall be looſed in heauen:* ſo *Heſychius* noteth here, *Non propriâ virtute Sacerdotes benedictionem præſtant, ſed quia figuram Chriſti gerunt, poſſunt propter eum, qui in ipſis eſt, præſtare benedictionis plenitudinem:* Prieſts by their owne vertue doe not performe a bleſſing, but becauſe they repreſent Chriſt, they are able through him, who is in them, to giue the fulneſſe of bleſſing.

Math. 18. 18.

6. Doct. *The Myſterie of the bleſſed Trinitie reuealed to the Fathers, in the Olde Teſtament.*

Whereas, as is before ſhewed, *qu.* 20. *Aaron* is thought in bleſſing the people, to haue vſed that forme of bleſſing preſcribed, *Numb.* 6. 24. that benediction is made in the name of the whole Trinitie: as of the *Father*, in theſe words, *the Lord bleſſe thee, and keepe thee:* hee that made vs, doth preſerue and keepe vs: of the *Sonne*, in theſe, *The Lord make his face to ſhine vpon thee, and bee mercifull vnto thee:* for in Chriſt the Lords gracious countenance is towards vs, and in him he is mercifull vnto vs: of the *Holy Ghoſt*, in ſaying, *The Lord lift vp his countenance vpon thee, and grant thee peace:* for the Spirit giueth vs all heauenly graces, and ſpecially peace of conſcience, *Oſiand.* So *Hierome* pithily collecteth the doctrine of the Trinity out of the 51. *Pſalme*, as where *Dauid* ſaith, *Eſtabliſh me with thy free or principall ſpirit, and renew a right ſpirit within me, and take not thy holy ſpirit from me*, hee thus inferreth, *principalis ſpiritus Pater eſt, rectus ſpiritus Chriſtus*, the principall ſpirit is the Father, the right ſpirit Chriſt, the third the Holy Ghoſt, *lib. de trib. Virtut.*

Pſalm. 51. v. 10, 11, 12.

7. Doct. *The effects and operations of the Goſpell.*

This fire which came from God vpon *Aarons* ſacrifice, repreſenteth the ſpirituall force of the Goſpell: the fire hath foure properties; to giue light, to heate, to examine and trie, to conſume: ſo the Word of God is a *lanterne to our feet, It inflameth the heart, It tryeth our life and doctrine, It conſumeth and purgeth our ſinne:* *Ambroſe* heere ſaith well, *Turnbus, ego ignis in rubo, ego in carne propterea ignis, vt tibi luceam, vt tua peccata conſumam:* thou art the buſh, I the fire in the buſh; I therefore am as fire in the fleſh, that I may giue thee light, and conſume thy ſinnes, *Epiſt.* 82.

Pſalm. 119. 105
Luke 24 32.
2. Cor. 3. 13.
Iſay 6. 7.

3. Eſtabliſh

5. *Places of Confutation.*

1. Confut. *Against the Popes Supremacie ouer the Whole Church.*

SErranus, a Popish Writer, maketh heere *Moses*, who commanded *Aaron*, a type and figure of Christ; and *Aaron*, that called the people together, a type of the Bishop of Rome; and hereupon inferreth: That all the people of the Church ought to bee subiect to the Bishop of Rome, *in spiritualium administratione*, in the administration of spirituall things.

Contrad. 1. *Lorinus*, one also of the Popes champions, taketh exception to this collection, acknowledging that it is true which he saith; but here is no mention (saith he) of *Aarons* calling the people together, and therefore he holdeth it to be an improper collection, *annot. in c. 9. v. 1.*

2. If they will restraine the Popes Iurisdiction to spirituall things, how commeth it about, that they make him the supreme Iudge of Kings, euen in temporall things, as the doctrine and practise of their Church is.

3. *Aaron* was no type of the Pope, but of our high Priest Christ Iesus, as the Apostle maketh the entring of *Aaron* into the Holy place, a figure of Christs entring into Heauen. Hebr. 9. 24.

4. Neither is the Gospel to follow the patterne of the Priesthood of the Law, for the Priesthood being changed, the Law of the Priesthood is also changed with it. Hebr. 7. 12.

5. And all this being admitted, it followeth not, because there was one chiefe Priest ouer a nationall Church, as was that of the Israelites, that therefore there may be one chiefe Bishop ouer the Catholike Church through the world: no more, then because there may be a King ouer one Countrey, that the Nations and Countreys in the world should be subiect to one Emperour or Monarch. Their owne *Gregory* saith, thus writing to *Iohn* Patriarke of Constantinople, that challenged to be vniuersall Bishop: *Quid tu Christo vniuersalis Ecclesiæ capiti, &c.* What wilt thou answere vnto Christ, the Head of the vniuersall Church, in the examination of the last day, *qui cuncta eius membra vniuersalis, appellatione conaris tibi supponere*, which goest about to put vnder all the members of Christ vnto thee, in being called vniuersall.

2. Confut. *Against the vncertainety of remission of sinnes.*

Lorinus giueth this reason, why in euery of the seauen dayes of the consecration of the Priests, sacrifice was offered for their sinne by *Moses*: and yet vpon the eight, *Aaron* againe offereth a sacrifice for his sinne, *quia certi esse non possumus, &c.* because we cannot bee certaine that our sinnes are forgiuen vs, or that we haue fully satisfied for them, and therefore wee should often confesse and acknowledge them, *annot. in vers. 2.*

Contra. concerning the true reason, why the Priests were consecrated seauen dayes, and offered sacrifice on the eight, see before *qu. 2.* But *Lorinus* pretended reason, because of the vncertainty of the remission of our sinnes, is false and insufficient, 1. Because Gods promise is certaine, and infallible: *that if the wicked will turne away from his sinnes, they shall be no more layd to his charge*, Ezek. 18. 21. 2. Such is the efficacie of faith, *that hee which heareth my Word, and beleeueth in him that sent mee, hath euerlasting life, and shall neuer come into condemnation, but hath passed from death vnto life*, as our blessed Sauiour saith; vpon the which words *Augustine* hath this meditation, *Ego audiui verba Domini, credidi, transiui de morte ad vitam, ad iudicium non venio, non præsumptione meâ, sed promissione ipsius*, I haue heard the words of the Lord, I haue passed from death to life, I come not to iudgement, not by my presuming, but, his promising, *de verb. Apost. Ser.* 16. Now yet though a man by faith may attaine to assurance of remission of sinnes, yet it is necessary that he should daily confesse them, and be sorry for them, 1. Because this assurance is not had at the first, but by much labour and endeuour, 2. When in Iohn 5. 23.

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some measure one hath attayned vnto it, yet hee must seeke more and more to be confirmed and setled in his assurance: 3. Because sinne is daily renewed, our confession also must be often iterated.

3. Confut. *Against the satisfaction of the Saints, that they make not vp the spirituall treasure of the Church.*

Lorinus giueth an other reason of the often frequenting of pennance, and satisfaction for sinne. *Vt in Ecclesiæ thesaurum inferantur, si forte nobis necessariæ non sint,* that they may be brought into the treasury of the Church, if we haue no need of them our selues; so this is their opinion, that the spirituall treasurie of the Church, which is to bee dispensed and applyed for remission of sinnes, by the Pastors of the Church, consisteth not onely of the inualuable price of Christs blessed passion; but, *ad istius thesauri cumulum omnium iustorum merita adminiculum præstare noscuntur,* the merits of all iust men are knowne to adde helpe vnto the heape of this treasure, *Clemens extravag. commun. lib. 5. tit. 9. c. 2.*

Contra 1. It is blasphemous to adde any helpe to the sufficiencie of Christs blessed
Isa. 63 5. passion, for the Prophet in the name of Christ sayth, *I looked, and there was none to helpe, therefore my owne arme helped mee,* 2. It is false that a man may doe more, then may
Iob 2 9. suffice for himselfe, nay he can neuer doe enough; *Iob* an holy man, if euer any, suffered more then was needfull for his owne sinnes, and yet hee could not answere God *one thing of a thousand,* and *Lorinus* therefore speaketh doubtfully, not with such confidence, as other his consorts, *if We haue no need of them our selues:* 3. It is not agreable
Rom 1 17. to Gods iustice that one should satisfie for an other: *the iust shall liue by faith,* his owne faith, and not anothers, *anima quæ iustitiam fecerit sola seruabitur,* the soule which doth righteousnesse onely shall be saued, *Bernard. serm. de virgin.*

If any shall obiect, how then is Christs righteousnes communicated to vs, I answer,
Christs iustice why and how communicable to vs. first it is the ordinance of God, so is not the other, 2. Hee was without sinne himselfe, and so is his righteousnesse perfect, and no mans beside, 3. His righteousnesse is applyed by faith, which onely resteth vpon God.

4. Confut. *That Christs intercession is not onely sufficient, but alwayes effectuall.*

Lorinus hath here an other glosse, which must not be let passe: whereas he maketh *Aarons* sacrificing for the people, a type of Christ the Mediator for the world, and that
Iohn 17.9. place may be obiected, where Christ saith, *I pray not for the world;* hee maketh this answere, It must be vnderstood, *de oratione efficaci,* of an effectuall prayer, not that he did not pray for them, *oratione sufficienti,* with a sufficient prayer, *annot. in v. 7.*

Contra. 1. Christs prayer is alwayes effectuall, as he himselfe saith: *I know that thou*
Iohn 11.42. *hearest me alwayes*; therefore this is a vaine distinction: if it be obiected, that Christ prayed on the crosse for them which crucified him: *Father forgiue them, for they*
Luke 23.34. *know not what they doe*, and yet they were not forgiuen: I answere, 1. That many of them which did this of ignorance, obtained forgiuenesse, as may appeare by Saint
Acts 3.19. *Peters* exhorting of them to repentance, for remission of sinnes: 2. and beside, in that Prayer our blessed Sauiour did not so much expresse his office of Mediation, as
Acts 7. 60. giue vs an example for imitation, to pray for our enemies, as *Stephen* did.

2. But some will say, Why may not wee distinguish of Christs prayer, into *efficient,* and *sufficient*, as the like distinction is receiued, concerning his death and passion, which was of price *sufficient* for all, but *effectuall* onely for the Elect: I answere, there is not the like reason: for when wee speake of the sufficiencie of Christs redemption, we meane onely the power and validitie of it, not in act applyed; and so Christs mediation in respect of the power, is sufficient: but being in act applyed, as here it is to some, and denyed to others, it is not at all intended for them, and so neither effectuall, nor sufficient, because in this particular hee prayeth not for them at all, as *Origen* well expoundeth, *non exorat Christus pro his, pro illis orat tantum, qui sunt sors Domini*; Christ prayeth not for these, hee prayeth onely for those, who are the Lords portion, *Hom. 9. in Leuitic.*

5. Confut.

5. Confut. *That Christs words,* hoc facite, *doe this, in remembrance of me, doe not signifie to Sacrifice.*

This is the opinion of Popish writers, that *facere* to doe, heere is taken for *Sacrificare*, to Sacrifice, as *Moses* saith to *Aaron, fac peccatum*, make thy sinne or sinne offering, *Lorin. annot. in v.* 7.

Contra. 1. The words are, *Make thy sinne offering*; heere is more then *make* onely: therefore to make, *facite*, doe this, to be *sacrificate*, sacrifice this, requireth the addition of an other word, if Christ had said, *doe or make this Sacrifice*, as *Moses* saith heere to *Aaron*, the Iesuites collection had not beene amisse, but now it hath no ground.

2. Vnlesse he will say, that euery where it so signifieth: then in his vnderstanding where Christ saith to *Iudas, What thou doest, doe quickely*, his meaning should bee, that *Iudas* goe to sacrifice. Iohn. 13. 27.

3. But if this, *doe ye*, be in effect *sacrifice ye*, then all that eate in the Sacrament, doe sacrifice, for to whom he saith, *take ye, eate ye*, he saith *Doe this in remembrance of me*: now we remember not things present, but things done and past; the Eucharisticall action there being a comemmoration of a sacrifice, it is not it selfe that sacrifice: and so it is true, as *Ambrose* saith: *Quod nos facimus, in commemorationem fit eius, quod factum est*, that which we doe, is done in remembrance of that, which was done; *Cited. decret. 3. dist. 2. c. 53.* Luc. 22. 9.

6. Confut. *Against the Arrians, who make the Word, and Christ to bee diuers.*

The Arrians obiected that place in the *Actes: The Word which God hath sent to the Children of Israel, preaching grace by Iesus Christ*, whence they gather that Iesus Christ is diuerse from the Word. Act 10. 36.

Contra. 1. Indeed in this place, the Word and Iesus Christ are not all one, for hee speaketh not of the eternall Word which was from the beginning, whereof the Euangelist maketh diuine mention, but the Preaching and testifying of that Word, as the verse following sheweth, 2. But be it admitted that the Eternall Word bee heere vnderstood, it followeth not, that Christ is not that Word, because he is brought in as a third person; for it is the manner of the Scripture so to speake, as *Athanasius* noteth, how in this place *Moses* speaketh of himselfe in the third person, saying, *As the Lord commanded Moses, v.* 7. vvhich word, (*Moses*) is heere inserted by the *Septuagint*, whom *Athanasius* followeth, but, *c.* 8. 13. it so standeth in the Originall: so that renowned father answereth the cauill of the Arrians, *Orat.* 5. *cont. Arrian.* Iohn. 1. 1.

7. Confut. *The power of Miracles not now necessary in the Church.*

Tostatus mooving this question, why at the consecration of the Priests which succeeded *Aaron*, and his sonnes, the like miracle was not shewed, of the comming downe of fire from Heauen, as at the consecration of *Aaron*, maketh this answere; that it was not necessary afterward, because the Priesthood was once already confirmed by Miracle in *Aaron*, and so he saith it is in the Church now: for in the Primitiue Church, miracles were *necessaria ad introducendam fidem*, necessarie for the introduction of the Faith: *Nunc autem quia sufficienter introducta, non oportet vlla miracula esse*, but now because the Faith hath had a sufficient introduction, there ought not now to be any miracles; to this purpose *Tostat. qu.* 14.

Wherein he euidently contradicteth other Popish writers in these times: for *Bellarmine* affirmeth, that it is necessary in the Church, now to haue power to doe miracles, for the confirmation of the Faith, when there is any extraordinary change of Religion: *lib.* 4. *de eccl. c.* 4.

Contra. Seeing Miracles serued to induce men to receiue the Christian Faith, and the Faith is sufficiently already confirmed, *and Christ beleeued on in the world*, as the Apostle saith: the end being atchieued, miracles seruing to that end, are not necessary: *For signes are not for them which beleeue, but for them which beleeue not*; so *Chrysostome, Iam* 1. Tim. 3. 16. 1. Cor. 14. 22.

cum

cum nullus est infidelis, nulla faciendorum miraculorum nunc est necessitas, igitur qui signum vel invtile, vel non suo tempore facit, falsus propheta est: there is now no infidell, and therefore no necessity of working miracles; he then which worketh either an vnprofitable miracle, or not in the time, is a false Prophet, *hom. 19. oper. imperf.*

8. Confut. *Against the Popes thunder-boltes of excommunication.*

Aaron heere *ver.* 22. blesseth the People: he curseth them not, as the Bishop of Rome taketh vpon him to curse both Prince and People, as he did of late our most noble Queene *Elizabeth*; wherein hee sheweth himselfe most vnlike to *Aaron*, from whose president he deriueth his high Priest hood; and when he sendeth out his cruell excommunications, they vse to set vp three burning candles: and first they wish their soules to bee quenched in Hell, as the Candle is extinct, and then they put out one: then they pray their Eyes may bee put out, as that Candle, and then the second goeth out; and all their Senses may fayle them, as the third Candle looseth his light, *Bullenger Serm. 60.* on the *Revel.*

Contra. 1. But Saint *Peter* from whom they clayme, exhorteth *to Blesse, (not to Curse) knowing*, saith he, *That you are thereunto called to bee the heires of blessing:* It seemeth then that they, which are so much giuen to cursing, make small account to bee heyres of blessing: Saint *Paul* also, whom they make a ioynt Patron of their Church together with Saint *Peter*, would haue prayers and supplications made for Kings; not curses and maledictions to be denounced against Kings: *Ambrose* saith, *arma nostra prees & lachryma*, our weapons are Prayers and Teares; Prayers are to be made then for Kings, not imprecations to be taken vp against Kings.

1 Pet. 3. 9.

1 Tim. 2. 1.

9. Confut. *Against the superstitious and idolatrous abuse of the signe of the Crosse.*

The *Doway glosse-men*, vpon these words, *v.* 22. *and stretching foorth his hand to the People*, giue this marginall note: this did signifie that Christ in whom all Nations are blessed, should be stretched on the Crosse, in memory whereof we now make the signe of the Crosse.

Contra. 1. There are more pregnant places then this out of the old Testament to prooue Christs suffering vpon the Crosse: as [a] *Cursed is euery one that hangeth on a tree,* [b] *not a bone of him shale broken,* [c] *they shall looke on him, whom they peirced*, and such other; This stretching out of *Aarons* hands hath no similitude with Christs stretching out on the Crosse: for *Aaron* did not heere put his hands a crosse: neither were they held directly vpright, as the Crosse wood, but toward the People: and there is mention made of one *hand* in the singular, not of *hands.*

[a] Deut. 21. 23.
[b] Exod. 12. 46.
[c] Zach. 10 12. and Ioh. 19. 37.

Now whereas they vse to alleadge Scripture for the dayly vse of the signe of the Crosse, *Basile* saith otherwise: *For the faithfull to signe themselues with the signe of the Crosse,* τίς ὁ διὰ γράμματος ἡμῖν ταῦτα ἐξήνεγκε; Who hath taught out of the Scriptures? thus is hee cited in their owne decrees, 1. *d.* 11. *c.* 5.

3. And who hath taught them to make such memorialls of Christs passion, ascribing a Spirituall vertue, and efficacie thereunto? our blessed Saniour hath giuen vs a better Memoriall of his Passion, saying of the Sacrament; *This doe in remembrance of mee.*

4. *Hesychius* heere, *per lenationem manuum*, by the lifting vp of the hands vnderstandeth, *Orationem*, prayer: according to that saying of the Apostle, I will that men euery where lift vp pure hands: he could picke out heere no such mystery of the signe of the Crosse.

1 Timoth. 2. 8.

10. Confut. *Against the Adoration of the Sacrament.*

Like as then this diuine fire was an euidence of Gods presence and fauour, so the visible signes in the Sacraments, are like Testimonies of his grace; but we must take heed that wee adore not the externall Symboles as Papists doe, like as the Heathen made a God of fire, *Polarg.*

And

And ſo the Doctrine and practiſe of the Romiſh Church is to giue the higheſt kind of worſhip vnto the Euchariſt, and to adore it, *cultu latreia*, with diuine worſhip, which is onely peculiar to God: ſo was it decreed in the *Tridentine Chapter*; *Seſſ.* 13. *c.* 6.

Contra. 1. The people heere fell vpon their face, not vnto the fire, but adoring God, and wondring at this great worke, as *Heſychius* ſheweth, parallelling this comming downe of fire, with that, which fell vpon the Apoſtles in the day of Pentecoſt: *The multitude came together, and were aſtonyed.* Acts 2.6.

2. For the Symboles remayning Bread and Wine ſtill after Conſecration; as the Apoſtle ſaith: *The Bread which we breake is it not the Communion of the Body of Chriſt,* 1 Cor. 10.16. it is a plaine, ἀρτολατρεία, a worſhipping of bread, in the adoration of the Euchariſt, and ſo Idolatry.

3. *Auguſtine*, ſaying, I thinke the Apoſtle bade in the ſanctifying and diſtributing of the ſacrament, *fieri orationes*, orations, or prayers to bee made, which ſome Bookes turned into *adorationes*, adorations, *non arbitror ſcienter interpretatum*, which I thinke (ſaith he) to be vnskilfully interpreted, *Epiſt.* 59. If he had fauoured the adoration of the Sacrament, he would not haue miſliked the change of this word.

11. Confut. *Againſt the ſuperſtitious ſetting vp of Candles and Lampes, in the day time in the Popiſh Churches.*

Whereas the fire, which was thus miraculouſly ſent, was alwaies to burne vpon the Altar, as is commanded, *c.* 6. 13. by this the Papiſts would iuſtifie their cuſtome, *Lumen perpetuum accendendi ante altare*, of the burning of a perpetuall light before the Altar, as alſo by a perpetuall burning of a light before the Tabernacle, *Lorinus in c.* 6. *verſe* 13.

Contra. 1. There is not the like reaſon of the continuall burning of the fire vpon the Altar, whereof there was vſe for Sacrifice, and the ſetting vp of Candles by day, whereof there is no vſe at all.

2. Neither did the light burne in the Tabernacle by day, but onely in the night, from Euening till Morning, as is expreſſed in the Law. Leuit. 24 3.

3. And what if ſuch ceremonious obſeruations had beene in practiſe vnder the Law, that were no warrant to haue them continued in the time of the Goſpell: for thoſe were but ſhadowes, and the body being now come, the ſhadowes muſt vaniſh. Coloſ. 2.17.

4. It was the vſe of the Paganes indeed, to haue lights burning alwayes in their Temples; as *Tertullian* ſaith, *accendant quotidie lucernas, quibus lux nulla eſt*, let them burne Lampes continually that haue no light: *Apologet.* And to this day, as *Lorinus* himſelfe reporteth, in *Mexico in America*, a fire is kept continually burning in a deepe pan, before the Idole, but among Chriſtians, and in the Church of God of ancient time there was no ſuch vſe, as *Hierome* teſtifieth, *Cereos non clarâ luce accendimus*, wee doe not burne waxe Candles in the cleare light: *contra Vigilantium.*

12. Confut. *Of Ignatius the founder of the Ignatian or Ieſuiticall Order.*

Lorinus, one of *Ignatius* diſciples, cannot heere conteine himſelfe, ſpeaking of this perpetuall fire, but he muſt needs fall into mention of *Ignatius*, who hath his name of fire, and euen now as I was writing, ſaith he, this his ſolemne memory was kept, which wee hope ſhortly, *Feſtiuius celebrare tanquam de ſancto*, to celebrate more feſtiually, as of a Saint brought into the canon of Saints, *Lorin. in* 6. *c. v.* 13.

Contra. 1. Indeed his name was fitly giuen him of fire: for he and his followers haue ſet on fire all Chriſtian States, and made a combuſtion in many kingdomes: ſuch a fire as *Iotham* propheſied of: *Let a fire come out from Abimelech, and conſume the men of Shichem:* but the time will come that ſuch fire-brands ſhalbe quenched, as *Iotham* there alſo ſayth: *Let a fire come foorth from the Men of Shichem, and conſume Abimelech.* Iud. 9.20.

2. But how now Maſters? dare you keepe feſtiuall ſolemnities of one not being a canonized Saint? belike the Ieſuites haue their *penates*, and houſe Gods, whom they Iud. 17. 10.

priuately worship, as *Micah* had, such as the Israelites *worshipped in the darke, and in the chambers of their imagery*: If he be a Saint, why is hee not publikely worshipped? if he be none, why is he priuately inuocated? Ezech. 8. 12.

3. But it seemeth very strange, that so many Cardinals hauing been of that order, and some Popes, at the least their great Patrons and fauourers, that *Ignatius* is not yet canonized: It is not for the great charge, for they are rich enough to beare it; nor for want of fauour, for who can doe more in the Popes Courts: certainely the reason is, that some more honestly affected among them, haue not found sufficient cause to saint him: and if hee either already be, or hereafter may be hoysed vp into the Canon, and Catalogue of popish Saints, it may proue dangerous both wayes, as *Hierome* saith, *Qui sanctum dicit esse non sanctum, & rursum non sanctum asserit sanctum, abominabilis apud Deum est*, he that saith a Saint is no Saint, and againe no Saint, a Saint, both are abominable before the Lord, *Hierome sup. epist. ad Philem.*

6. *Morall Obseruations.*

1. Morall. *That Pastors and Ministers should be diligent in the execution of their office.*

LIke as *Aaron* and the Priests, presently after the seauen dayes of their consecration ended, vpon the eight day, entred into the execution of their office: so should Ministers learne to be diligent, in the exercise of their function, not to vse dilatorie excuses, but to adresse themselues with all alacrity, and speed for the performance of that charge, which is committed vnto them: this was the exhortation of the holy Apostle vnto *Timothy*: *study to shew thy selfe approued vnto God, a Workeman that needeth not to be ashamed, diuiding the Word of truth aright*: *Ambrose* to this purpose saith, *Ne sit nomen inane, crimen immane; sit honor sublimis, vita deformis; ne sit religiosus amictus, irreligiosus profectus; ne locutionem simulemus columbinam, & mentem habeamus caninam*; let not the name and title bee vaine, and the crime immane; the honour high, the life awry; the clothing religious, the doing irreligious; the speach Doue-like, the minde and affections Dog-like; *de dignitat. episcop. c.* 3. 2. Timot. 2. 15

2. Morall: *Of due preparation for the receiuing of the Sacraments.*

As heere the inwards and legges, and fowler parts were first washed, *v.* 14. and then layd vpon the Altar: so should we cleanse our affections by repentance, & purifie our hearts by faith, before wee come to bee made partakers of holy things; so the Apostle exhorteth, that euery one should, *first examine himselfe and so eat of this bread, and drinke of this cup*; *Ambrose* againe heere sayth well, writing vpon those words in the *Psalm*; *how shall we sing the Lords song in a strange land*; *si caro menti repugnat terra aliena est, melius ergo est tum quiescere cum exercere non queas opera pœnitentiæ, ne in ipsâ pœnitentiâ fiat, quod postea indigeat pœnitentiâ*, if thy flesh resist thy mind, it is a strange land, it were better then to leaue off, when thou canst not practise the workes of repentance, least somewhat be committed in thy repentance, which hath need of an other repentance, *lib.* 2. *de pœnit. c.* 9. 1. Cor. 11. 28. Psalm. 137. 1.

3. Morall: *Of the odious smell of sinne before God.*

Therefore an hee goat is appoynted for a sinne offering, *quia grauis odor peccati, the smell of sinne is grieuous*, as it is sayd of *Moab, that hee was setled in his Lees, and therefore his taste remayned in him, and his scent was not changed*, therefore as one that hath an ill sauour, will not so present himselfe vnto his prince, neither should any with conscience of sinne, and sauouring of the flesh rush into the presence of God, *perdit cœlestis margarita gratiam, quisquis eam fœdissimo peccatori circumdare conatur; nisi auro, vt scitis, non conuenit margarita; sitis aurum vt possit in vobis spiritualis margarita includi*, the pearle loseth the grace, if it be put vpon a stinking sinner: a pearle, as ye know, agreeth not but vnto Gold; bee ye Gold, that the spirituall pearle may bee enclosed in you, *Ambrose, serm.* 6. Ieremi. 48. 11.

4. Mo-

4. Morall. *Of obedience to be yeelded to ſuperiors.*

Aaron though elder brother to *Moſes*, yet knowing him to be appoynted of God to be the ruler of his people, and endued with more excellent gifts, doth willingly ſubmit himſelfe vnto his order, and diligently performeth all things, which were enjoyned him in this chapter: teaching vs, that in all lawfull things, wee ſhould yeeld obedience to our ſuperiors, as the Apoſtle exhorteth, Let euery ſoule be ſubiect to the higher powers: whereunto he perſwadeth by two ſpeciall reaſons, one in reſpect of God, becauſe they are ordayned of him, and therefore he that reſiſteth them, reſiſteth the ordinance of God; an other in regard of our ſelues, *hee is the Miniſter of God for thy wealth*, for the prayſe of thoſe that doe well, and for the puniſhment of the wicked; ſo *Auguſtine* ſayth well, *legibus malis probantur boni, legibus bonis emendantur mali*, by euill Lawes good men are prooued, and by good Lawes the euill are amended, *lib.* 3. *Cont. Creſcon. c.* 51. Rom. 13. 1. 2. 4.

5. Morall. *God is preſent With them that are obedient, and doe obſerue his precepts.*

As *Moſes* promiſed. *v.* 6. that if the people did thoſe things which the Lord commanded, he would ſhew his glory vnto them, and ſo after the Prieſt and people had performed the ſacrifices enioyned, the glory of the Lord appeared accordingly, which teacheth vs, that God will manifeſt and ſhew himſelfe to the obedient, as our bleſſed Sauiour ſaith: hee *that keepeth my commandements is hee that loueth mee, and hee that loueth mee, ſhall bee loued of my Father, and I Will loue him, and Will ſhew myne owne ſelfe vnto him*; So that like as God promiſed, to be preſent in the outward Temple, where his name was called vpon, as hee gratiouſly ſayth: *in all places Were I ſhall put a remembrance of my name, I Will come vnto thee and bleſſe thee*, ſo the Lord will vouchſafe his preſence in the ſpirituall Temple, which is the faithfull ſoule, as *Auguſtine* excellently ſayth; *In templo vis orare? in te ora, ſed prius eſto templum Dei; ille enim in templo ſuo exaudit orantem*, wilt thou pray in the Temple? pray in thy ſelfe; but firſt bee thou the Temple of God, for he heareth him that prayeth in his Temple, *tract.* 15. *in Ioan.* Iohn. 14. 21. Exod. 20. 24

6. Morall. *To receiue all bleſſings from the Lord With thankefulneſſe, ioyned With feare and reuerence.*

As the people at the comming of the fire from the Lord, ſhewed their thankefulneſſe by chearefull acclamations, and yet with great humility and reuerence worſhiped God, and fell vpon their faces; ſo ſhould we both bee thankefull vnto God, for all his mercies, and yet with all be piouſly ſolicitous and carefull, that by our ſecurity and forgetfulneſſe wee bee not depriued of them, but they may gratiouſly bee continued; ſo the Apoſtle exhorteth, worke out your ſaluation with feare and trembling. As wo ſhould reioyce that wee are made heires of ſaluation in Chriſt, ſo wee ſhould by our carefull endeuour, labour ſtill to make it ſure; as *Macarius* ſaith, *Chriſtians liue vnder feare and trembling*, ὡσανεὶ τὶς ἔχων θησαυρὸς, *&c.* as one hauing treaſure about him, if hee trauell in ſome dangerous place, *Gaudet quidem propter opes & theſaurum nihilo minus metuit ne omittat*, doth reioyce becauſe of his treaſure, and riches, but feareth leſt hee ſhould looſe them, *Hom.* 27. Philip. 2. 12.

CHAP. X.

1. *The Argument and Parts.*

AS in the former Chapter, the function of the Priests is described, so in this certaine defects and accidents about their ministration are declared, and by occasion thereof certaine Lawes are prescribed.

1. There are two defects and imperfections, one greater, in *Aarons* two sonnes, *Nadab* and *Abihu*; the other lesser, in *Aaron* and his other sonnes, in not eating the sinne offering, in suffering it to be burnt: concerning the first of *Nadab* and *Abihu*, there is first their offence set downe, *v.* 1. 2. the punishment, *v.* 2. 3. the admonition following, first to *Aaron*, *v.* 3. then to the sonnes of *Aarons* vncle, to carry out their dead bodies, *v.* 4. and to *Aarons* sonnes, not to mourne, nor to goe from the doore of the Tabernacle, *v.* 6, 7.

2. The Lawes giuen by occasion of this accident, are either concerning the person of the Priests, or the things belonging vnto them.

Concerning their persons, 1. the precept is proposed, not to drink wine or strong drinke, *v.* 8. 2. the reasons, toward God, to discerne between holy and vnholy things, *v.* 10. toward the people, that they may be able to teach them, *v.* 11.

The other Law is concerning the things which belonged to the Priests, where the Precept is first downe, then the practise. The Precept is first concerning the meate offering, how they shall eat it, without leauen, *v.* 12. and where, in an holy place, *v.* 13. then of the shaken breast, and heaue shoulder, who might eat of them, *v.* 14. and why, it is their portion.

2. For the Practise is expressed a certaine defect through forgetfulnesse, where we haue, 1. the defect it selfe described, the goat for a sinne offering was burnt, 2. *Moses* reprehension, with reason therof, *v.* 17. 18. 3. *Aarons* excuse from his present griefe, *v.* 19. and *Moses* acceptance of it, *v.* 20.

2. *The diuers Readings.*

L. D. Add. VErs. 3. *Which Aaron hearing, held his peace* L. D. *But Aaron held his peace*, Cæter.

L. D Add. Vers. 5. *They tooke them as they lay, reuested with linnen tunickes, and did carry them foorth.* L. D. *They caryed them in their coates out of the hoste*, Cæter.

L. D. Det. Vers. 6. *As it had been commanded.* L. D. *As Moses had commanded*, Cæter.

L. D. Det. Vers. 7. *For the oyle of holy vnction is vpon you.* L. D. *For the anoynting oyle of the Lord is vpon you*, Cæter.

I. V. Vers. 12. *Yee shall eat it without leauen.* L. V. P. *cum* Cæter. *You shall eate it with vnleauened bread.* 1. For *matsoth*, vnleauened being in the plurall, cannot bee an epithite to it, being in the singular.

L. D. Alt. Vers. 14. *The breast that is offered, and shoulder that is separated*, L. D. *The waue breast, and heaue shoulder* Cæter.

I. V. Vers. 15. *It shall be thine and thy sonnes with thee, by a statute for euer.* L. V. P. a. cum Cæter. *It shall be thine and thy sonnes set portion for euer.* L. for so is *chak* taken in the former verse, and in the like case, *Genes.* 47. 22.

L. D. Alt. Vers. 17. *To pray for it.* L. D. *Make atonement*, Cæter. *capper*, Heb.

L. D. Alt. Vers. 18. *As it was commanded me.* L. D. *As I commanded*, Cæter. *trivethi*, Heb. in the actiue.

L. D. Add. Vers. 19. *How could I please our Lord in ceremonies, hauing a sorrowfull heart?* L. D. *Should it haue been accepted in the sight of the Lord?* Cæter.

3. The

3. *The Queſtions diſcuſſed.*

1. Queſt. *When this accident fell out about Nadab and Abihu.*

1. *Caietan* thinketh, that this fell not out vpon the eight day, wherein *Aaron* offered his firſt ſacrifice: becauſe after ſo many ſacrifices vpon that day, *non iterum vacatum ſit ſacrificijs*, they had no leaſure to attend more ſacrifices, the people being now euery one gone his way.

Contrad. 1. They doe not goe about to offer any new ſacrifice, but onely to offer incenſe, which asked no long time to weary the people, nor any great labour in the doer. 2. This might be done about the time of the euening ſacrifice, for they offered Incenſe morning and euening, when as all the people were not yet diſmiſſed, nor departed, *Lorin.* Exod.30.8.

2. Therefore it is moſt like, that this accident befell vpon the eight day, becauſe afterward *Aaron* ſaith, *Behold, this day they haue offered their ſinne offerings, and burnt offerings before the Lord*, verſ.19. *Borrh.*

2. Queſt. *Why this ſtory concerning Nadab and Abihu is here inſerted.*

1. *Toſtatus* thinketh one reaſon to be this, to teach them this rite of ſacrificing, that they ought to ſacrifice onely *in igne ſacro*, in holy fire: But it is not like, that God would teach them by ſo ſeuere an example, if it had not been a charge giuen them before; God doth not firſt puniſh, and thereupon raiſe a precept, but he firſt giueth his Law, and then puniſheth the breach of it.

2. But this other reaſon is more ſufficient, that God at the very firſt inſtitution of the ſacrifices and rites thereof, would ſhew ſuch an example, that both Prieſt and people might hereby be admoniſhed, and ſtired vp, *ad cuſtodiam diligentem ceremoniarum*, to diligent keeping of the rites and ceremonies, *qu.* 2. ſo afterward, the man which gathered ſtickes vpon the Saboth day, was ſtoned to death, *Numb.* 15. to teach the people to be more carefull to obſerue that day, and in the new Teſtament Chriſt began the gouerment of his Church, with that ſeuere example of iudgement, ſhewed vpon *Ananias and Saphira, Act.* 5.

3. Queſt. *How Nadab and Abihu came to offer incenſe.*

1. Some thinke they did it to preuent others, that they might bee the firſt that ſhould offer incenſe: but that is not like, for they being the eldeſt ſonnes of *Aaron*, there was no feare of preuention by the reſt of the inferior Prieſts.

2. Therefore, as all the other Prieſts, the ſonnes of *Aaron*, did miniſter before in the ſacrifices, and brought vnto him the blood, ſo it may ſeeme, that the burning of incenſe, which was to be performed twice in the day, morning and euening, was committed vnto theſe elder ſonnes, as being the more honorable among their brethren: and therefore the two younger, *Ithamar* and *Eleazar*, miniſtred not herein, becauſe the other two were only ſlaine, as being the ſole offenders, and that this was the preeminence of theſe two ſonnes, may appeare by the like: when *Aaron* and theſe two by name with the 70. elders, were bid to draw neere. Exod.24.1.

4. Queſt. *Wherein Nadab and Abihu offended.*

1. Some thinke that they were drunke, and ſo they could not diſcerne what fire they tooke, whether holy fire from the Altar, or ſtrange and common fire, and therefore it is ſayd, *arripuerunt*, they catched, as men in drinke vſe to doe, and hereupon afterward a precept is giuen, that the Prieſts when they miniſter ſhould drinke no wine nor ſtrong drinke, ſo *R. Sal. R. Moſes. R. Simeon. Contra.* this is not like, firſt becauſe they had miniſtred all that day from the morning, when they vſed not to bee drunke ſo ſoone, as Saint *Peter* by that reaſon iuſtifieth the Apoſtles, that they were not Actes 2.15.

not drunk, seeing it was but early day, the third houre, and if they had been intoxicate with drinke, they could not haue ministred as they did all the day before. 2. Neither doth the word in the originall signifie alwayes to catch or snatch, but *accipere* to take, as the *Septuagint* translate it, λαξόντες, taking.

2. Some of the Rabbines thinke that they were punished, because they saw God and did eat and drinke, but then *Aaron* also and the seauenty Elders should haue beene
Exod. 24. 11. punished as well as they, but the text sayth otherwise, *that vpon the nobles of Israel God layd not his hand*, but they did eat and drinke afterward, that is, liue and doe well, because they did not presumptuously come before God, but being called.

3. Other causes are alleadged by some Hebrewes, as that they had not washt their hands and feet, or put on all their priestly robes, or had no wiues, because no mention is made of their children: But these reasons are idle, seeing the text expresseth the the true cause, the taking of strange fire.

4. Nor yet was this the cause, that they did this *ex ignorantiâ*, of ignorance, as *Tostatus*, or *sine consilio Mosis*, without *Moses* aduice: for these offences should not (like enough) haue been so seuerely censured.

5. Nor yet was it as *Oleaster* coniectureth, because they had put on incense, before they brought in the fire before the Lord, for the text giueth an other reason.

6. Therefore these two reasons are gathered out of the text, that they rashly and inconsiderately tooke strange fire, not from the Altar, but some other fire, wherewith they sod and dressed the flesh remaining of their sacrifices, whereof mention is made before, *chap.* 7. 31. for as they were not to offer with strange Incense, *Exod.* 30. 9. so neither with strange fire: 2. They presumed to enter into the holy place, into the which it was not lawfull for the High Priest to enter, but at certaine times, and with certaine rites; this is gathered. *Leuit.* 16. 2. where the Lord vpon the death of these two, taketh occasion to instruct *Aaron*, how he should enter into the Holy place, *Iun.* 3. And all this was done otherwise then the Lord commanded: the words are, *which he had not commanded*; *minus dicit, & plus significat*, hee saith little, signifieth more, *Lyr.* The meaning is, God had forbidden it, *couertly*, *Leuit.* 6. 12. but more euidently, *chap.* 16. 12. howsoeuer they could not pretend any ignorance of it.

5. Quest. *Of the spirituall application of this offering with strange fire.*

1. *Procopius* noteth hence, *Humana non admiscenda diuinis*, that humane fansies are not to bee mingled with diuine things; and to the same purpose *Theodoret*: wee are taught, *Extraneum nihil ad sacram Scripturam inuehere*, to bring in no strange thing into the Scripture, *qu.* 9 *in Leuitic.* so also *Isidore*: such are they, *qui Dei traditione contemptâ, alias doctrinas appetunt*, which contemning that which God hath deliuered (in the Scriptures) doe couet other doctrines, *c.* 8. *in Leuit.*

2. *Hesychius* much to the same purpose, applyeth this against those; *Qui Scripturam à Deo inspiratam, aliter interpretantur*, which doe otherwise interpret the Scripture, which was inspired of God, that is, which wrest the Scripture to their owne sense from the meaning of the Spirit.

3. *Ambrose* interpreteth it thus, *Ignis alienus est libido, ignis alienus auaritia*: lust is this strange fire, couetousnesse is this strange fire, and so of the rest, he that appeareth before the Lord with any such strange fire shalbe consumed, *Epist.* 3. *ad Simplician.*

4. *Rupertus*, alluding vnto the *etymologie* of the names *Nadab*, which signified, *spontaneus*, wilfull, and *Abihu*, my father, applyeth it to the Iewish people: *Qui in cerimonijs carnalibus spontaneus, immo nimis est importunus*, who is so selfe willed, and importunate in the carnall ceremonies: and *inclabundus dicit, Pater meus*, and boasteth of *Abraham* their father: and so *cultum alienum ingerit*, doth still thrust in a strange worship, hatefull vnto God, as *Nadab* and *Abihu* did strange fire, *lib.* 4. *in Leuit. cap.* 7.

5. Some will haue heere vnderstood, *abolitionem veteris sacerdotij*, the abolishing of

of the old Prieſthood, as likewiſe by the death of *Eli*, and his ſonnes, *Radulphus lib. 7. in Leuit. cap. 2.*

6. *Origen* turneth this vpon them, *Qui concaleſcunt in ſpectaculis, in ludis*, which are inflamed with vaine delights, in beholding ſhewes and playes, or are incenſed with malice, hatred or other vile affections, *Hom. 9 in Leuit.*

7. *Cyprian* applyeth this example againſt the baptiſme of Heretikes: *Supplicium manet eos qui alienam aquam Baptiſmo inferunt falſo*, puniſhment abideth them, which bring in ſtrange water in a falſe Baptiſme, *Epiſt. 73.* which is true of Baptiſme miniſtred by Heretikes not in the right forme: otherwiſe the Church held Baptiſme in the name of the Trinity, though by the hand of an Heretike, to be true baptiſme.

8. But aboue all the reſt I preferre Maſter *Caluines* application; that we ſhould attend vpon Gods Commandement, *Ne eius cultum vllis extraneis commentis vitiemus*, that wee corrupt not his worſhip and ſeruice, with any ſtrange deuiſes, *&c.* Adde heereunto, that this heauy euent in the beginning of the Prieſthood ſhewed the weakeneſſe and inſufficiency thereof, as likewiſe of the Law, as the Apoſtle ſaith: *The commandement that went before is diſannulled becauſe of the weakeneſſe and vnprofitableneſſe thereof, for the Law made nothing perfit, but the bringing in of a better hope whereby wee draw neere vnto God; Iun, analyſ.* Hebr. 7. 18. 19.

6. Queſt. *Of the greatneſſe of this puniſhment, inflicted vpon Nadab, and Abihu, and the manner of it.*

1. Many circumſtances doe amplyfie this iudgement, 1. They dyed ſuddenly, 2. In the firſt day of their miniſtration, 3. Before all the People, 4. And being young men, wherefore it is ſaid they dyed before their father, 5. And without children: *ibid.* Numb 3 4.

2. For the manner, touching their bodies, they were not burned, nor their garments touched, as appeareth *v.* 4. whether their inward partes were burned, as *Oleaſter*, or that their face was ſcorched with it, as *Caietan* thinketh, or their faces and breſts blaſted, as *Ioſephus*, cannot be gathered out of the text; it is certaine they were killed by the fire, and ſo deuoured, as the ſword is ſaid to deuoure, their life was taken away, but their bodies were not conſumed, as *Hierome* following the Hebrewes, thinketh, the Aſſyrians were in the hoſte of *Senacherib*, that their bodies were conſumed, their armour and clothes being vntouched; but of this there is no certainty out of the text: But heere it is euident that neither their bodies, nor rayment were burned, becauſe they are bid to cary them into the Campe as they were in their garments, this fire being of a Celeſtiall and ſubtill nature, might peirce their inward parts, not touching their outward, as the lightning, *Occidit penetrando, non comburendo*, doth kill by peircing not burning, *Toſtat.* The bodies of *Nadab* and *Abihu* not conſumed. Iſay 37. 36.

3. Concerning the diſpoſing of their Soules, though it cannot be certainely defined, I encline rather with *Lyranus, Toſtatus, Rickelius, Lorinus*, to thinke that God had mercy on their ſoules.

The ſame is the opinion of *Philo* vpon theſe reaſons, becauſe they are ſayd to dye before the Lord, but the Lord is not God of the dead; and the Lord ſayth hee will bee ſanctified in them. But though his opinion bee probable, yet theſe reaſons are but weake, for *before the Lord*, is meant before the Sanctuary, where Gods preſence was, and the Lord is ſayd to be ſanctified on them, not actiuely in that they did ſanctifie him, but paſſiuely in his iudgements vpon them. What became of *Nadab* and *Abihu* their ſoules.

4. But *Toſtatus* reaſons carry more ſhew of probability, 1. Becauſe the fire did not deuoure their bodies, which was a ſigne of Gods mercy, as it was in the Prophet, that was ſlayne by the Lyon, and yet not deuoured, 1. *Kings* 13. 2. In that the force alſo of the fire was ſlaked, and mitigated, ſo that it did not touch their garments, and ſo it may bee thought alſo that they felt not any great paine in their bodies. 3. Becauſe *Moſes* biddeth them to be carryed out in their Prieſtly garments, which was a ſigne of grace and fauour; Therefore it is the more charitable opinion to thinke that God might ſaue their ſoules, and might giue them ſome penitent thoughts, euen in the

the passing away of their life; this opinion is more charitable then that of some of the *Rabbines*, that this fire burned their soules, though it burned not their bodyes, *in Targ. Ionathan.*

7. Quest. *That it was iust that Nadab and Abihu were thus punished.*

1. Because their sinne was directly against God, against whom sinnes committed are more greiuous, then any in the same degree, which are perpetrated against man: this sinne of theirs was either *ex contemptu*, of contempt, and so hath no excuse: or *ex negligentiâ*, of negligence, and so was also worthy of great punishment, as it is written, *Cursed is hee that doth the worke of God negligently:* As amongst men, they which are loose and negligent in the affaires of Princes, are worthy of great blame: as the wiseman saith; *Hee that is slothfull in his businesse, is brother to a great waster*, or it was *ex ignorantiâ crassâ*, of grosse ignorance, for they could not haue beene ignorant of this, if they had beene attentiue vnto Gods commandement, who charged them that the fire should neuer goe out on the Altar, *Leuit. 6. 13.* which was to that purpose, that they should with that fire and none other dispatch their sacred businesse.

Ierem. 48. 10.

Prou. 18. 9.

2. The Lord hath a speciall care that such ceremonies and rites which belonged vnto the sacrifices, and so directly concerned the seruice of God, should bee exactly kept, both because therein Gods honor did chiefely consist: and therefore the Lord saith to *Eli*, whose sonnes had dishonoure God about the sacrifices; *They that honour me will I honour.* And for that they were types and figures of Spirituall things to come, and therefore were exactly to be kept: and for this cause the Lord stroke *Vzzah* with so sudden death, for touching the Arke with his hand, being a Leuite, and because it was caryed in a Cart, whereas it should haue beene borne vpon their shoulders.

1 Sam. 2. 30.

2 Sam. 6. 7.

3. A third cause of this seuerity was: because the Law of the Priesthood was now newly instituted, and *Prima peccata in qualibet lege valde puniuntur*; the first sinnes in euery law, are most punished, lest that by connuence at the first, others might runne into the contempt of the Law, *Tostat.* and therefore the Man that gathered stickes vpon the Sabbath, was stoned to death, it being then but newly instituted; and for the same cause the Lord punished the old World with a generall Deluge, for their sinnes of lust, cruelty and oppression, that all succeeding ages might feare to commit the like.

Num 15 36.

8. Quest. *From whence the fire came, which slew Nadab and Abihu.*

1. Some thinke from Heauen, as they vnderstand it before in the end of the former Chapter, *Margin note on Caietane,* 2. Some from the Altar, *Tostatus Lyr. Lorin.* 3. Rather from the Propitiatory, and out of the Sanctuary: *Caietan, Iun. analy.* because before it is shewed that the fire came from thence vpon *Aarons* sacrifice, and that is properly sayd to be before the Lord: where they would haue offered incense, which was in the Sanctuary; from thence then came their iudgement, where they intended to haue trespassed, if they had not beene preuented.

9. Quest. *Where and when the Lord sayd thus to Moses, I will bee sanctified, vers. 3.*

1. *Hesychius*, whom *Lyranus* followeth, referre vs to that place, *Exo. 19. 22.* let the Priests, *which come to the Lord, bee sanctified, lest I destroy them*; but as yet the Priests were not consecrated, they were then the first borne.

Exod. 33. 12.

2. *Augustine* maketh it like to that, where *Moses* saith vnto God, *Thou hast said*, I know thee by name, *quod inuenitur non antea, sed postea dixisse*, which hee is found to haue said after, and not before, *qu. 31.* So might this be.

Exod. 29.

3. Some haue reference to that place, *I will sanctifie Aaron and his sonnes, to bee my Priests:* but there the Lord meaneth their consecration, as *Tostatus* noteth well.

4. Some will not haue reference made to any particular place, but Gods generall charge giuen at diuers times, to attend vpon their office, *Caluin.*

5. Some

5. Some thinke it was ſpoken, but is not written, as many things beſide, *Oleaſter, Lorinus, Caietan:* but they are of this minde, that they might haue heere ſome ſhew for their vnwritten Traditions.

6. Therefore without any more circumſtance, we finde this to haue been ſpoken, *ch.* 8. 35. *Keepe ye the Lords charge, that ye dye not:* there they are commanded to obſerue the Lords ordinances, which he gaue them, *Iun.* and becauſe *Nadab* and *Abihu* did not ſo, they are puniſhed with death. Leuit. 8. 35.

10. Queſt. *How the Lord is ſayd to bee ſanctified in thoſe that come neere him.*

1. *Heſychius* interpreteth it thus, *ſanctificationem ſuam dixit malorum emundationem, hee calleth his ſanctification, the purging of the euill*

2. Some thus, *oſtendam me mundum ab omni peccato*, I will ſhew my ſelfe cleane from all ſinne, in puniſhing it in thoſe, which are neere vnto me: for when God holdeth his peace, and puniſheth not, the wicked thinke God to be like them, as it is in the *Pſalme*, *Oleaſter.* Pſalm. 50. 21.

3. Some giue this ſenſe, they which approach to miniſter vnto the Lord, *debent ſanctificari eſſe*, ought to bee holy, *Lyran.*

4. But I prefer're *Auguſtines* ſenſe, *ſanctificatur etiam in vindicando*, God is ſanctified alſo in puniſhing; *ſanctificatio Dei pœna peccantium*, the puniſhment of offenders is a ſanctifying of God, *Hierome in* 28. *Ezech.* and this is moſt agreable both to the preſent occaſion, which was the iudgement inflicted vpon theſe two, and ſo herein the Lord was ſanctified, and his iuſtice magnified, in not ſparing, as it were, his domeſticals; as alſo the next words, *before all the people I will be glorified*, doe approue the ſame ſenſe, for the execution of Gods iudgements, not vpon obſcure perſons, but men of note, maketh, *Vt in Dei iudicia omnes fere oculos coniciant*, that almoſt all doe caſt their eyes vpon Gods iudgements, *Caluin.*

Alſo this ſenſe of the phraſe is warranted by other places of the ſcripture, *I will bee glorified in the middes of thee, O Sidon, and they ſhall know that I am the Lord, when I ſhall haue executed iudgments on her, and ſhall be ſanctified in her*, ſo the Lord is ſanctified in his mercies and iudgements. Ezech. 28. 22.

5. So two wayes is the Lord ſanctified, either actiuely, when men by their holy cariage doe cauſe Gods name to be glorifyed, who are ſayd rather in the actiue, to ſanctifie the Lord, as the Apoſtle ſayth, then the Lord to bee ſanctified in them; or els paſſiuely, when men not by doing of good, but by ſuffring of puniſhments, are occaſion of the glorifying of Gods iuſtice: and then the Lord is ſayd rather to bee ſanctified in them, then they to ſanctifie him. 1. Pet. 3. 15.

11. Queſt. *How and why Aaron is ſayd to hold his peace, v.* 3.

1. The *Septuagint* read, κατενύχθη, he was pricked or vexed: but howſoeuer, *Aaron* might bee moued in naturall compaſſion before, vpon *Moſes* ſpeach vnto him, his paſſion was mitigated.

2. Neither is it like, as *Oleaſter* coniecture th, that *Moſes* preuented *Aaron* with his ſpeach, *ne in blaſphema verba prorumperet*, leſt hee ſhould haue broken out in blaſphemous words againſt God; for it ſeemeth that *Aaron* who was ſo ſobne pacified, had not any ſuch rebellious thoughts againſt God.

3. Therefore *Aaron* ſubmitting himſelfe to Gods will, is ſilent, *ſilet audita voluntate Dei*, he is ſilent hearing it was the will of God, *Caietan.* and hereby confeſſeth, *iuſto Dei iudicio extinctos*, that they were ſlaine by the iuſt iudgement of God, *Caluine.*

4. And the Hebrew word, *Dam*, ſignifyeth more then a ſilence of words: *Ioſua* ſaying vnto the Sunne, *ſtay thou in Gibeon*, vſeth this very word; ſo heere *Aaron* was ſilent, that is, ſtayed from further vexing himſelfe, or ſtirring his affections, *Oleaſt.* Ioſh. 10. 12.

12. Queſt. *Why Aarons vncles ſonnes were bid to cary out Nadab, and Abihu, and not their brethren.*

1. *Aaron* their father was not to bury them, both becauſe of the great griefe, which

Leuitic.22.12. which he was ſtriken withall, as alſo for that it was not lawfull for the high Prieſt, vpon whoſe head the holy anoynting was, to come neere the dead.

2. And for his ſonnes, they were not meet to performe this office, though it was Leuit 21 2. lawfull for the inferior Prieſts, to mourne for their next kindred, as for their brethren or ſiſters: yet was there a double impediment; both in reſpect of this heauy iudgement, which befell their brethren: as for that they were newly conſecrated, and ſo it was not fit, they ſhould leaue their miniſteriall function to attend vpon the dead, *Toſtat. qu.* 8.

3. Therefore their vncles, that is, their grandfathers brothers ſonnes were appointed hereunto, for *Vaziel* was brother to *Amram*, *Aarons* father, the ſonne of *Kohath*; Exod 6.18. who are called there brethren, that is, kinſemen, for ſo the Hebrewes vſed to call the kinſfolkes, as *Abraham* calleth *Lot* brother, and *Laban Iacob*, and ſo the kinſfolkes of Gen. 13 8. Gen. 29 12. our bleſſed Sauiour are called his brethren in the Goſpell; And theſe were appoynted rather then any of the people, in regard of their perſons, which were ſlaine, being Who the Scripture calleth brethren. Prieſts: As it was the manner among the Romanes alſo, for men of dignity to bee caryed to buriall by men of faſhion; as the Emperours by the Senators, and *Q. Metellus*, was borne by his foure ſonnes, which had borne office, & were men of account in the Citie, *Plutarch. de fortun. Romana*: But whether theſe two onely caryed them without the hoſte, or ſome other helped them, though it be not expreſſed, yet it may bee coniectured: they onely caryed them out from before the Sanctuary, which was the outward court, being Leuites: but out of the campe, wherein was more then ſix hundred thouſand dwelling in Tentes, they two alone with ſpeed, which was required, could not cary them out.

13. Queſt. *How it came to paſſe, that Nadab and Abihu were not conſumed with the fire, nor their garments burnt.*

The occaſion of this queſtion is miniſtred by theſe words, *v.* 5. that they were caryed forth in their coates; the latine addeth *linnen coates*, which epithete though it be not in the text, yet it is probable, that they were the linnen garments, which the Prieſts vſed in their miniſtration, wherein they now were.

Contr Toſtat vt ſupra qu. 6. 1. Now then the reaſon hereof, could not bee the nature of this ſubtill fire, being celeſtiall rather then elementary, that as the lightning conſumeth not the things that haue pores and paſſages, but where it findeth reſiſtance, as it melteth the ſiluer, and burneth not the purſe, and ſo the ſword and not the ſcabbard, and ſo their fleſh as well as their garments, being full of pores gaue way to the fire; this, I ſay, cannot be the reaſon, becauſe this fire conſumed before the fleſh of the ſacrifices vpon the Altar, and might as well haue burnt their fleſh to aſhes here.

2. But the true reaſon is, that as this fire came out from God, *ſic modum agendi dedit, id eſt, occidere, non comburere*, ſo God gaue vnto the fire the meaſure and manner of working, namely, to kill, and not to burne; and therefore it is called the burning which the Lord hath kindled, *Toſtat. qu.* 8.

3. And why it pleaſed the Lord thus to temper the force of this fire, may be taken partly from his mercy, which he vſeth alway in iudgement, and ſo here he mitigateth the rigour of his iudgements, in not ſuffering the fire to conſume their bodies, as alſo from his iuſtice, which inflicteth puniſhments according to the quality, degree, and Num. 16. 35. condition of the ſinne: as *Core*, *Dathan*, and *Abiram* with their families were ſwallowed vp of the earth and the reſt of the rebellious were burnt with fire; *Sodom* and *Gomorrah* were burnt to aſhes: all theſe were ſinners in an high degree, and therefore they were thus puniſhed: But the ſin of theſe proceeding rather of negligence and errour, then of wilfulneſſe and contempt, was puniſhed with greater fauour: as was the man of God, that was ſent to *Ieroboam*: hee was ſlaine by a lyon for his diſobedience, being deceiued by too much credulity, not offending of wilfulneſſe and obſtinacy, *Lyr.*

14. Queſt. *Whether Nadab and Abihu were buried in their Prieſtly garments.*

1. *Toſtatus* collecteth, that they had not onely their linnen garments vpon them, but

but the three other parcels, their linnen breeches, bonet, and girdle, which belonged to the inferior Priests, because they now were about to offer incense, and so to execute their Priestly function, which could not bee done without their ministeriall garments; but the principall onely is named, namely, their coats, the rest were but parcels, which couered the least part of their bodies, their coats serued for all their body, *q.* 10.

2. Now further, the same Authors opinion is, that these two vvere not only caried forth in their priestly garments, but buried with them, because of the dignitie of the Priesthood: so also *Lyran. Hugo.* vvho hereupon doe ground that custome of burying Priests in their ministring vestures. His reasons are these: 1. because as Lay men are buried, *vestibus vulgaribus*, with common garments, so Priests with their priestly. 2. Vnlesse it should bee said, that their vestures were vncleane, because they touched their dead bodies; but that is not like: for then the whole Sanctuary should haue been polluted, and so continue seuen dayes, according to the Law; then should there haue been a cessation of the sacrifices during that time which was not: to this purpose, *Tostat. qu.* 11. Numb. 19. 15.

3. *Contrad.* 1. The ground of his opinion, taken from the example of the Priests of the Law, is vncertaine: for seeing the High Priest was not buried in his pontificall vestures, as is euident, both by *Aaron*, whose priestly garments *Eleazar* put on, while his father was aliue, *Numb.* 20. and by the Law, that the holy garments should bee *Aarons* sonnes after him, and so much is by *Tostatus* acknowledged: the like is to be supposed of the inferiour Priests, that they were not interred with their ministring vestures: 2. Neither is it true, that Lay men were buried in their wearing apparell: the contrary appeareth: for *Lazarus* was bound with linnen clothes, and his head was tyed about with a napkin; and mention is made of the linnen clothes wherewith our blessed Sauiour was layd into the graue. 3. Neither doth it follow, that these were buried in their linnen coats, vnlesse they were vncleane: for they neither were defiled by touching of their dead bodies, for we must distinguish betweene ordinary death, which defiled, and extraordinary by the hand of God; nor yet were they to be vsed, as before, but they might be turned to some such vse, as the Censers of the rebellious, who were destroyed by fire from the Lord, whereof they made a couering for the Altar: And so it may bee, that they were stripped of these robes, after they were had out of the Sanctuary: 4. And though it bee admitted, that they were buried in these coates, yet it was not a President for the buriall of other Priests, seeing they were caried out in haste, and by reason hereof, other funerall ceremonies were omitted, as of washing, anoynting, embalming, which they vsed at other times. 5. So then, the burying of Priests in their ministring garments, is not well collected hence; and their owne *Tolet* confesseth, that it was not the manner of the Iewes to bury men, *proprijs vestibus*, with their proper apparell as the vse in Italy is, *in* 20. *c. Iohn.* Exod. 29. 29. Iohn. 11. 49. Luc 24. 11. Numb. 16. 38.

15. Quest. *Of the place where Nadab and Abihu were buried.*

1. The Latine hath, *eiecerunt*, they cast them forth, as the Doway translation reade, which may giue occasion to thinke they were cast out, and so lay vnburied: but the word is נשא *nasha*, which signifieth *to beare*. It is not therefore to be conceiued, that these were cast out as a carryon, or as it is said of *Iehoiakim*, he should be buried as an asse is buried, and cast foorth without the gates of Ierusalem, or buryed disgracefully, as some write, the Arabians and Sabeans did vse to bury their dead in dung-hils, *Strabo lib.* 16. Ierem. 22. 19.

2. They were then caried out of the hoste: for so it was the manner of the Iewes, to carry their dead out of the cities, as the Gospel maketh mention of the widdow of *Naims* sonne, who was brought foorth to buriall out of the gates of the citie: and hereof there were three reasons among the Iewes: both because of more reuerence to the dead, that the place of buriall should not be prophaned, and trampled vpon; and to preuent contagion; and because of legall pollution, lest they should be defiled by the dead. The like custome was taken vp among the Gentiles, and vpon the same reasons, sauing that among the Romanes, to auoyd contagion, they vsed to burne their dead, Luc. 7. 11. Why they vsed to bury out of the Citie.

dead, but they had also a superstitious conceit, and feare of being defiled by the dead, as it was not lawfull for their *Flamen*, that is, their Priest, to goe into a place where there was any graue, nor to touch a dead body, or to weare dead mens shooes, or to heare funerall minstrelsie, *Gell. lib.* 10. *c.* 15. *Festus* with others.

3. But whereas among Christians this custome was taken vp, to bury in Church, and Church-yards, it is not for that reason, which *Tostatus*, and *Lorinus* concurring with him suppose, that the dead may bee partakers of mens prayers: because, by the sight of their graues, *ad orandum commovemur*, wee are mooued to pray for them, *Tostatus qu.* 9.

Contrad. 1. For *it is* vaine to pray for the dead, seeing after death commeth iudgement: for this is like the Kings pardon after execution, and a Physician after death, to pray for those whom God hath disposed of vnto their place, and vpon whom the sentence of iudgement is past. 2. In the purer ages of the Church it was inhibited to bury the dead in the Church, as *Lorinus* confesseth, and alleadgeth Canons for it, so that it seemeth, that then the superstitious opinion of praying for the dead, had not generally preuailed.

Heb. 9 27.

Burialls in Churches not to pray for or to the dead.

3. But vpon this superstitious beginning, they grew to a further degree of sacrilegious impiety, to pray not for the dead, but to the dead, to build Temples to the honor of Martyrs in the places of their buriall, to set vp their images to be adored, and offred vnto: so among the Gentiles, *tumuli pro Templis colebantur*, they made Temples of graues *Arnob. contr. Gent.* from whom this superstition crept in among Christians.

4. Now in our reformed Churches, this custome is continued to bury in Church and Church-yard, not to pray for, or to the dead: but in testimony of the resurrection, Christians bodyes are laid vp reuerently, and decently.

16. Quest. *How and why Aaron and his sonnes are forbidden to vncouer their heads.*

1. Some vnderstand the vncouering and making bare the head, of suffering their haire to grow, giuing this sense of the Hebrew word, *pharang*, *non augmentabitis*, you shall not encrease: *non dimittetis capillos crescere*, you shall not suffer your hayre to grow, *Lyran. Rickelius*; and so the Chalde paraphrast keepeth the same sense, *non multiplicabitis comam*, you shall not multiply your haire, as they which did mourne, did not poull their head, but suffered it to grow, as we read of *Ioseph* and *Mephibosheth*: and the Hebrewes obserue heereupon that it was not lawfull for the Priests to weare their hayre long, as is prescribed in *Ezekiel*, and heerein they haue other particular obseruations, as. 1. That it was alwayes vnlawfull for the high Priest to haue long hayre, because he was continually to bee in the Sanctuary: but for the inferiour Priests not alwayes, 2. They onely during the time of their seruice were not to haue long hayre, nor to drinke wine, at other times they might, 3. And the time to suffer their haire to grow, was but thirty dayes; for no Nazarites vow was vnder thirty dayes, and so euery common Priest did poull his head euery thirty dayes, *Maimony*: But howsoeuer it was vnlawfull for the Priests to let his head grow long, this cannot be the meaning heere; because this charge is giuen them of a sudden, vpon this present occasion, wherin their haire had no time to grow long, and the word, *Pharang*, signifieth rather to vncouer.

Genes 41. 14
2 Kings 19. 14
Ezek. 44. 20.

2. Some giue a contrary sense, that they should not bare, or make bald their heads, *Nudare capita est capillos tollere*, to make bare the head, is to take away the hayre, which the Gentiles vsed to doe in their mourning, *Tostatus*, and before him *Burgensis*, now this was not onely forbidden vnto the Priests, but to all the people in generall, that they should not make any baldnesse for the dead, as the Gentiles vsed to doe, yet by a different custome, for the Egyptians at the funerals of their friends shaued their beards and not their heads, other nations shaued their heads, *Herodot in Euterpe*.

Deut. 14. 1.

3. Neither is it vnderstood of the shauing of their heads, which is forbidden the Priests in the mourning for the dead, to shaue off the lockes of their beards or head, for although this prohibition of shauing were peculiar to the Priests, yet it was gene-

Leuit. 21. 5.

rall

rall to all the Priests, but here *Aaron* and his two sonnes are forbidden so to doe, therefore that kind of baring the head is not heere intended.

4. Some therefore will haue it meant of vncouering the head, and putting off the bonet, to sprinkle ashes vpon their head, as *Thamar* did being defloured of her brother *Amnon*, and *Iobs* friends: *Radulph. Osiand.* But seeing heere is no mention made of ashes, there is no necessity to vnderstand that which is not expressed. 2. Sam. 13. 19. Iob. 2. 12.

5. Therefore they are forbidden simply to vncouer their heads, and put off their bonets: and so the *Septuag.* read ἐκ κατακαλύψεσθε, you shall not lay aside your bonets, and so *Augustine: ne cidares deponant*, that they should not put off their head attire: and *Hesychius* followeth the same sense, who maketh this mysticall application, *hoc est cidarim auferre de capite*, this it is to take the bonet from the head: to deny the Diuinity of Christ, for God is said to be Christs head: This was a signe then of Mourning, to vncouer the head, and therefore the leprous is bid to haue his head bare; so by this signe the Priests are forbidden heere to mourne at all; but afterward it seemeth this custome was changed, for *Dauid* hid his face, when he mourned for *Absalom*: *Oleaster* thinketh, hee hid his face, not couered his head: but that satisfieth not: for at an other time *Dauid* mourning, when hee fled from *Absalom*, couered his head also. *Lorinus* thinketh it was *variatum in ritu*, the rite was varied or changed; as now generally mourners vse to be couered; but I take *Augustines* solution to bee the best; *Faciunt lugentes contra ornatus consuetudinem: sicut in nostra consuetudine caput, quod apertum habetur, in luctu operitur*; Mourners goe against the custome of ornaments, as now in our vse, the head which is vncouered, is couered in mourning, *qu.* 31. so this was the Priests custome of ornament, to weare his bonet on his head, and the signe of mourning in him was to vayle his bonet, but others, which vsed to bee bare headed, did vse the couering of their heads as a signe of mourning. Leuit. 13. 45. 2. Sam. 19. 4. 2. Sam. 15. 30. The vncouering of the head in whom a signe of mourning.

17. Quest. *The rending of the garments how it was a signe of Mourning.*

1. The Hebrew Masters haue heere certaine curious obseruations concerning rending of the garments: as that they vsed to rend them standing, as it is said the King rose vp, and rent his garments; and they were to rend them before, not on the sides of their rayment; and the vpper garment onely, and not aboue an hand breadth, and that other men were bound so to doe, when they mourned, because the high Priest was forbidden, *Maimony. treatis. of mourning.* 2. Sam. 13. 32.

2. But they obserue more to the purpose: that they vsed to rend their garments onely vpon great occasions, as for the death of the Prince, as *Dauid* for *Saul*, and *Ionathan*, or when they heare the name of God blasphemed; and for the burning of the booke of the Law. 2. Sam. 1. 11. Isay. 35. 22.

3. But why these Priests heere are forbid to rend their garments, the reason was not, *vt mos tolleretur idololatrarum*, that the manner of Idolaters should bee shunned, *Lyr. in* 21. *Leuit.* for others might rend their garments though not the Priests, nor yet is that reason sufficient because the rending of the garments proceedeth, *ex furioso, & turbulento motu animi*, of a furious, and turbulent motion of the mind, which becommeth not the Priests, *Tostat.* whom *Lorinus* confuteth, shewing by diuers examples, that holy and excellent Captaines, Kings and Prophets, did rend their garments, as *Iosua, Iepthah, Iob, Elisha*; and therefore that cannot be the cause. Ierem. 36. 23.

4. Therefore wee need not goe any further to find out the reason thereof, then to the words of the text, *Because the anoynting Oyle of the Lord is vpon you*, it was poured on *Aarons* head, but vpon his sonnes, *per modum aspersionis*, by way of sprinkling, *Caietan*, they were newly anoynted: not that this was within seauen dayes of their consecration, as *Augustine* thinketh, *qu.* 31. for this happened vpon the eight day: but because they were newly consecrated, it was not fit this solemnity should be interrupted by their publike mourning; other reasons are added, to moue them not to mourne, lest the wrath of God should come both vpon them and the whole Congregation.

18. Quest. *Why Eleazar and Ithamar, together with Aaron, are forbidden to mourne.*

1. One reason may be in respect of their persons, because they had more cause to rejoyce, and giue God thankes for their deliuerance, then to mourne for their brethren, and such also is the notation of their names; *Eleazar* signifieth, God is my helpe, and *Ithamar, the Iland of Palmes:* the property of the Palme is, that the higher it groweth the more it spreadeth, and prostrateth it selfe, *quò altior, humilior*, the higher the more low and humble, and so *Ithamar* was kept from presuming or aduancing himselfe against God, as his brethren *Nadab* and *Abihu* did, and therefore flourished as a Palme tree, as it is said in the *Psalme: The righteous shall flourish like a Palme tree.* Psal 92. 12.

2. An other cause may bee, in regard of their dignity, and office: for as the high Priest was simply at all times, not to mourne for the dead, in vncouering of his head, or rending his garments; so it was not fit for these to doe it at this time, who were next in place and office, both for the present and in time to come; for the present *Eleazar* had the charge of sweete incense, and of the oyle for lampes, and the anoynting oyle, and had the ouersight of the Tabernacle, and all things therein; and was ouer the sonnes of *Kohath*, whose charge was to remooue the Arke, Altar of incense, brasen Altar, and all the instruments thereunto belonging; and *Ithamar* had the ouersight of the Gershonites, whose charge was to carry the Curtaines, and Couerings: and ouer the sonnes of *Merari*, to whose office belonged the Boards with their Barres, Pillars, and Sockets: *see Numb. c. 4.*

For the time to come *Eleazar* succeeded his father in the Priesthood, who vsed to consult with God for *Ioshua*, and together with him diuided the land of Canaan among the Tribes; and from *Ithamar* descended some high Priests, as *Eli* the seuenth from *Aaron*, who was of the posterity of *Ithamar*, as thinketh *Iosephus, lib. 5. antiq. c. vlt.* either because the successors of *Eleazar* were wicked and vnfit for the Priesthood, as thinketh *Lyra*, or *Eli* being the Iudge assumed that office vpon him, as *Hugo:* but howsoeuer it was, it seemeth that this translation of the Priesthood to *Eli* was pleasing vnto God, as the Lord saith, *I said that thy house, and the house of thy father should walke before me for euer.* After *Eli* succeeded *Ahitub*, and then *Abimelech*, whom *Saul* slew, and *Abiathar*, his brother whom *Saul* deposed, and then the Priesthood returned in *Zadok*, to the posterity of *Eleazar*, therefore in respect of the dignity of their persons, it was not fit that these should be mourners.

Leuit. 21. 10. Numb. 27. 21. Iosu. 14. 1. Why the Priesthood translated from *Eleazars* posterity to *Ithamars.* 1 Sam. 2. 30. 1 Kings 2. 26. 35.

3. But the chiefe reason in regard of their office; because the *anoynting oyle of the Lord was vpon them*, for the inferiour Priests were sprinkled with oyle and blood mingled together, as the oyle was poured vpon *Aarons* head, as is shewed before, *c. 8.* now this reason onely was for this present, (for afterwards the inferior Priests were permitted in some cases to mourne for the dead, *Leuit. 21. 1. 2.*) both because they were newly anoynted, and it was the first day of the execution of their office; and it was not fit by publike mourning this solemnity should haue beene interrupted, and this anoynting was a signe of ioyfulnesse, and cherefulnesse; therefore mourning was not sutable to this anoynting, and further if they had come neere the dead they should haue beene defiled, and so there would haue followed an intermission of their office.

19. Quest. *How Wrath should haue come vpon all the People, if the Priests had mourned for their brethren.* ver. 6.

1. Because there is a neere relation betweene the Priest and People; sometime the People are punished for the sinne of the Priests, they either consenting vnto it, or not resisting against it; as also the Priest shall suffer for the sinne of the People, which is committed by his negligence, God in this case will require their blood at his hand, so also the People are punished for the sinne of the Prince, as the people were smitten when *Dauid* numbred the People, either because the halfe sicle was not payed by the Poll, when the People was numbred according to the Law; or the People might also be proud of their numbers, as *Dauid* was, and so were accessary to the same sinne: as also it was a part of *Dauids* punishment to see his People plagued.

Ezech 33 6. Why the people were punished for *Dauids* numbring of them. Exod 30. 13.

2. An other reaſon is, becauſe by this meanes the Prieſts ſhould haue intermitted their duty, whoſe office was to ſtand betweene Gods wrath and the People, and ſo the indignation of the Lord might fall vpon the People for their ſinnes, the Prieſt not doing his office, and ſtanding in the way to turne it aſide. Numb. 16. 46.

3. As alſo, if the Prieſts had neglected their office, by mourning for the dead, the people, *Minus religioſe ſe gereret circa ſacra,* ſhould not haue carried themſelues religiouſly toward the Sacred things, and ſo incurred Gods diſpleaſure: as in the like caſe, it is ſayd, the Leuites ſhall *pitch round about* the Tabernacle, leſt indignation might come vpon the Congregation who might vnreuerently approach thereunto, the Leuites not keeping their Guard and watch. *Toſtat. qu.* 12. Numb. 1 53.

20. Queſt. *How and why they are charged not to goe out from the doore of the Tabernacle.* ver. 7.

1. *Auguſtine* thinketh that this charge was giuen them, *Nondùm completis ſeptem diebus.* The ſeuen dayes of their conſecration not being yet ended: *qu.* 31. but that is not like, becauſe this was done vpon the eight day, when *Aaron* offered his firſt Sacrifice as appeareth, *cap.* 8. 1.

2. Nor yet are we to vnderſtand the Sanctuary where they ſtayed not, but during the time of their miniſtration, which was ſoone done, as either to offer incenſe, renew the lights, or to ſet the Shew-bread vpon the Table.

3. *Heſychius*, that *Moſes* bee not thought, *contraria ſancire*, to command contrary things, hath recourſe heere to a ſpirituall ſenſe, that they ſhould not *exire ianuam ſcientiæ*, goe out of the doore of knowledge, that is, preach any ſtrange doctrine; but this ſatisfieth not.

4. Neither is it the meaning, they ſhould not goe out that day, for the time of mourning continued longer then one day, and that ſtrict charge not to goe out from the Tabernacle, was but for ſeuen dayes, which was now expired.

5. Therefore the meaning is this, they ſhould not *exire ad plangendum*, goe out to mourne: and ſo neglect their office, *Toſtat.* ſo that by this interdiction the Lord doth not barre them from their priuate Tabernacles and houſes, but from all pollution onely, *quæ officium deſerere coegiſſet* which might haue compelled them to intermit their office, *Caluin.*

21. Queſt. *Why the Lord ſpeaketh heere to Aaron immediately, whereas he vſed to ſpeake by Moſes.*

1. Some thinke that the Lord heere might ſpeake by *Moſes*, or by the miniſtery of ſome Angel, *Rickelius: Vatablus* ſaith directly it was, *operâ Moyſis*, by the miniſtery of *Moſes*; but the text directly ſaith, that the Lord ſpake, *Moſes* is not named, as at other times.

2. *Heſychius* thinketh this was the reaſon, *quia mandatum hoc erat ſublimius*, becauſe this was a commandement more high and profound then the reſt, but the Lord reuealed more profound things to *Moſes*, then to *Aaron*, and many other precepts giuen by *Moſes* to *Aaron*, exceed this in depth.

3. *Caietane* ſeemeth to referre it to the Diuine conſolation, that it pleaſed God to reueale this to *Aaron, in mœrore conſtitutum*, being in griefe; but although it cannot be denyed, that this was a ſigne of Gods fauour, in vouchſafing to ſpeake to *Aaron*, yet this inhibition not to drinke Wine includeth no conſolation in it, *Lorin.*

4. Nor yet doth it fully ſatisfie, that this was to demonſtrate *Aaron* to bee a Prophet, becauſe the Lord ſpake vnto him, *Toſtat. Lorin.* for although *Aaron* were a Prophet: this was not the cauſe why he ſpake vnto him, more now, then at other times.

5. Therefore this rather may ſeeme to be the reaſon, becauſe this ſpecially concerned the Prieſts, ouer whom *Aaron* had the charge, and hee was now entred into his office, and therefore the Lord doth directly heere charge him with that, which concerned his office: as at an other time the Lord ſpake immediately to *Aaron* and *Miriam* in a matter which touched their perſons, the murmuring againſt *Moſes.*

22. Quest. *Of the occasion why this precept is heere inserted, touching abstinence from Wine.*

1. It was not because *Nadab* and *Abihu*, *excesserant in bibendo*, had exceeded in drinke, *Caietan*: and so *Lyranus*, following the opinion of some *Hebrewes*; for beside that there was no such store of Wine in the desart, to make them drunke, *Rickel.* it is not like, that they ministring all that day to their father, were ouertaken with drinke, as is shewed before.

2. Nor yet doth that fully satisfie, that *hic incipit ministratio Sacerdotalis*, heere beginneth the ministery, and exercise of the Priesthood; and therefore it was fit, that conuenient precepts should be giuen them, as this was of abstinence from wine, *Tostat.* for yet it appeareth not, why this was giuen, rather then any other.

3. But this may rather be the reason of this coherence, *Nadab* and *Abihu*, though not drunke with wine, yet erred, in not discerning the sacred fire from prophane: and therefore the Lord taketh occasion to speake of other things, *quæ necessaria discretioni poterant esse impedimento*, which might bee an impediment to their discretion, which was requisite and necessary: of the which kinde, Wine was a principall, that might hinder them from discerning holy and vnholy things; which is added as a reason afterward, *v.* 10. *Lorinus.*

23. Quest. *Of inhibiting the Priests to drinke Wine, or strong drinke.*

1. Not onely wine, but all other strong drinke, whether it be of corne, of fruit, or hearbes, is forbidden, *Hierom. ad Nepotian*, which is vnderstood by the Hebrew word *shechar*, whereof is deriued the Greeke word σίκερα, which also is made a Latine word, *sicera.*

2. And all kinde of Wine in any quantitie, is forbidden. The *Hebrewes* haue heere some limitations, as that the Priest might drinke, so it were not aboue the fourth part of a *log*, which is a pint; or if it were mixed with water, or if they paused betweene: But these are their owne fansies. The prohibition is generall, to abstaine from all wine; because if any quantity had been permitted, that liberty might haue beene abused, and some are drunke with a lesse quantitie, then others.

3. This prohibition may also be extended to the eating of such things as may intoxicate the braine, as Dates, & the fruits of the Palme tree of Egypt, *Tostat. D. Kimhi.* But *Lorinus* refuseth this, because mention is made onely of being drunke with wine: but the Nazarite, whom the Priest was to imitate during the time of his ministration, was forbidden the eating of grapes, as well as the drinking of wine made of the iuice of the grape: and seeing the reason of this prohibition, is, lest his discerning should be taken away, euery thing which did hinder that, by the same reason is inhibited.

Numb. 6. 3.

4. *Origen* extendeth it further; *iracundia, cupiditas, anaritia inebriant*, wrath, couetousnesse, lust, doe intoxicate the braine, &c. and so he would haue these things forbidden likewise. It is true, that all these things ought to be farre off from Priests, but yet they are not comprehended here.

Carnall lust forbidden vnder the name of Wine.

5. Yet that other extent of *Origens*, is fit enough, who would haue forbidden here, all fornication and carnall lust, as hee saith, *Filia primogenita ebrietatis, luxuria*, lechery or luxury, is the eldest or first borne daughter of drunkennesse; both the mother and the daughters ought to be banished together.

6. Neither is to be misliked that addition also of *Lorinus*, that *omnis copula carnalis*, all carnall copulation, euen with the wiues, was forbidden the Priests, during the time of their ministration; for it was not lawfull for Lay persons to eate of the shewbread, vnlesse they had been separated from their wiues: and this may appeare in *Zacharias*, who till the dayes of his course were fulfilled, had no accesse to his wife. And from this practise of the Priests vnder the Law, was deriued, though by corrupt imitation, the like custome among the Heathen, not to come at their wiues when they ministred; yea, the holy Apostle prescribeth this Matrimoniall abstinence, when there is occasion of extraordinary fasting and prayer.

1 Sam. 21. 4. Luke 1. 23.

1 Corint. 7. 5.

24. Quest.

24. Queſt. *When and how long the Prieſts were to abſtaine from Wine and ſtrong drinke.*

1. *Origen* maketh the precept to be perpetuall, *voluit ſobrios eſſe, & vigilantes omni tempore*, he would haue them ſober, and watchfull at all times; but the time is limited in the text, *When yee enter into the Tabernacle*; neither is this precept of ſobrietie, but of abſtinence from wine in generall.

2. *Auguſtine* ſeemeth to vnderſtand it of perpetuall abſtinence from wine; becauſe the High Prieſt vvas daily to enter to offer incenſe, *qu.* 33. vvhereas it belonged not onely to the High Prieſt to offer incenſe, but vnto the inferiour Prieſts alſo, as appeareth in *Zachary*, *Luke* 1.10. who burned incenſe: and beſide, ſeeing they were to refraine the company of their wiues, when they entred into the Tabernacle; the high Prieſt alone could not doe it, who had ſomtime acceſſe to his wife, for the procreation of children: *Radulph.*

3. Some reade, *ſily tui poſt te*, thy ſonnes after thee, *Tertull. contr. Pſych. c.* 9. but the word is *ittaec*, with thee. This Law concerned not onely the ſucceeding Prieſts, but *Aaron*, and his ſonnes then liuing.

4. This precept therefore did binde the Prieſts from abſtinence from wine, onely during the time of their ſeruice, and ſpecially it hath relation to the future times, when there was a multiplicity of Prieſts, and in *Dauids* time they were diſtinguiſhed into 24. Orders, euery Order then obſeruing in their courſe: and before that time, it is like the Prieſts did ſerue by turnes, and had their courſes: ſo that while their turne was ſerued, they were to abſtaine, and no longer, *Toſtat.* This cuſtome alſo was receiued among the Gentiles: that their Prieſts, ſome abſtained from vvine altogether, as the Egyptian Prieſts, who ſuffered no wine to be brought into their temples, *Plutarc. de Iſid.* or for a time, as *Amphiaraus* would haue the Prieſts, which ſhould deliuer an anſwere from the Gods, to abſtaine three dayes from vvine, *Volater. lib.* 13. *c.* 4.

25. Queſt. *What Tabernacle is heere meant, whereinto the Prieſts entring ſhould abſtaine from Wine.*

1. *Auguſtin* ſeemeth to vnderſtand that part of the Tabernacle where the arke was, into the which the high Prieſt was to enter euery day, to burne incenſe, but then this Law had concerned the high Prieſt onely, who, and none other of the Prieſts, entred into the moſt holy place; whereas it is preſcribed both to *Aaron* and his ſonnes; neither was the high Prieſt to enter there euery day to burne incenſe, for the incenſe Altar was without, not within the vaile; and he is forbidden to enter at all times, *c.* 16. 2. onely once in the yeare, which was in the ſeauenth moneth.

2. Nor yet are we to take it for the ſanctuary onely, where they entred, to ſet vp the Lampes, and to burne incenſe; for their abſtinence was as neceſſary, when they came to ſacrifice vpon the Altar, which was at the doore of the Tabernacle.

3. Therfore by entring into the tabernacle we better vnderſtand all ſeruices belonging to the Tabernacle, either within, which were three, the ſetting vp of the Lampes, the burning of incenſe, which was euery day twice, morning and euening, and the renewing the ſhewbread, which was euery Saboth, *c.* 24. 7. or without which was the offering of ſacrifice euery day twice, morning and euening without any intermiſſion, theſe foure ſeruices belonged vnto the ſame Prieſts; as abſtinence from Wine was required in the one, ſo in the other, and ſo the *Septuagint*, whom *Origen*, and *Heſychius*, follow, expound it, reading, when they come, πρὸς τὸ θυσιαστήριον, vnto the Altar, but more manifeſtly it appeareth, in *Ezechiel*, the Prieſts were not to drinke wine, *When they entred into the inner Court*, which the Hebrewes vnderſtand of the Court betweene the Altar and Tabernacle.

Exod. 30.7.

Exod. 29.38.

Ezek. 44.21.

26. Queſt. *Of the reaſon Why the Prieſts were to abſtaine from drinking of Wine,*

1. The firſt reaſon was, that they might be able themſelues to make difference betweene holy and vnholy things, and betweene cleane and vncleane perſons; for this

was the ouerſight of *Nadab*, and *Abihu*, that they diſcerned not betweene the common, and ſacred fire, ſo the Prieſts were to diſcerne, both of the ſacrifices, what were lawfull and vnlawfull, and of the offerers, when they were cleane and vncleane: *Lorinus*, it is onely vnderſtood of cleane and vncleane things but *Toſtatus* better applyeth it, as well to the perſons as things.

2. The ſecond reaſon is, that they ſhould bee able alſo without a troubled minde, to teach the people, 1. which neither is to be vnderſtood generally of all teaching, as *Heſychius*; for other beſide Prieſts might teach, and at other times alſo they taught the people, euen when they miniſtred not in the Tabernacle. 2. Neither yet is it to bee reſtrained only to the teaching of the Ceremonial Lawes, which concerned ſacrifices, as *Toſtat. Lorin.* though that be ſpecially meant, as appeareth in *Ezekiel.* 3. But the words are generall, to teach them all the Lawes, which the Lord commanded them by the hand of *Moſes*, not at other times, but when they ſacrificed: for, *eiſdem diebus ad vtrumq; officium tenebantur*: in the ſame dayes, and at the ſame time, they were tyed to both duties, both to ſacrifice and teach, *Caietan.*

Ezech. 44. 23.

3. And theſe reaſons preſuppoſe an immoderate vſe of wine: for wine it ſelfe rather ſharpeneth the wit and vnderſtanding, then dulleth it, vnleſſe it bee taken in exceſſe: ſo that wine is here prohibited, not as *inter mala, ſed periculoſa*, among euill, but dangerous things. And therefore, becauſe in the vſe of wine, *difficilter teneri poteſt modus*, a meaſure could hardly be kept, it is totally forbidden.

Fœcundi calices quem non &c.

Wine how & whē it diſturbeth the vnderſtanding.

4. And further alſo, wee muſt diſtinguiſh betweene *habitum & actum ſciendi*, the habite of knowledge, which is not taken away by wine; and the act of knowing, which is hindred, by reaſon that much wine raiſeth great ſtore of fumes, which doe aſcend into the braine, and ſo diſtemper it.

5. Likewiſe wee muſt diſtinguiſh betweene the inward act of the vnderſtanding, and the outward; for the inward power and faculty of the vnderſtanding, needeth not any organe or inſtrument of the body in it owne proper act: but the outward act and exercize of the vnderſtanding vſeth, as an organe, the parts of the body, and the practicall execution is hindred by the ſuperfluity of fumes, which aſcend and breed a diſturbance in the braine and phantaſie, *Toſtat.*

6. So then theſe three were the ſpeciall reaſons, why the Prieſts were not to drinke wine, when they miniſtred. 1. Becauſe the Prieſt was to enter into the houſe of God, who was moſt holy, and therefore it was vncomly to appeare drunken in his ſight. 2. He was to bee a Iudge betweene the cleane and vncleane. 3. It was his office to teach the people; to the performance of all which duties the drinking of wine would make him vnfit.

27. Queſt. *The reaſons Why the Law is repeated of ſuch things, Which were the Prieſts due out of the ſacrifices, v. 12.*

1. This is heere againe rehearſed, *quia erant adhuc parum exercitati*, they were not yet ſufficiently exerciſed in the obſeruing the rites of the ſacrifices, and therefore it was requiſite, they ſhould be fully inſtructed, *Caluin.*

2. And againe, the griefe conceiued by the ſudden death of their brethren, *facile illis conſilium excuſſiſſet*, might eaſily haue drawen them away, and made them forgetfull of their duety, *Pelarg.*

3. Adde heereunto, that this was done for their comfort: leſt *Moſes* might haue ſeemed to adde affliction to affliction, in forbidding them the vſe of wine, which ſhould moſt of all be giuen to thoſe, that are of an heauie heart; he now encourageth them chearfully, to vſe and enioy that portion which was allowed them out of the ſacrifices.

Prou. 31. 6.

4. And beſide, as *Moſes* gaue the precept before, ſo now hee looketh to the execution; and therefore repeateth this Law, that they might know, that the care was committed to him, *Non ſolum ferendi præcepti, ſed exigendi executionem*, not onely of giuing the precept, but alſo of exacting the execution, *Lorin.*

28. Queſt.

28. Queſt. *What remainder of the ſacrifices Moſes biddeth the Prieſts to take, v. 12.*

1. *Caietan* thinketh it was part of the meat offering, which their two brethren had begunne to offer, which was an handfull, *floris farinæ*, of fine floure, but neither did they offer any thing, they attempted it onely; and beſide it vvas incente, not fine flovver, vvhich they tooke.

2. Neither is it to be vnderſtood of the remainder of all the ſacrifices vvhich had beene offered, as the ſinne offerings, and peace offerings, as *Toſtat.* for the vvord is *mincah*, which was the gift or meat offering, it was not called a ſacrifice, and as for the remainder of the ſacrifices, as the breaſt and right ſhoulder, they are afterwvard ſeuerally mentioned, *Lorin.*

3. Therefore it vvas onely the remainder of the meat offering mentioned before, *chap.* 9. 17. whereof the Prieſt offered an handfull, and the reſt belonged vnto him, *Lorinus*, *Oleaſter*: and ſo *Heſychius*, following the tranſlation of *Aquila*, readeth, *Donum quod reſiduum eſt de frumento*, the gift remaining of the wheat flowre.

4. But that ſpirituall application of his I omit, as not ſo pertinent, in that the Prieſt was onely to take part of the meate offering, interreth, that *partialis eſt noſtra Theologia*, that our Theologie, or knowledge of diuine things is imperfect; *plenitudo eius in cœlis*, the fulneſſe and perfection thereof is in heauen.

29. Queſt. *Why the Prieſts were commanded to eat it without leauen*, v. 12.

1. *Caietane*, and *Vatablus* maketh it an epithet of the ſacrifice: but that cannot bee, as is ſhewed before in the *Diuers Readings*, becauſe the one is put in the ſingular, the other in the plurall; and beſide, it had been a ſuperfluous addition, becauſe the meat offering was not to haue any leauen in it, *c.* 2. 11.

2. Nor yet is the meaning, that they ſhould eat the meat offering made into vnleauened cakes, or without leauen, *Oſiand. Lorin.* for ſeeing the meat offering was vnleauened it ſelfe, this had been but an vnneceſſary caution, if nothing elſe had been eaten vnleauened beſide.

3. Therefore it is better reade, *with vnleauened cakes*, or bread, ſupplying the preposition, *be*, *in*, *Iun. Lorin.* and the meaning is, that generally no vnleauened bread ſhould be eaten at all, *Pellic.* Which ſheweth a difference betweene this meat offering made at the firſt dedication of the Altar and other Euchariſticke meat offrings, wherein ſome vnleauened cakes might be offered, *c.* 7. 13. *Toſtat. qu* 14. Leuit 7.13.

30. Queſt. *Who were to eate of the waue breaſt, and heaue ſhoulder, and in what place.*

1. Of the ſinne offerings, and treſpaſſe offerings, none but the males amongſt the Prieſts were to eate, *chap.* 7. 6. but of the ſhoulder and breaſt of the peace offerings, it was lawfull alſo for their daughters to eat, vvhich were either Maydes, Widowes, or diuorced, returned to their fathers houſe, they might eate thereof; not ſuch as were married to a ſtranger, that is, of an other tribe; their ſeruants alſo might eat of them, whom they bought with their money, but no ſtranger: and though no mention bee made of their wiues, there is no queſtion to bee made of them, vvhether they were of the ſame tribe, or an other, becauſe they were their family. See *Leuit* 22. 11, 12. Leu. 22. 11, 12.

2. But whereas the Prieſts were to eat the meat offering in an holy place, but the arme, and breaſt, in a cleane place, they are not both taken for the ſame, as *Toſtat.* and *Lorinus* thinke: for the words are diuers, the holy place is called, *Kadoſh*; the cleane place, *tahor*; and the manner of their eating was diuers: for onely the Prieſts were to eat of the one, their daughters and family of the other, the holy place therefore was beſide the Altar, as is explained, *v.* 12. the cleane place was in the campe then, *Iumin*, and afterward in Ieruſalem, as the Hebrewes.

31. Queſt. *Of the heaue ſhoulder, and ſhaken breaſt why ſo called, v.* 15.

1. The Latine tranſlation readeth, the breaſt which was offered, and the ſhoulder, *ſeparationis*,

separationis, of separation, whereupon *Augustine* taketh occasion, to shew how that both of them may bee called, *segregationis*, of separating, because they were seuered from the owner, and *oblationis*, of the offering and oblation of them to the Priest, *qu.* 34. and so *Tostatus*, and other busie themselues about these names, but without cause, for the words in the originall are, *terumah*, that is, eleuation or lifting vp, and *tenuphah*, agitation or shaking to and fro.

2. Now whereas all these are sayd to bee shaken to and fro before the Lord, as vvell the heaue shoulder, as vvaue breast, it may bee as *Tostatus* coniecture th, that there vvas *simplex eleuatio armi*, a simple eleuation of the shoulder by it selfe, then all vvere shaken to and fro before the Lord.

3. Novv vvhereas the same thing seemeth to bee repeated here, vvhich vvas rehearsed in the former verse, it is for these tvvo reasons; because there is onely mention made of their portion, heere of the reason of their right, because of their ministring, *Tostat.* as also before *Moses* spake to *Aaron*, and his sonnes; but heere more specially to their father, because it more concerned him.

32. Quest. *Why Moses made search for the Goat for a sinne offering, v.* 16.

1. Because *Moses* savv the the Priests negligent in taking their due of the peace offerings, which vvere but certaine parts, the breast and shoulder before spoken of, but all the flesh of the sinne offering belonged vnto them, *Moses* taking care for the lesse, had reason to prouide for the greater, fearing lest that their present griefe might make them forgetfull of their dutie herein also.

2. And this *Moses* also did, that Gods precept and institution might bee obserued herein, seeing that their two brethren had lately beene iudged of the Lord, for the omission of the like dutie.

3. And also that the liberality, & munificence of the Lord toward the Priests, might appeare in giuing them such a franke and bountifull portion out of the sacrifices.

4. And hereby to admonish the Priests also of their duety: because the sinne offering was giuen them, to beare the iniquity of the congregation, *v.* 17. and to answere for their sinne.

33. Quest. *What Goat it Was for a sinne offering, which Moses sought.*

1. *R. Salom*, sayth, there were three goats offered at this time, one for *Naasson*, the first of the twelue Princes that offered, *Numb.* 7. 12. the other, because it was the first day of the moneth, the third was, for the consecration of the Priests. *Tostatus*, in all these controlleth him, *qu.* 17. shewing that *Naasson* could not offer vpon this day, because he beganne in the day of the erection of the Tabernacle, *Numb.* 7. 1. But when the Priests were consecrated, the Tabernacle was erected; and this was the eight day after their consecration; and so it could bee neither the sinne offering for their consecration, which was finished in seauen dayes; neither was this the first, but the eight day of the first moneth of the second yeare, when the Tabernacle was erected: to this purpose *Tostat. qu.* 17.

Num. 7. 54. 2. Therefore hee thinketh it might be *Gamliels* ramme for a sinne offering, who offered in the 8. place; and so thinketh *Caietane* also, though he name him not. But herein they are both deceiued: for the Princes began not to offer till the second moneth: for there beginneth the computation, for the booke of *Numbers*, as is shewed before, *chap.* 7. *qu.* 1.

3. And *Augustine* also heerein is somewhat mistaken, that thinketh not onely a Goat, but a Bullocke and a ramme to haue been the sinne offering for the people; and that by the one wee are to vnderstand the rest. But seeing the text maketh mention onely of a goat for a sinne offering, we haue no warrant to make any such addition.

4. Therefore this was the sinne offering, which vvas offered for the people, mentioned in the former Chapter, *c.* 9. 15. as it may appeare, *v.* 17. where it is directly said, it was giuen them to beare the sin of the Congregation. It was then that goat which was offered for the sinne of the whole Congregation.

34. Quest.

34. Queſt. *How this Goate which was for a ſinne Offering came to bee burnt.*

1. *Auguſtine* thinketh, that *Aaron* did this by Diuine inſpiration; and that the firſt ſinne offering, which was firſt offered for the People, ought not to haue beene eaten by the Prieſts. But if *Aaron* had receiued ſuch direction from God, it is like he would haue thereby excuſed himſelfe; and beſide, *Moſes* ſheweth, that they ought to haue eaten of that ſinne offering, becauſe the blood was not brought into the holy place according to the law, *c.* 6. 25.

2. Nor yet is it like that *Aaron, ſuperueniente incendio,* that ſudden fire and burning comming vpon his ſonnes, commanded the Goate to be burned, as *Caietane,* for this had beene a voluntary breach of the law which was giuen concerning the rites of the ſinne offering.

3. Nor yet is it like, that they layd all the ſinne offering vpon the Altar, and the fire which was ſent of God conſumed all together, they not attending vpon their office; for they were not to lay all the ſinne offering vpon the Altar, but the fatte onely, as *Aaron* did in the ſinne offering for himſelfe. *c.* 9. 10.

4. *Procopius* thinketh, that the ſame fire which conſumed *Nadab* and *Abihu*, burnt alſo the ſinne offering: but that is not like, for then the meate offering, and the ſhoulder and breaſt of the peace offering before ſpoken of, would haue beene burnt alſo.

5. Therefore it muſt be vnderſtood, *de igne prophano,* of the prophane and common fire, wherewith the Prieſts did ſeeth and dreſſe the fleſh remaining of the Sacrifices, as is before preſcribed, *c.* 8. 37. by the which fire they ſuffered the goate to bee conſumed, through their incogitancie, and want of conſideration, being oppreſſed with griefe for the death of their brethren, *Toſtatus qu.* 18. the ſame ſeemeth to bee the opinion of *Ambroſe:* that it was, *igne alieno incenſum,* burned with ſtrange fire, that is, common fire, ſuch as *Nadab* and *Abihu* would haue offered incenſe with.

35. Queſt. *Why Moſes was angry with the ſonnes of Aaron.*

1. *Moſes* is ſaid to bee the meekeſt man aboue all vpon the earth: that is, in ſuch matters as concerned himſelfe; but in Gods cauſe hee was very zealous, and kindled with much wrath; as when through indignation, ſeeing the idolatry of the Iſraelites, about the Golden-calfe, hee caſt the Tables of ſtone out of his hand: and ſo heere he is incenſed with wrath, becauſe he ſaw Religion violated. Numb. 12. 3. Exod. 32. 19.

2. As alſo this anger proceeded from loue vnto his brethren, becauſe they had made no more profitable vſe of that iudgement, which befell their brethren for committing the like error.

3. And further *Moſes* feared, leſt they alſo had by this their negligence incurred the wrath of God, and might haue fallen into the ſame iudgement.

4. He is angry with them, not becauſe the ſinne offering was burned; but becauſe they had not eaten it, wherein ſpecially their fault was, the burning of it was not ſimply a fault of it ſelfe, but becauſe heereby it could not be eaten. *Toſtat. qu.* 19.

36. Queſt. *Why Moſes was angry with Eleazar and Ithamar, and not with Aaron.*

1. *Auguſtine* thinketh this was the reaſon, becauſe the ſpeciall Miniſtery and attendance vpon the Sacrifice belonged vnto *Aarons* ſonnes: and ſo it was their negligence, rather then their fathers, *qu.* 36.

2. An other reaſon may be the great griefe that *Aaron* was in, for the death of his two ſonnes, which more affected and afflicted him, then it did or could doe their brethren; for the children are neerer and dearer to their father, then one brother is to an other. *Toſtat.*

3. Adde heereunto, that *Moſes* did this for reuerence vnto *Aaron*, not to rebuke him, in the hearing of his ſonnes; and becauſe hee was his elder brother: in reſpect therefore of his yeeres and place, he doth forbeare to reproue him: and this rule St. *Paul* preſcribeth, that the Elders ſhould be intreated as fathers, 1. *Tim.* 5. 1.

4. *Radulphus*

4. *Radulphus* giueth this reaſon, why *Moſes* ſpake to *Aarons* ſonnes rather then vnto him; becauſe this Prophetically concerned his ſucceſſors, who ſhould refuſe to eate the Goate for ſinne, that is, to communicate with the Gentiles, but this reaſon is rather myſticall then hiſtoricall.

37. Queſt. *Why Nadab and Abihu were iudged onely, and not Eleazer and Ithamar, who alſo were in error.*

1. *R. Salom.* thinketh, that the Lord was purpoſed alſo to haue deſtroyed *Aaron*, and his two other ſonnes for the ſinne of the Calfe, but that *Moſes* beſought the Lord for them as he ſaith: *The Lord was very angry with Aaron alſo to deſtroy him: but at that time I prayed for Aaron alſo.* But this prayer was not at this time, but then when *Aaron* had committed that great error, and that prayer was for *Aaron* onely, it appeareth not that his ſonnes concurred with him in that ſinne, *Toſtat. qu.* 19.

Deut. 9. 20.

2. Therefore the reaſon may be, that theſe two had *aliquam excuſationem*, ſome excuſe of their ſinne, becauſe they were in griefe, but their brethren which were ſlaine, had no ſuch excuſe.

3. And beſide the Lord would not, *extinguere pontificiam dignitatem*, at once extinguiſh the pontificiall dignity granted to *Aaron* and his poſterity.

4. But chiefly the cauſe was the mercy of God, which he alwayes tempereth with his iudgements: he was contented with this example of ſeuerity, as the Lord ſaid to the Angel that ſmote Iſrael, after *Dauid* had numbred the people: *It is ſufficient, hold now thine hand.*

5. Yet this is the beſt reſolution, after we haue ſcanned what we can, that the true cauſe, was the good pleaſure of God, whereof no reaſon is to be yeelded: ſure we are, *Quamvis occulta ſint Dei indicia, non ideo iniqua eſſe*, although Gods iudgements bee ſecret, yet are they not vniuſt.

38. Queſt. *What it is to beare the iniquity of the Congregation.*

1. Some thinke, the meaning is, that they tooke vpon them to anſwere for the ſinnes of the people, and to take vpon them the puniſhment due to their ſins ſpecially committed againſt holy things, *Oleaſter.* But though ſometimes the phraſe bee ſo taken: as it *is* ſaid, he which reuealed not an others ſinne, *Should beare his iniquity. Leuit.* 5. 1. yet it cannot be the meaning heere, for it had beene too much for the Prieſt to vndergoe ſo great a burthen.

2. Neither yet is the meaning, that they ſhould anſwere before God for their ſins; as it is ſaid, *The ſonne ſhall not beare the iniquity of the father, nor the father of the ſonne*, for it ſtandeth not with Gods iuſtice to require ones ſinnes of an other: but the ſame ſoule that ſinneth ſhall dye.

Ezech. 18. 20. Ezech. 18. 4.

3. Neither yet is it vnderſtood, by way of compaſſion; as the Apoſtle exhorteth one to beare an others burthen: for this was euery mans duty, it belonged not onely to the Prieſt.

Galath. 6. 2.

4. Nor yet is this to beare the burthen of the people, to pray for them, as the manner was, when they offered the peoples oblations, *Toſtat.* for this is likewiſe a generall duty to pray one for another.

Iam. 5. 16.

5. Neither to beare their iniquity, was to remit it, *Vatabl.* though he doe qualifie that ſpeech, ſaying, *remiſſam declaretis*, declare it remitted; for Chriſt onely is ſaid in that ſence to beare our iniquities, for he onely hath power to forgiue ſinnes.

Iſa. 33. 4. 6.

6. Therefore the meaning is no more but this; that they ſhould beare the iniquity of the people, as if he ſaid, *& transferatis in vos expiandam*, and transferre it vpon your ſelues to make attonement for them: which was in offering ſacrifices, which were a type of Chriſt, by whoſe moſt bleſſed paſſion we are reconciled vnto God; and ſo the high Prieſt heerein was ſpecially a repreſentation of Chriſt, in that he bare the names of the twelue Tribes, grauen in the two precious ſtones in his pectorall; and therefore it is ſayd; *Aaron ſhall beare the names of the children of Iſrael, in the breaſt-plate of Iudgement vpon his heart, for a remembrance continually before the Lord.*

Exod. 28. 30.

7. Adde

7. Adde heereunto that the Priests should beare the iniquity of the people, when through their negligence they sinned; as the Lord saith: hee will require their blood at the watchmans hands, if hee giue no warning, when the enemy commeth. And in this sense the Priests are sayd, *To eate the sinnes of the People*, when they deuoure their offerings, and winke at their sinnes; so the Priests were double charged, both to answere for their owne sinnes, and errors committed about holy things; as the Lord said to *Aaron*; *Thou and thy sonnes, and thy fathers house with thee shall beare the iniquity of the Sanctuary*, that is, as it is expounded in the words following, *of the Priests office*; as also the sinnes of the people committed by their negligence were required of them. Ezech.33.6. Hosh.4.8. Numb 18.1.

39. Quest. *Why Aaron taketh vpon him to answere for his Sonnes.*

1. It was not for that he taketh vpon him his sonnes fault, and transferreth it vpon himselfe, *Lyr.* for all of them were in the same error.

2. But rather, as the same authour suggesteth, it was of his sonnes modesty, *Noluerunt respondere in præsentiâ Patris*, they would not answere in presence of their Father.

3. And further, because *Aaron* was the chiefe director in the sacrifices, (being the high Priest,) which were offered by him, *principaliter*, principally, and by his sons, *ministerialiter*, ministerially; it was fittest for *Aaron* to make answere, *Lyr.*

4. And because *Aaron* being in the same error with his sons, *videbatur reprehensus*, seemed to be reprehended, he answereth as well for himselfe, as for his sonnes.

40. Quest. *Whether Aaron doth iustifie himselfe, or excuse his fact onely.*

1. Some thinke that *Aaron* brought this as a defence, and that of purpose hee did forbeare the eating of the sinne offering, which *Augustine* saith he did, *diuinâ inspiratione*, by diuine inspiration: *Ambrose*, because he did, *pœnitentiam agere*, hee now exercised repentance; *Caietane* saith hee did, *prudenter facere*, wisely; to fast rather then eate, *in tantâ irâ Dei*, the Lord being in so great wrath; but none of all these reasons were sufficient to cleare *Aaron*, and his sonnes from blame, because they should not for any of the said causes haue transgressed Gods ordinance: specially for that *Moses* being acquainted with the Counsell of God, findeth fault with him heerein.

2. Some on the contrary side thinke, that *Aaron* accused himselfe, and taketh vpon him the whole fault, *Lyran.* and so he expoundeth those words, *Such things as you know haue happened vnto me, illud quod accidit erroris debet mihi imputari*, that error which hath happened, must be imputed vnto me, *&c. Tostatus* refuseth this opinion, 1. Because that which a man doeth is not sayd properly to happen vnto him; those things are said to happen, *qua nobis nihil agentibus eueniunt*, which fall out without our doing any thing, 2. Againe that speech which followeth, *If I had eaten the sinne offering, should it haue beene accepted, præsupponit casum aliquem tristem*, presupposeth some heauy chance, for the which his eating should not haue beene accepted, 3. Because *Moses* seemed to rest contented with *Aarons* answere, it seemed it was not an acknowledgement of his sinne: for *Moses, ex hoc non reciperet satisfactionem*, would not haue receiued satisfaction heereby, *Tostatus. qu.* 19.

3. Therefore he resolueth that the death of his sonnes was, *causa perturbationis*, the cause of his troubled and perplexed minde, which hindered him from fulfilling the ceremonies of the sacrifices; so also *Lorin.* to this may be added an other part of his excuse, that they in obedience to *Moses* charge, offered their sacrifices appointed, before this accident befell them: he nameth onely the sinne offering and burnt offering, because the meate offering and peace offerings are before spoken of.

4. But the best way is this, to comprehend both the accident it selfe, which befell his sonnes, and the euent thereupon, the omission of eating the sinne offering, and so he confesseth, that he was together with his sonnes, *eiusdem negligentiæ & perturbationis reus*, guilty of the same negligence, and perturbation of mind: *Iun.* and this is most probable, because the word is put in the plurall, *acciderunt*, according to the originall, what things haue happened.

5. But

5. But yet, this was onely some excuse, to mitigate the greatnesse of the fault, it was not, *iusta defensio*, a iust defence: and therefore *Lorinus* sayleth in giuing this note: *Excusatio nimia perturbationis admitti meruit*, the excuse of his great perturbation, deserued to be admitted; and the *Doway* Translators also haue the like glosse, *that without sinne hee omitted that pertained to his commoditie.* But how could the transgression of a commandement be committed without sinne?

41. Quest. Of the meaning of Aarons words: *If I had eaten the sinne offering to day, should it haue been accepted?* v. 19.

1. *Tostatus* following the Latine translation, *How could I eate it, or please the Lord in ceremonies, hauing a sorrowfull heart?* doth make this the sense, that *Aaron* di not willingly omit the eating of the sinne offering; for then hee would also haue omitted to eate the other parts of the peace offerings, and meat offerings which hee did not; and therefore he saith, *quomodo potui?* how could I? otherwise he should haue sayd, *quomodo debui?* how became it mee? if hee had deliberately omitted this dutie, *Lorinus.* The 1. reason is good, and to the purpose: but the 2. is of no value, being grounded vpon the Latine text, vvhich altogether swerueth here from the originall. Their opinion therefore is, that *Aaron* was hindred by griefe of mind, from attending vpon the sacrifice, not that he of purpose omitted it.

2. *Caietane* thinketh, that for this reason, *Aaron iusserat comburi*, commanded the Goat to be burnt; for he ought not to eate it being in griefe, and it could not be kept till the morning: But as is shewed in the former question, this had rather encreased *Aarons* fault, then mitigated it, if hee had deliberately omitted so necessary a Ceremony.

3. Wherefore *Aarons* Apologie consisteth of two parts: the first, that by reason of that heauy accident, he forgot to fulfill all the rites and ceremonies requisite; the other is, *de iure*, of the right of the fact, that if he had eaten it, it could not haue been pleasing to God, not onely because of his griefe, but also for that hee did, as it vvere, *hærere in peccato*, he was in fault, and the sinne of his sonnes did in a manner cleaue also vnto him, *Iun. annot.* and therefore he was vnfit to beare the sinnes of others, and to make atonement for them, for which cause the sinne offerings were giuen them.

42. Quest. *How Moses was contented with Aarons answer.*

1. He did not absolutely approoue of his reason, as though he had done it, *intuitu diuino*, by diuine direction, as *Caietan:* for *Moses* was better acquainted with Gods minde, then *Aaron*, and there was a direct commandement, which should not haue been omitted.

2. But *Moses* rather in humane commiseration, beareth with *Aarons* infirmitie: 1. because he saw him forced by a kind of necessitie, *Borrh.* 2. and affliction was not to be added to affliction, *Osiander:* and *minus mali deprehendit*; *Moses* found it to bee a lesse fault, then he supposed, *Caluin:* he did it not willingly, but of humane frailty, and of perplexity through griefe, and therefore was to be pitied.

3. And it may be *Moses* deferred his further admonishing of *Aaron*, till an other time, because he saw now he was in griefe, *Lorin.*

43. Quest. *Whether sacrifices offered, and presented in griefe of heart, are pleasing vnto God.*

For the solution of this question, wee must distinguish of the things themselues, namely, of sacrifices, and then of the occasions, and times, as also of the affections, that is, of the diuers kinds of griefe.

1. Concerning the sacrifices, a difference must be made betweene the externall sacrifices of the Law, and the spirituall of the Gospell. Indeed these sacrifices were to be offered chearefully: and therfore the Law requireth, that they which eat before the Lord, should reioyce; and they are taught to say when they brought their offerings, *I haue not eat thereof in my mourning.* And therefore the Lord, when he refuseth the sacrifice

Deuter. 12. 7.

Deu. 26. 14.

crifice of ſinners, ſaith: *They ſhall be vnto them as the bread of mourners, all that eat thereof ſhall be polluted.* But the *Hebrewes* obſeruations here about mourning, are both curious, and vncertaine, that a Prieſt being at ſeruice, when hee heareth of the death of a friend, whom he ought to bewayle, is to giue ouer, though he goe not out of the Sanctuary, elſe he polluteth his ſeruice: but the High Prieſt, though hee were not to goe out of the Sanctuary, *Leuit.* 21.12. yet he was not to eat of the offerings, as here *Aaron* did not, *Maimony.* Hoſh. 9.4. Hebrewes curious obſeruations about mourning.

Contra. 1. It is not like, that the Prieſt being in his ſeruice at the Altar, would giue ouer, vpon any occaſion whatſoeuer: the contrary appeareth in *Samuels* practiſe, who made an end of his burnt offering, though the Philiſtines came againſt Iſrael, while he was offering. 2. That which made the Prieſt vnfit for his ſeruice in the Sanctuary, made him alſo vnfit to remain in the Sanctuary, as namely, mourning for the dead, *Leu.* 21.12. 3. The High Prieſt is not there charged, neuer to goe out of the Sanctuary, to defile himſelfe with the dead, as the next words ſhew, *nor pollute the holy place of his God:* for if hee neuer went out of the Sanctuary, he could not pollute it, but by going foorth to the dead, and comming in againe. 4. Neither is it true, that the High Prieſt in the time of his mourning, was not to eat of the ſacrifices, by the example of *Aaron* here: for neither was the High Prieſt to mourne at all, and *Aaron* might haue eaten if he would: and *Moſes* findeth fault, becauſe they had not eaten of the ſin offring, as was appointed vnto them. Now, though the ſacrifices of the Law required cheerfulneſſe of heart, yet ſpirituall ſacrifices may bee offered with penſiueneſſe, and mourning; and they are then moſt acceptable, as *Dauid* ſaith: *The ſacrifices of God are a contrite ſpirit* and in the new Teſtament, faſting and prayer are ioyned together. 1 Sam 7 10. Pſalm. 51.17. Math. 17.21. 1. Cor 7.5.

2. As the things themſelues, namely, the ſacrifices, are to bee diſtinguiſhed: ſo alſo the times and occaſions; for in the old Teſtament, in the time of mourning they faſted, as *Dauid* did, when hee faſted and prayed for his child: and ſo the Nineuites faſted vpon the preaching of *Ionah:* But when it was a time of reioycing, they offered ſacrifices, and did eate and drinke, as *Nehemiah* ſaid vnto the people: *Eate the fat, and drinke the ſweet, for this day is holy vnto the Lord, bee yee not ſorry therein:* So alſo in the new Teſtament, there are occaſions, and times of faſting and mourning, and of feaſting and reioycing, as our bleſſed Sauiour excuſeth his diſciples, becauſe they faſted not, as *Iohns* diſciples did, ſaying, *Can the children of the Bride-chamber faſt, as long as the Bridegrome is with them; but the dayes will come, when the Bridegrome ſhall be taken from them, then ſhall they faſt.* So there is a time of mourning, and a time of reioycing, as the Preacher ſaith: *a time to weepe, and a time to laugh.* This was the reaſon why in the Primitiue Church, they vſed not to faſt vpon the Lords day: *Die Dominico ieiunare nefas ducimus:* wee count it vnlawfull to faſt vpon the Lords day, ſaith *Tertull. lib. de coron. mil.* becauſe the Manichees did make choice of that day to faſt on: and hereof *Auguſtine* giueth this reaſon, *Sentio ad ſignificandã requiem ſempiternam (vbi eſt verum Sabbatum) relaxationem, quàm conſtrictionem ieiunij aptiùs conuenire:* I thinke, that to ſignifie the euerlaſting reſt where the true Sabbath is, it is more agreeable to bee free from, then bound to faſting, *Epiſt. 66.* and now it were alſo vnfit in the publike Feſtiuities of the Church, as vpon the dayes of *Chriſts* bleſſed *Natiuitie, Reſurrection, Aſcenſion,* and in the *Pentecoſt,* for any, croſſing the laudable cuſtome of the Church, to giue himſelfe to mourning and faſting, vnleſſe vpon ſingular and extraordinary occaſion. 2 Sam. 12.6. Ion 3.7. Nehem 8.10. Math. 9.15. Eccleſ. 3.4. Why the Church vſed not to faſt on the Lords day. Πᾶς φιλόχριστος ἑορτάζετω τὴν κυριακήν. *Ignat.* The publike feſtiuities of the Church not daues to mourne in ordinarily.

3. In the third place, I will ſhew the difference, and diuerſity of griefe and ſorow; which is of two kinds, either vpon temporall and worldly occaſions, or ſpirituall: of the firſt, the Apoſtle ſayth, *Worldly ſorrow cauſeth death:* which is either, for the violent loſſe of temporall things, as it is ſayd by the Prophet: *Rachel weeping for her children, and would not be comforted, becauſe they were not:* ſuch is the griefe of worldly men, for the vnrecouerable loſſe, of children, goods, honor, and ſuch like. Or this griefe is cauſed, by the involuntary forgoing of ſuch things; as the youngman, whom Chriſt bid ſell all he had, and giue to the poore, went away very ſorowfull, *for God loueth a chearefull giuer;* theſe kinds of temporall griefe are an hinderance to our ſpirituall ſacrifices: There are alſo two ſorts of ſpirituall griefe; one that is immoderate, and 1 Cor 7.9. Ierem 31.15. Math 2.18. Mark 10.21. 22. 2 Cor 9.7. Of diuers kinds of ſpirituall ſorrow.

and excessiue, without hope or comfort: such was *Iudas* sorrow, that in despaire hanged himselfe. Against this heauinesse, St. *Paul* writeth, *lest he might be swallowed vp of too much heauinesse*; and *Chrysostome*, meaneth such a sorrow and griefe, when hee sayth, *Omni actione diabolica potentiorem esse ad nocendum mœroris magnitudinem; & Dæmonem, quoscunque superat, per mœrorem superare*, that the greatnesse of griefe is more powerfull to hurt, then any other action of the Deuill, and that those, whom he ouercometh, hee conquereth by griefe: *de provid.* There is an other kinde of moderate sorrow, accompaned with hope, which is profitable: such was the Publicanes sorrow, when he smote his breast, and sayd, *God bee mercifull to me a sinner*: of this kind speaketh the holy Apostle, saying, *godly sorrow causeth repentance vnto saluation, not to bee repented of*: This sorrow is not onely no impediment to our prayers, but as a furtherance and helpe; as the Lord sayth to the Prophet, *refrayne thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded*, and thus much of this question and of the rest mooued out of this Chapter.

1 Cor. 2. 7.

Luke 18. 13.

2 Cor. 7. 9.

Ierem 31. 16.

4. *Places of Doctrine.*

1. Doct. *No new or strang doctrine, beside the scripture to be brought into the Church.*

THis is enforced out of the example of *Nadab, and Abihu*, who were iudged of God, for bringing in strange fire; this strange fire is novell and strange doctrine, of such speaketh the Apostle, saying, *stay prophane and vaine bablings, for they shall increase to more vngodlinesse, and their word shall fret as a Canker, of which sort are Hymenæus, and Alexander, which concerning the trueth, haue erred*: as a Canker doth eate the flesh, and a moth a garment, so such destroy both themselues and others: thus *Theodoret* heere noteth, *Debere nos nihil extraneum ad sacram scripturam invehere, contentosque doctrinâ sancti spiritus abominari hæreses, quarum fautores, non nulli verbis diuinis fabulas addiderunt, alij suas commentationes impias sententiæ scripturæ prætulerunt*, that we should not bring any forren thing into the scripture, but being content with the doctrine of the holy spirit, should abhorre all heresies, the fauourers whereof, some haue added fables to the word of God, some haue preferred their owne sentence before Scripture, *qu. 9. in Leuit.*

1 Tim. 1. 16, 17

2. Doct, *Gods election free, and of grace, not of any worthinesse in man.*

This is hence gathered, because *Nadab*, and *Abihu* were the elder sonnes of *Aaron*, yet were they refused, and the two younger, *Eleazar* and *Ithamar* were chosen for the Priesthood; so *Abel* preferred before *Cain*, *Isaac* before *Ismael*, *Iacob* before *Esau*; so *Iudah* was aduanced before his elder brethren, *Moses* before *Aaron*, and *Dauid* was the youngest of his brethren, yet elected to the kingdome: All these examples shew, that election is of grace; and so the Apostle concludeth, *it is not of the willer, or runner, but of God that sheweth mercy*; And our blessed Sauiour sayth, *the last shall bee first, and the first shall be last*: So *Prosper* inferreth out of those words of the Apostle, *Hee that reioyceth, let him rejoyce in the Lord*: *Qui cum esset impius, cæcus & mortuus, à liberatore suo gratis accepit iustitiam, lumen, & vitam*, who when hee was wicked, blinde, dead, receiued freely of his deliuerer, righteousnesse, light, and life, *epist. ad Ruffin.*

Rom. 9. 16.

1. Pet 4. 17.

3. Doct. *That God is no accepter of persons.*

Princes in this world, vse to extend fauour vnto their domesticall seruants, and shew example of rigour vpon others: but God spareth not those, that come neerest vnto him; as heere he punisheth *Nadab*, and *Abihu*: and so beginneth iudgement at his owne house, as St. *Peter* sayth, *what then shall the end of the wicked be*, if God spared not *Nadab*, and *Abihu*, by their calling Priests, and the eldest of *Aarons* sonnes, whom the Lord called by name, to come vp with *Aaron*, and the seauenty elders; how much

Matth. 20. 16.

lesse

leſſe ſhould others thinke to eſcape the iudgements of God, as *Auguſtine* heere well inferreth, *Quam minus Deus alijs parcat, ſi illis non parcit,* how much leſſe ſhall the Lord ſpare others, if he ſpare not them.

4. Doct. *God is to be glorifyed euen in his iudgements.*

Verſ. 3. *I will be ſanctified in them, that come neere me*; God in his iudgements for ſinne ſheweth himſelfe to be holy and iuſt, and ſo *Dauid* ſayth, *that thou mayeſt be iuſt, when thou ſpeakeſt, and pure when thou iudgeſt*: the Lord ſheweth himſelfe to bee iuſt, when he giueth ſentence againſt ſinners: *Apud quem, nec pietas ſine iuſtitia eſt, nec ſine pietate iuſtitia; qui peccatores recipit, ſed peccatores eſſe non ſinit, quos recipit,* with whom is neither mercy without iuſtice, nor iuſtice without mercy; who receiueth ſinners, but ſuffereth them not to continue ſinners, *Chryſolog. in ſerm.*

5. Doct. *Of a double power of the Word, to life or death.*

As heere the holy fire, which before conſumed the ſacrifices, ſignifying the acceptance of them with God, did alſo afterward deuoure *Nadab and Abihu*; So the word of God herein like vnto this fire, is the ſauour of life vnto life to ſome; to others the ſauour of death vnto death; as the Apoſtle ſpeaketh, not that the word of it ſelfe is the cauſe of death vnto any; but occaſioned by the corruption of mans heart: as the Manna was a pleaſant food, to thoſe which vſed it as the Lord commanded, but to them which did otherwiſe, it ſtanke, and was full of wormes, ſo *Heſychius* alſo here giueth this note, *Vtrumque ignem habet Eccleſia, hunc quidem ad illuminationem iuſtorum, illum autem ad pœnam impiorum,* the Church hath both theſe fires, one for the illumination of the iuſt, the other for the puniſhment of the wicked.

2 Cor. 2. 6.

Exod 16. 20.

Διττὴ δωρεαμς τὸ πυρὸς, μία μὲν χωριτικὴ μία δ' φωτιστικὴ &c. Nil'.

6. Doct. *The bodies of the dead to be reuerently vſed, and after a ſeemely manner to be buryed.*

So *Moſes v.* 5. commandeth the two ſonnes of *Vzziel, Aarons* vncle, to cary forth the bodies of *Nadab*, and *Abihu*, out of the Campe to bee buryed; though the hand of God had been vpon them, and their life was taken from them by an extraordinary iudgement: yet *Moſes* doth not deny them honeſt and ſeemely buriall; ſo *Iehu* commanded *Ieſabel* to bee buried, though ſhee dyed by a fearefull iudgement: *Hierome* layeth this to the charge of *Iohn* Biſhop of Hieruſalem, *Nosne ſumus qui Eccleſiam ſcindimus, an ille qui viuis habitaculum, mortuis ſepulchrum denegat, qui oſſa ſanctorum, & innoxios cineres huc vſque verberari ab imbribus ſinit,* are we they which make a rent in the Church, or hee rather which denyeth habitation to the liuing, and buriall to the dead, who ſuffereth the bones, and harmeleſſe aſhes of the Saints hitherto to be beaten with the rayne, *adverſ. Iohan. Hieroſol.*

2. King. 9. 34.

7. Doct. *That it is lawfull vpon iuſt occaſion to be angry.*

Verſ. 16. It is ſayd of *Moſes*, when hee ſought the Goat which was for a ſinne offering, and found it was burnt, that he was angry; becauſe it was a manifeſt breach of the Lords commandement; ſo *Moſes* though otherwiſe a moſt patient man, was much incenſed to ſee religion violated, as he was, when he came down from the mountaine with the tables of the Law in his hand, and ſaw the Idolatrie of the Iſraelites; Thus the Apoſtle ſayth; *be angry, and ſinne not, let not the ſunne goe downe vpon your wrath*, whereupon *Ambroſe, Iraſcimini, ſed ratione vincit, iracundiam*, bee yee angry, but ouercome your wrath with reaſon, *lib. 1. offic. c. 21.* it is lawfull then to be angry, but in time and meaſure, there is *ira priuata*, and *ira officij*, of the latter ſort was the anger of *Moſes*.

5. Places of Confutation.

1. Confut. *Against the vse of a strange tongue in the seruice of God.*

Lorinus, hath this strange application of *Nadabs* and *Abihues* offering with strange fire; *it behoueth euery one to handle sacred things, Iuxta ritum in Ecclesiâ particulari approbatum, Latino Latinos, Græco Græcos, &c.* according to the approued rites in euery particular Church, the Latines in Latine, the Greekes in Greeke &c. *Contra.* If he by the Latines vnderstand all which were counted of the Latine Church, namely all that inhabite in those westerne parts, as the Greeke is the Easterne Church, (as it is certainely his meaning,) then it will fall out quite contrary to his obseruation; that to vse a strange tongue in the seruice of God, such as is the latine to the vulgar people, that vnderstand it not, is to bring in a strange fire, into the Church of God, as is euident by the Apostles doctrine in the, 14. *c.* 1. *Corinth.* to the 20. *v.* where this matter
1 Cor. 14.11. is handled at large: *except* (sayth the Apostle) *I know the power of the voice, I shall be to him that speaketh a barbarian, and hee that speaketh shall be a barbarian to mee,* and many
Ibid. v 4. such like passages the Apostle hath there, to the same effect: as he *that speaketh strange languages edifieth himsefe, but he that prophecieth, edifieth the Church:* so *Ambrose* writing vpon that Chapter, sayth, *Tacere debet in Ecclesiâ, qui lingua loquitur quam solus scit,* he should hold his peace in the Church, who speaketh with a tongue, which he himselfe onely vnderstandeth: *in* 14. *Cap. ad Corinth.*

2. Confut. *Against vnwritten Traditions, to be vsed in the seruice of God, as a part thereof.*

Whereas the Protestants doe out of this fact of *Nadab* and *Abihu*, in offering strange fire, conclude, that nothing is to be brought into the service of God, not warranted by his Word: for that is as to offer with strange fire; The Popish Writers doe finde fault with this collection, saying, *Aliud esse præter verbum Dei aliquid institui, aliud contra*, that it is one thing to haue a thing instituted beside the Word of God, an other thing against it; the one is lawfull, not the other: as *Abel* had no expresse word for offering sacrifice, nor *Dauid* for purposing to build God an house: and so they resolue, *licere sine verbo Dei expresso ex deuotione aliquid ad Dei cultum instituere:* that it is lawfull without the expresse word of God, to institute somewhat of deuotion, concerning the worship of God, *Oleaster, Lorinus.*

Contrad. 1. Their distinction of *præter verbum*, beside the word, and *contra*, against the word, is idle and vaine: for that which is brought in beside the word, is against it:
Galath. 1 8. so Saint *Paul* sayth, If any preach the Gospel vnto you, *præter id, beside* that which yee
Luke 11.23. haue receiued, let him be accursed: hee sayth not *against*, but *beside*: and our blessed Sauiour saith, He that is not *mecum*, with mee, is *contra me*, against me. This their distinction then fayleth; that which is not with the Scriptures, but beside it, is against
Mark. 9.46. it: and whereas our Sauiour saith, *He that is not against vs, is for vs*; his meaning is, that some vse may bee made of him, that is not an open and professed enemy, for the aduantage of Christs cause: *Tertullian* saith, *Credunt sine Scripturis, vt credant aduersus Scripturas:* They beleeue without the Scriptures, that they may beleeue against the Scriptures, *lib. de Præscript.* That then which is beside the Scripture, because it is without the Scripture, is in this ancient Writers opinion against the Scripture.

2. *Abel* was taught by his father to sacrifice, he receiued it from him by tradition; because there was then no written Word; neither needed it, because God instructed them by his diuine voyce: Therefore this is improperly alleadged, seeing now wee haue the Word written, which excludeth all vnwritten traditions. And though *Dauid* had no warrant in particular for him to build God an house, yet hee knew by the Scriptures, that God would chuse him a place for his name to dwell in. That was a sufficient warrant for *Dauid*, to attempt and desire it, but not to set vpon the worke with-
Deut. 12.11. out further direction. Neither was this a substantiall part of Gods worship, but a circumstance onely in respect of the place.

3. Con-

3. Concerning circumſtances of time and place, and externall rites, which are no part of Gods worſhip, the Church hath power to determine, without expreſſe authoritie: ſo that the generall rules be obſerued: as to tend to edifying, and to Gods glory, and to be done comely and in order, and without offence: but no materiall part of Gods worſhip muſt be brought in, not preſcribed, or commanded in the Word: for all ſuch humane inuentions the Apoſtle condemneth, vnder the name of ἐθελοθρησκεία, will-worſhip.

What things maybe broght in without expreſſe warrant of Scripture. 1. Cor 10.26. 1 Cor. 10.31. 1. Cor 14 40. 1 Cor. 10 32. Coloſſ 2 23.

3. Confut. *Concerning the burning of Heretiques, and denying of them ſepulture.*

Lorinus approoueth *Serarius* note, who by this example of the burning of *Nadab* and *Abihu*, would warrant the burning of Heretikes, *qu.* 33. *in* 7. *c. Ioſ.* but he doth qualifie this harſh ſentence thus: *Hoc hodie ferè vſurpatur, vt hi, quos pœnitet non comburantur vivi, ſed poſt ſtrangulationem:* but this almoſt is vſed now a dayes, that they which are penitent, are not burned aliue, but are firſt ſtrangled.

Contrad. 1. That they which are indeed Heretikes, are worthy to be put to death, and that it is juſt, that they which haue made a combuſtion in the Church, ſhould bee judged with fire, I grant, (though they were ſtrangled before they feele the fire, I ſee no inconvenience) but they judge Proteſtants and right profeſſors to be Heretikes (which they ſhall neuer be able to prooue) ſo that we may ſay with the Apoſtle: *This We confeſſe, that after the Way which they call Hereſie, ſo worſhip We God.* Actes 24.14.

2. See this mans mercy, he ſayth, that they which are penitent are firſt ſtrangled, what cruelty is this to put to death a penitent perſon; this is the Deuils charity, and yet this is not alwayes obſerued, he ſayth: but *almoſt*: wee may ſay of them, as the wiſeman ſayth, *their mercies are cruell.* Prouerb 12.10

3. But though *Lorinus* in this hard ſentence concur with *Serarius*, yet afterward he findeth fault with *Fenardentius*: who out of this example, inferreth, that buriall is to be denyed vnto Heretikes: for the contrary heere appeareth, that *Moſes* commanded *Nadab*, and *Abihu*, to be buryed; If then *Lorinus* will be ſo friendly as to graunt ſepulture to Heretikes, why then before would hee haue them burned: for that which is burned can not be buryed; but indeed he as much faileth in his collection for their burning, as the other doth for their not burying; for *Nadab*, and *Abihu*, were not burned, but onely ſlaine with the fire; not ſo much as their coats were touched with the fire, how then can this preſident warrant them to burne men to aſhes.

4. Wherefore their cruelty herein is euident to the world, how they perſecute not Heretikes, but orthodoxall profeſſors with fire and fagot, they are farre from the lenity of the Apoſtle, who thus writeth, *Shall I come vnto yee with a rodde, or in loue, and in the ſpirit of meekeneſſe*; in *Auguſtines* time there was more mercy ſhewed toward them, which were of a contrary minde: *Sic eorum peccata compeſce, vt ſint quos pœniteat peccaſſe*, ſo bridle their ſinne, that they may remaine to repent of their ſinne, *epiſt.* 159. 1.Cor.4.21.

4. Confut. *Againſt ſuch as condemne the vſe of Wine.*

Some Heretikes tooke occaſion, by this inhibition, *verſ.* 8. that the Prieſts ſhould drinke no wine, when they came into the Tabernacle, as the Montaniſtes, Tatianes, Severianes, Manichees, to call wine, *fel principis tenebrarum*, the gall of the Prince of darkneſſe, and the Mahumetanes, in theſe times altogether condemne the vſe of wine, though they are ſayd, to drinke it freely in corners, yea *Tertullian* alſo was brought into the ſame errour; who ſtrayneth this place to prooue abſtinence from wine, *Contra. Pſychic. c.* 9. The like error is aſcribed to the Armenians: who hold them which drinke wine in Lent to be like thoſe, *qui ad lupanar vadunt*, which goe vnto the ſtews or brothel-houſe, *Vincent, lib.* 30. *c.* 98.

Contra 1. This collection out of *Moſes* prohibition, hath no ground at all; for *Moſes* abſolutely forbiddeth not the Prieſts to drinke wine, but when they entred into the

Tabernacle, during the time of their seruice, which commonly exceeded not a moneth.

Hosh. 2. 9. 2. Wine is, of it selfe, the good creature of God; the Lord calleth it *my Wine*, as he sayth, *my corne*: the one is no more in it selfe to bee condemned then the other; the 1 Timoth. 4. 4. Apostle saith; *Euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing*, therefore the condemning the creature which is good, redounsleth to the dishonour of the Creator which made it.

3. So then it is not the nature of wine, but the abuse and excesse of it, which is disallowed: the vse thereof being sober and moderate, is very conuenient, as it is thus Eccluf. 31. 32. set foorth: *Wine soberly drunke is profitable for the life of man: Wine was made from the beginning to make men glad, and not for drunkennesse*: This commendation of Wine is con- 1 Timo. 5. 23. firmed by the Apostles authority, who giueth this aduise to *Timothy*; *Drinke no longer water, but vse a little Wine, for thy stomackes sake, and thy often infirmityes*, whereupon *Hierome* giueth this note, *Non hoc dico, quod Dei a nobis creatura damnetur, siquidem & Dominus vini potator est appellatus, & Timotheo dolenti stomachum, modica vini sorbitio relaxata est, sed modum pro ætatis, & valetudinis qualitate, exigimus in potando*: I speake not this, as though the creature of God were to be condemned, for our Lord was called a drinker of wine, and it was graunted to *Timothy* for the griefe of his stomacke to take a little wine: but we according to the quality of age and health require a measure in drinking, *ad Nepotian.*

5. Confut. *Against the reseruation of the Sacrament.*

As the Priests were to eate their part of the Sacrifice beside the Altar, *ver.* 12. so now the holy Sacrament should be received in the Church: it should not be hung vp in *Pixes*, or caryed about in Procession, as is the superstitious vse of the Romanists: but is to bee eaten and drunke of the Communicants according to Christs institution; for he himselfe gaue it to his Disciples to bee eaten, and drunke, and to bee receiued in remembrance of him.

If it be obiected, that in the Primitiue Church, they vsed to put part of the Sacramentall bread in a Napkin, to carry it to the sicke, and to vse it for their priuate deuotion, I answere, first that this vse had some colour then, more then now; because in the time of persecution they seldome could come together to receive the Communion, and they did keepe it one to send to an other, to shew that they were of the same Communion, to distinguish them from other Hereticall sects, which then swarmed in the Church: secondly they did not vse it as a sacrament in their priuate deuotion, but reverently as an holy thing, being the remainder of the Sacrament.

3. Afterward this custome, as not conuenient, was abrogated by the Church, as may appeare by the decrees of divers Counsells, as *Toletan*, 1. *c.* 14. *Rhotamag. c.* 2. But afterward a more superstitious custome was taken vp by the Church of Rome, to reserue the Sacrament, contrary to their owne ancient decrees; as this constitution is ascribed to *Clemens*: *Tanta in altari holocausta offeruntur, quæ populo sufficere debeant, quod si remanserint, in Crastinum, non reserventur, sed cum timore & tremore Clericorum diligentiâ consumantur*; let so much be offered on the Altar, as may suffice for the People: if any remayne, let it not be reserved for the morrow, but with feare and reverence bee consumed (and eaten) by the diligence of the Clergie.

6. Confut. *That Sacraments doe not giue Grace by the Worke wrought without Faith.*

This is the opinion of Popish writers, that the Sacrament by the very act that is done, is avaylable, yea without Faith: *Rhemist. Act.* 22. *sec.* 1. *Bellarm. lib.* 2. *de sacram. c.* 1. and *Lorinus* doth gather as much from hence, because the Priests did beare the iniquity of the Congregation, *v.* 17. that *Preces & Sacrificium eandem vim habeant*, that Prayers and the Sacrifice haue the same power and efficacy, as they are celebrated by the Priest, being a publike person.

Contra. 1. The Priest vnder the Law did make expiation for the people, in offering their

their ſacrifices, which were types of Chriſt the Lambe of God, that taketh away the ſinnes of the world, therefore faith in Chriſt to come was required to make their ſacrifices avaylable, as the Apoſtle ſaith; *By Faith Abel offered a greater Sacrifice then Cain.* Hebr. 11.4.

2. So the Apoſtle exhorteth, that they which would receiue the Sacrament to their comfort, not to their iudgement, ſhould examine themſelues, which examination chiefly conſiſted in this; *To prooue themſelues, whether they were in the Faith:* and therefore *Chryſoſtome* ſayth well, *nullâ prorſus re liberamur niſi per fidem*, we are deliuered by no other thing, then by Faith, *in 1. c. ad Rom. ſer. 2.* 1 Cor. 11.21. 2 Cor 13 5.

6. *Morall Obſeruations.*

1. Morall. *In Proſperity we muſt thinke of Aduerſity.*

WE ſee how that this heauy chance, the ſudden death of *Nadab* & *Abihu*, fell out in the firſt ſolemne day of *Aarons* ſacrificing; even in this publike rejoycing, and entrance into his office, hee is depriued of his children; which ſheweth the frayle and changeable ſtate of man in this life; that his teares are mingled with his laughter, and ſorrow accompanieth joy, which ſhould teach vs not to be ſo tranſported with the joy of our proſperity, but that wee ſhould in the midſt of our mirth thinke of aduerſity: as *Iob* did, the thing which I feared is come vpon mee, and the thing which I was afraid of is come vnto mee, *Hierome*, vpon thoſe words, *Iuſt art thou O Lord, and juſt are thy judgements*, thus writeth, *Hoc non poteſt dicere niſi ille, qui ad vniverſa, quæ patitur, magnificat Dominum: ſanus ſum? gratias refero creatori; langueo? & in hoc laudo Domini voluntatem:* this can none ſay, but hee *Who magnifieth the Lord in all that hee ſuffereth: Am I in health? I giue thankes to my Creator: Am I ſicke? I therein alſo prayſe the Lord, 5. Epiſt. ad Paul:* and ſo *Aaron* heere held his peace, as reſting content with the good pleaſure of God. Iob 3.25.

2. Morall. *Not to preſent our ſelues before God With carnall, vile, and ſtrange affections.*

As *Nadab* and *Abihu* were ſmitten of God, becauſe they offered with ſtrange fire, not taken from the Altar; ſo they which come raſhly into Gods preſence with vnprepared affections, doe incurre the diſpleaſure of God, the Preacher ſayth, *Such doe offer the Sacrifice of fooles*, which looke not to their feete, when they come into the houſe of God: The Apoſtle ſaith, *He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation*; ſo the ſame Apoſtle would haue men pray without wrath, for wrath, enuy, carnall luſts, couetous and worldly deſires, are as ſtrange fire, which make our ſpirituall ſacrifices not onely not profitable, but dangerous and hurtfull, as *Ambroſe* heere well inferreth, *Ignis alienus eſt libido, ignis alienus eſt auaritia, hoc igne nemo mundatur, ſed exuritur*, luſt is a ſtrange fire, and couetouſneſſe is a ſtrange fire, no man is cleanſed by this fire, but rather burned, *Epiſt. 3.* Eccle. 4.17. 1 Cor. 11.22. 1 Tim. 2.8.

3. Morall. *Wherein a man ſinneth he ſhall be puniſhed.*

Nabad and *Abihu* doe ſinne in taking ſtrange fire, and they are puniſhed with fire: ſo Gods iudgements are often meaſured vnto men in the ſame kind, *Adonibezeck* hath his thumbes and great toes cut off, as he had ſerued 70. Kings before. *Abſalom* was hanged by his haire, wherein was his delight; that inſtrument of his pride, was the cauſe of his confuſion: *Zedekiahs* eyes are put out, which hee had oft lift vp to his Idoles; *Cyprian* obſerueth vpon the parable of the rich glutton, in that he was tormented in his tongue: *Linguâ dat pœnas, quia plus lingua & ore peccauerat*, hee is puniſhed in his tongue, becauſe he had ſinned moſt in his mouth and tongue, *lib. 1. Epiſt. 2.* and ſo it is well obſerued, that as the Iſraelites worſhipped ſerpents, and creeping things, ſo they were bitten with Serpents, *For wherewith a man ſinneth, therein is hee puniſhed, Wiſedome*, 11. 17. Iud. 1.7. 2 Sam. 14.26. and 18.9. 2 Kings 26.7.

4. Morall,

4. Morall. *To submit our selues to the Will of God.*

After *Moses* had shewed the reason, why God executed his iudgements vpon *Nadab* and *Abihu*, *Aaron* though much mooved, no doubt with griefe, yet replyeth not but holdeth his peace, submitting himselfe to the will of God; so the holy Prophet
Psal. 39 6. *Dauid* saith, *I was dumbe, and opened not my mouth, because it was thy doing*, wee should learne heereby, not to murmure or repine against Gods workes, but in all things to be
Psal. 116. 13. obedient to his will. *Origen* vpon those words in the *Psalme, I will take the cup of saving health*, giueth this note, *Bibit calicem, qui quod illatum est patitur; effundit calicem, qui non patienter fert*: he drinketh the cup, who beareth patiently what is layd vpon him; he poureth it out, that is impatient, *Tract.* 35. *in Matth.*

5. Morall. *That men should not for the occasion of priuate griefe neglect the publike businesse, specially in Gods seruice.*

So *Dauid* having prayed and fasted while his child was sicke, when he heard it was
2 Sam. 12. 20. dead, was comforted and omitted not the affaires of the Kingdome, as heere *Aaron* and the Priests are charged not to mourne, nor goe out of the Tabernacle, and so to
1 King. 19. 20. neglect their office, *Eliah* would not suffer *Elisha* to goe and take his leaue of his father and mother: neither would our blessed Sauiour permit one of his Disciples to leave
Matth. 8. 21 22 him to goe to bury his father, but said; *Let the dead bury the dead: Hierome* bringeth in diuers examples of the Romanes to this effect: *Pulvillius Capitolium dedicans, nuntio allato de filij morte vultum a religone ad priuatum dolorem non flexit*; *Pulvillus* dedicating the Capitoll, a message being brought of his sons death, did not turne his countenance from that act of religion, to his priuate griefe: *L. Paulus*, being bereaued of his two sonnes, yet entred into the City in triumph: *Cato* the Censor, his sonne of great hope being lost, was not any thing the more remisse, in the gouernement of the common Wealth, and then he concludeth thus: *Hæc in suggillationem nostram dicta sunt, si non præstet fides quod exhibuit infidelitas*, these things bee spoken to our reproach, if Faith cannot performe that, which infidelity afforded: *Epitaph. Nepotian.*

6. Morall. *Against the sinne of drunkennesse, especially in Ministers.*

The Lord, that the Priests might bee free from this vice, doth altogether inhibite them the vse of Wine, when they come into the Tabernacle: drunkennesse is a crime in all, but it is a kind of Sacriledge in Ministers: the Prophet doth reproove them for
Isay 28. 7. this vice: *They haue erred because of Wine, and haue gone out of the way by strong drinke, the*
1 Tim. 3. 3. *Priest, and the Prophet*: And Saint *Paul* will haue his Bishop, *not giuen to Wine*, and so as *Hierome* saith, *Vinolentum sacerdotem & Apostolus damnat, & vetus lex*, a Priest that is a Wine bibber, is condemned both by the Old, and New Law: *epist.* 128. *ad Fabiol.* *Origen* hath heere an excellent note: *Sola est ebrietas, quæ cum corpore animam vitiat: in cæteris potest fieri, vt cum infirmatur corpus, magis tunc potens sit spiritus; hic vnà anima, & corpus corrumpitur*: onely drunkennesse doth together with the body spoyle the soule, in other things, when the body is weake, yet the spirit may bee the more strong: but
Prou 23. 29. heere both the body and soule is corrupted, *hom.* 7. It distempereth the body, and
Hosh 4. 11. causeth rednesse of the eyes, it also taketh away the heart.

7. Morall. *That our sinnes are an offence vnto Christ, and to all the Celestiall company.*

Origen vpon this precept, that the high Priest should not drinke wine, when hee entreth into the Tabernacle to offer, hath this mysticall obseruation, which being cautelously vnderstood may safely be receiued; that euen so Christ being gone vp to Heauen there to offer vp our prayers, and to bee a Mediator for vs, forbeareth to drinke this wine, that is, hath not his joy full, as long as we are in sinne; *Tam diu est in mœrore, quam diu persistimus in errore*: is so long in heauinesse, as wee are in wickednesse, &c. And therefore as he saith: *He would drinke no more Wine, till he drunke it new with them*
Matth. 26. 29. *in his kingdome*: hee cannot drinke it alone, hee must drinke it with vs, *Saluator meus*

lætari

Lætari non poteſt, donec ego in peccato permaneo, my Sauiour cannot bee merry, while I in my ſinne tarry: *hom. 7. in Levit.* this and much more *Origen* hath to the ſame purpoſe, wherein he muſt bee vnderſtood, to ſpeake myſtically and in an allegory: for properly to ſpeake, there is no griefe in Heaven, yet the Scripture vſeth this phraſe; *Grieve not the holy Spirit of God*, and *Auguſtine* hath the like ſaying, bringing in our bleſſed Sauiour thus ſpeaking: *Gravior eſt apud me peccatorum tuorũ crux in quâ invitus pendeo,* the Croſſe of thy ſins is more greivous vnto me, wherein I hang againſt my will, then that Croſſe which I willingly aſcended for thy redemption, *&c.* And the Apoſtle doubteth not to ſay, ſpeaking of obſtinate impenitent ſinners: *They crucifie againe vnto themſelues the Sonne of God. Heb. 6. 6.* Ephes. 4. 30.

8. Morall. *Not to be too rigorous toward thoſe which are in heavineſſe, and ſinne of weakeneſſe.*

Moſes when he heard *Aarons* excuſe, was content, *v.* 20. he did beare with him in his griefe: teaching vs not to vſe ſharpeneſſe toward ſuch as are weake and oppreſſed with griefe: as Saint *Paul* writeth on the behalfe of the inceſtuous young man, *Leſt he ſhould be ſwallowed vp with overmuch heavineſſe*, and ſo hee exhorteth to reſtore thoſe which are *are fallen, with the ſpirit of meekeneſſe*, *Ambroſe* ſaith well, *Non ſuperbè increpem peccantem, ſed deſleam; qui lapſu alieno gaudet, diaboli gaudet victoriâ*, let mee not proudly rebuke a ſinner, but mourne for him; he that reioyceth in an others fall, ioyeth at the diuels victory, *lib. 2. de pœnitent. c. 8.* 2 Cor 2 7. Galat. 6. 1.

CHAP. XI.

1. *The Argument and Parts.*

AS hitherto in this Booke ſuch things have beene declared, as ſpecially concerned the Prieſts, both of the diverſe kinds of Sacrifices, the object of their Prieſthood, and of their manner of conſecration, and ſuch things as belonged vnto the ſame, and caſually followed. Now ſuch Rules and Lawes are ſet foorth, which appertaine vnto the People in generall, about their purifying, either from vncleanneſſe taken from things without, in this Chapter; or from any impurity, within themſelues, as by the leproſie, iſſues of blood, and ſuch like in the 4. Chapt. following.

In this Chapter, firſt there is the defining of ſuch things as were vncleane either for meate, to *v.* 24. or to bee touched any wayes, to *v.* 41. ſecondly the concluſion is annexed, with a repetition of the former prohibition, and the reaſon thereof to the end of the Chapter.

1. Concerning things vncleane for meat, firſt the rule is given of foure footed beaſts in generall, what they might eate, *v.* 1. 23. what not, *v* 4. then in particular, certaine vncleane beaſts are named, and they of two ſorts, which chew the cud, and devide not the hoofe: *v.* 4. 5. 6. or contrariwiſe, *v.* 7. ſecondly of fiſhes, what they might eate, what not, to *v.* 13. thirdly of foules, which are by name ſet downe, without any generall rule or direction, to *v.* 20. fourthly of creeping things to, *v.* 23.

2. Then is declared the other kind of impurity which is by touching, firſt in generall to *v.* 26. then in particular of ſuch things, as are vncleane for meat, to *v.* 39. then of ſuch as might bee eaten, to *v.* 41. In the firſt is ſhewed, 1. what things doe defile by touching them, either foure footed beaſts, to *v.* 29. or creeping things, to *v.* 31. 2. what were defiled: as their perſons, *v.* 31. their veſſels, 32. 33. their meat. *v.* 34. and inſtruments thereof, *v.* 35. 3. what things are excepted and how, their fountaines, and ſeed to *v.* 39. then of ſuch as may be eaten, *v.* 39. 40.

In

In the concluſion, 1. there is a repetion of the prohibition, ſpecially concerning creeping things, *ver.* 41. 42. 43. 2. the reaſons are added, which are three, 1. from the efficient cauſe, and author, namely God, who is holy, *v.* 44. 2. from the meritorious cauſe, the benefit received in their deliverance out of Egypt, *v.* 45. 3. from the end of the Law to diſtinguiſh from things cleane and vncleane, *v.* 46. 47.

2. *The diuers Readings.*

L. D. Det. 1. S*Aying.* L. D. ſaying vnto them. Cætar.

L. D. Det. 4. *The Camell and others.* L. D. *the Camell becauſe hee cheweth the Cud, and divideth not the hoofe,* Cæter.

L. D. Alt. 5. *The Cherogrill,* or *Hedghog,* L. D. *Mouſe of the mountaine,* I. *Couie:* N.

L. D. Det. 6. *He ſhalbe vncleane vnto you:* wanting in the Latine, ſo alſo v. 7.

L. D. Det. 10. *Of thoſe that liue and moone in the waters,* L. D. *of all that mooveth in the waters, and of all living things that are in the waters,* Cæter.

L. D. Det. 13. *Theſe are they which you ſhall haue in abomination among the Foules,* wanting in the Latine.

14. *Gryphin:* L. S. D. *Goshauke.* G. V. *Oſſifrage* rather, I. V. ſee the queſtion afterward.

15. *The Vulture,* G. S. V. rather *the Kite,* I. ſee the queſtion, *Vulture.* L. rather then, *Pie,* I. P. ſee the reaſon in the queſtion.

16. The *Oſtrich,* L. G. D. the *Oule* rather, I. N. the *Swallow,* I. rather *Night-hauke, Oule,* or *Night-crow,* Cæter. the *ſterne.* L. D. *Seamew.* G. *Merlin.* I. or *Cuckow,* V. N.

17. The *Storke,* L. D. S. rather the great *Oule,* I. G. W.

18. The *Red-ſhanke,* G. I. *Daw.* I. rather *Swanne,* P. N. ſee the reaſon in the queſtion, the *Cuckow,* A *Ibis* V. the *Onocratal,* L. D. rather *Pelitcane,* S. G. N. the *Pellican,* V. *Swan,* G. *Porphyrion,* L. rather, *Merops,* I. *Geir-eagle,* N. the *Iay,* V. *Charadrion,* S. L. rather *Heron, ardea.* I. G. W.

L. D. Ak. 21. Which haue not leggs aboue the feet to leape with, I. rather, which haue legs, *Cæter.* ſee the queſtion, *qu.* 17. *which hath the legs behind longer.* L. D.

22. The *Graſſehopper,* G. *the Bruke, or Graſſeworme,* S, L. D. the *Arbeh.* B. V. *Locuſt,* rather, A. P. I. N. the *Solean,* A. V. G. *Attake,* S. L. A. P. D. the *Sitke-worme,* rather I. or *Bald-locuſt,* N. the *Hargol.* G. V. *Ophiomach,* that fighteth with Serpents, S. L. A. P. rather the *Beetle,* I. N. the *Locuſt,* S. L. D. the *Bruke* or *Graſſe-worme,* A. P. the *Hagab.* V. G. rather the *Graſſehopper.* I. N.

29. The *Crocodile,* S. V. L. *Toad.* B. *Frog.* A. P. G. rather the *Tortoiſe,* I. N.

30. The *Hedghog.* V. B. *Rat.* G. *Field-mouſe, Mygale,* S. L. D. *Wood-ſere.* I. rather *Ferret,* T. P. N. the *Chameleon,* I. P. G. *Lizard.* S. L. D. rather the *Snaile,* V. A. B. N. ſee the queſtion afterward, the *Dor-mouſe,* I. rather the *Molle,* Cæter. ſee alſo the queſtion hee revpon.

3. *The Queſtions diſcuſſed.*

1. Queſt. *Why the Lord ſpeaketh to Moſes and Aaron together.* verſe 1.

1. THe reaſon is not, as *Toſtatus* ſuppoſeth, becauſe theſe things which concerned cleane, and vncleane beaſts, and ſo what was fit both for meate and ſacrifice, belonged to the cognizance, and knowledge of the Prieſts, for afterward the Lord ſpake to *Moſes,* not to *Aaron,* c. 14. touching the diſcerning and cleanſing of Lepers, which appertained to the iudgement of the Prieſt, and *cap.* 16. how the high Prieſt ſhould enter into the holy place, for though concerning the former Lawes which were given about the diverſe kinds, and rites of ſacrifices, deliuered in the beginning of this Booke, onely vnto *Moſes;* it ſufficeth to anſwere, that *Aaron* was not yet conſecrated

ſecrated high Prieſt: yet that anſwere will not ſerve for the Eccleſiaſticall lawes directed vnto *Moſes* after *Aarons* conſecration.

2. Neither is this like to bee the reaſon, that *Aarons* griefe might bee qualified by this familiar conference with God, which he had conceiued for the death of his ſons, as *Lorinus*, for the Lord had ſpoken before alone to *Aaron*, immediately after that heavy chance. *c.* 10. 8.

3. Therefore it may more fully ſatisfie, that the Lord did this to joyne *Aaron*, as it were, in Commiſſion with *Moſes*, both becauſe this thing touching the difference between cleane and vncleane beaſts, belonged to the Magiſtrate, in reſpect of the civill uſe for meats; and to the Prieſts as they were for ſacrifice: as alſo to giue authoritie hereby unto *Aaron*, being newly conſecrated Prieſt.

4. Adde heereunto, that a reaſon cannot be giuen of all the Lords doings heerein: ſometime he ſpeaketh to *Moſes* alone, ſometimes to *Aaron* alone, ſometimes to both together, as it ſeemed beſt vnto the Lord.

2. Queſt. *Whether Moſes or Aaron deliuered this Law, of cleane and vncleane beaſts.*

This doubt is moued: becauſe the Lord ſayth to them both, *ſpeake yee.*

1. Some thinke that *Aaron* did deliuer this Law to the people, becauſe hee was *Moſes* ſpokeſman vnto *Pharaoh* in Egypt, *Moſes* being ſlow of ſpeach; but this followeth not: for it is one thing to bee ſpokeſman vnto a man vnknowne, an other to ſpeake from God vnto men, among whom hee hath authority; it was fit that to *Pharoah* a ſtrong King, *Aaron* ſhould ſpeake, rather then *Moſes*; becauſe he was of a more eloquent tongue: but after that *Moſes* was made knowne to the people, by the great miracles which he did, and was now of great authority among them, the Lord ſpake by him, and not by *Aaron*.

2. Yet neither did *Moſes* onely deliuer this Law, and *Aaron* giue his conſent, and approbation: as *Toſtat. q.* 1. for the words are, *ſpeake ye*, they therefore both ſpake.

3. Wherefore it is like, that as occaſion ſerued, both of them did in the execution of the Law, declare the ſame to the people; for it belonged both to the Magiſtrate and Prieſt, to ſee theſe Lawes obſerued; As ſometimes the Magiſtrate calleth vpon the Prieſts and Levites to doe their dutie heerein, as *Hezechiah* did: ſometime the Prieſts are charged to teach the people the difference between cleane and vncleane; and ſometime both are joyned together, as certaine that vvere defiled vvith the dead, vvere brought before *Moſes* and *Aaron*. But whereas *Toſtatus* objecteth, that if both ſpake, they muſt either doe it together, and ſo one ſhould hinder another; or one after another, and ſo the ſame thing ſhould be repeated, both which were inconvenient; Neither of theſe inconveniences need to follow; becauſe it was not neceſſary they ſhould both ſpeake together, but at diuers and ſeuerall times, as occaſion ſerued; as is before ſayd.

2 Chro. 29. 5.
Ezech. 44. 23.
Numb. 4 6.

3. Queſt. *Why the Lord gaue theſe Lawes concerning cleane and vncleane Beaſts.*

1. One reaſon was, to auoyd Idolatry; becauſe the Gentiles did ſacrifice vnto their Idoles, diuers kind of Beaſts, as Swine, Lyons, Aſſes, vvhich vvere vncleane to the Hebrewes. *Aquin.*

2. An other reaſon was, *ad reſtringendam gaſtrimargiam*, to reſtraine their gluttonous deſire, which might haue carried them to couet to eate ſuch creatures as were vncleane, if this reſtraint had not been, *Heſych.*

3. Adde heereunto, that God heerein ſhewed his care to his people, as being the Phyſician both of their bodies and ſoules, in forbidding the eating of diuers creatures, which were of vnwholſome nouriſhment, *Oleaſt.*

4. And further, this prohibition had a myſticall vſe, to teach them to decline the euill conditions of rauenous beaſts, as Lyons, Beares, Wolues: ſo that we are heere to vnderſtand, *haberi ſermonem de moribus*, that ſpeech is vſed of manners, *Procopius.*

5. And

5. And againe, becauſe Chriſt was to come of this people in the fleſh, hee vvould haue them kept a pure and vndefiled people, *Toſtat. qu.* 3.

6. But the chiefeſt reaſon of all vvas, becauſe the Lord had made them a peculiar people to himſelfe; he vvould haue them diſtinguiſhed hereby from all other nations, but moſt of all, that they might be fit to haue acceſſe vnto the Sanctuary, to the which they could haue no entrance, being defiled with theſe things, *Toſtat. ibid.*

4. Queſt. *How this diſtinction of beaſts cleane and vncleane can ſtand, ſeeing all things were good in the Creation.*

1. *Heſychius* mouing this doubt, how this Law may not ſeeme contrary to the Lords approbation giuen in the Creation, when all that hee made ſeemed good: for the ſolution thereof, referreth vs to the myſticall ſenſe: that ſeeing *Lex Dei eſt nutrimentum animæ*, the Law of God is the nouriſhment of the ſoule, here by theſe diuers kinds of beaſts, he would haue men vnderſtand: as before he ſaith, the ſheepe ſignifieth, *ſimplicem*, the ſimple and ſingle-hearted man; the bullocke, *legis operatorem*, the worker of the Law; the goat, *pœnitentem*, the penitent man. But this anſwere is not ſufficient; becauſe, though a ſpirituall ſenſe be heere admitted, yet the litterall and hiſtoricall muſt not be deſtroyed: therefore a reaſon muſt be found out, how this Law, being then giuen and obſerued of the Iewes according to the letter, may ſtand with the Creators approbation in the beginning.

2. Therefore the better anſwere is, that all things were good in the creation, and were ſtill at the making of this Law, but *in alium finem*, to another end: and that theſe creatures are not ſayd to bee vncleane and evill in their nature, *ſed quoad vſum*, but in reſpect of the vſe in eating, *Calvin.*

3. Adde heereunto, that *ante contractam noxam*, before the offence by *Adam* committed in Paradiſe, no beaſts were noxious at all, nor yet neceſſary for food: for the hearbs and fruits were ſufficient for mans food; but after mans fall, this diſtinction of beaſts for food came in, giuing him libertie to feed of ſome, which were wholeſome for nouriſhment, and not of others; to this purpoſe, *Borrh.*

5. Queſt. *Whether this diſtinction of cleane and vncleane beaſts heere preſcribed, were knowen to Noah.*

1. *Chriſoſtome* thinketh, that by a naturall inſtinct *Noah* did know, as all other men naturally, what creatures were good for food, what otherwiſe, *Hom.* 29. *in Geneſ.* but though they knew by naturall direction what was fit for food, yet not what was to be vſed for ſacrifice, without ſome other direction.

2. Neither is that difference of cleane and vncleane there ſet downe, by way of *anticipation*, or *prevention*, as many things are ſet downe in *Geneſis* by names, which were giuen and knowen afterward, *Toſtat.* for not onely the cleane and vncleane were diſtinguiſhed by name, but by their numbers; the cleane were taken by ſeauens, the vncleane by couples, therefore it is certaine, they were then ſo really diſtinguiſhed. Geneſ. 7. 2.

3. Nor yet was this diſtinction ſo fully knowen to *Noah*, as afterward were ſet downe by an expreſſe Law; and yet *Noah* had it by reuelation, like as the Saboth alſo was then, and afterward obſerued; but by the Lord made a written Law, and giuen to *Moſes*; for it is not like, that ſuch a diſtinct knowledge could bee had by tradition, from one to an other, as by a written Law.

4. Nor yet is it like, that this difference being then known, did afterward grow out of vſe, and knowledge; and therefore is now renewed by this Law; as ſome thinke: for the holy fathers were very carefull, to preſerue thoſe things, and deliuer them faithfully to their poſterity, which were reuealed vnto them from God.

5. Wherefore it is rather to be affirmed, that this diſtinction of cleane and vncleane beaſts, was giuen vnto the fathers by reuelation, and direction from God at the firſt: but it was onely in reſpect of ſacrifices; not what they might eat, or not eat: wherein they had a greater liberty, then the Iſraelites after the making of this Law: there

there is no queſtion, but that they might and did eat many things, and namely Swines fleſh then, which were vnlawfull by this Law, as may appeare by the generall liberty giuen vnto *Noah*, that euery thing which liued, and moued, ſhould be vnto him for meat, onely the blood was excepted, in the vſe of which liberty, *dictante naturæ ſenſu*, they did by naturall ſenſe decline ſome meats, as vnfit, and vnwholſome: Now then afterward the Lord did ſomewhat reſtraine this generall permiſſion, for theſe two reaſons, 1. that by this meanes, *cogeret ad obſequium*, hee might bring the rude and vntamed people to obedience, and 2. *Ne promiſcuâ licentiâ cum gentibus communicarent*, leſt that they might by an vnlimited liberty communicate with the Gentiles: *Calvin.* as the Lord ſayth, *I haue ſeparated yee from other people to bee mine.* Genes. 9. 3. 4. Levit. 20. 25.

6. Queſt. *Of the diuers kinds of legall vncleanneſſe*

1. There was one kind of vncleanneſſe, *ab intrinſeco*, from within, as by leproſie, Iſſues, and ſuch like, whereof afterward Lawes are giuen, *c.* 12. 13. 14. an other was, *ab extrinſeco*, from without, as by eating or touching any vncleane thing, *Lyr.* whereof this Chapter treateth.

2. Now in theſe things forbidden to be eaten, there was a *ſpirituall*, and corporall vncleanneſſe: the ſpirituall was onely occaſioned by them, not reſiant in them, as when any beaſt otherwiſe cleane in vſe, were abuſed to ſpirituall fornication, as in being offered to Idoles, or to corporall and vnnaturall luſt.

3. The corporall vncleanneſſe, was in ſome creatures *effectiuè*, in reſpect of the effect, as being of euill and bad nouriſhment, either for the exceſſe of moyſture, or drineſſe, and ſuch like, as diuers kind of foules; in ſome *ſubiectiuè*, in reſpect of the ſubiect: they were vncleane in themſelues: as ſuch as fed grotely, as the ſwine; or liued in vncleane places, as moules, and miſe in the ground; ſome were both wayes vncleane, as Serpents, Toades, both in regard of themſelues, and of their poyſonable effects: *Lyr.*

4. Againe, ſome beaſts and foules were vncleane for ſacrifice, that were not vncleane for meat, of them there was a greater reſtraint; becauſe God would haue them more ſtrict and exact in his ſervice, then about their owne dyet; as it was lawfull to eat the Bucke and Hart, though they were not allowed for ſacrifice. Deut. 12 15.

5. Some things againe were vncleane, *ſecundum ſpeciem*, in reſpect of their kind, as theſe heere named and rehearſed in this Chapter: ſome were not vncleane in their kinde, but *ſecundum accidens*, accidentally, and by caſualty; as if they were torne of a wilde beaſt, or otherwiſe found dead; for then the touching of ſuch things made vncleane. Exod. 22. 35.

7. Queſt. *What beaſts in generall are meat lawfull to be eaten*, v. 2.

1. There are two Hebrew words, *chaiah*, which ſignifieth any liuing thing, and *behemah*, that properly ſignifieth a terreſtriall beaſt: the *Septuagint* expreſſe them by one and the ſame word, κτήνη, but they differ, as *genus*, and *ſpecies*, the generall and ſpeciall; and ſo the firſt is tranſlated *animalia*, the liuing things; the other, *beſtiæ*, the beaſts, *Iunius*. Wee commonly tranſlate both *beaſtes*, becauſe wee haue no proper words for both.

2. But *Toſtatus* his conceit here is not to be admitted, that would haue by beaſts on the earth vnderſtood, both fowles, vvhich belong to the earth, and fiſhes alſo which are in the earth, and are nouriſhed from the earth: but howſoeuer the element of the earth bee predominant in the conſtitution, and compoſition of all theſe creatures, yet the phraſe, *gnal haaretz*, vpon the earth, ſheweth, that ſuch onely are meant vvhich liue vpon the earth.

3. *R. Solomons* ſuppoſall heere hath no ground, that God ſhewed vnto *Moſes* all theſe kinde of beaſts, fiſhes, and foules, as they were brought before *Adam* in Paradiſe: for neither was there any neceſſity of this demonſtration, neither doth the Hebrew particle *zoth*, alwayes neceſſarily inſinuate, ſuch an oſtention or ſhewing; and it is very improbable, that the fiſhes came before *Adam*, when they were named, and therefore much leſſe before *Moſes* heere.

4. *Hesychius* note is here somewhat curious, that they are sayd to bee beasts of the earth, to distinguish them, *cœlestibus animalibus*, from the celestiall beasts, which appeared vnto *Ezekiel*, where mention is made of the Lyon, Bullocke, and Eagle: and therefore there is no difference of cleane, and vncleane, because all things are cleane and holy in heauen; but not all in earth, &c. for that is a vision, and a resemblance onely of some of these creatures exhibited; and therefore it hath no reference to this Historicall rehearsall of these divers kinds of creatures.

Ezech 1.10.

8. Quest. *Why in the new Testament, those creatures which are hurtfull, and vnwholesome by nature, are not forbidden.*

1. The reason is, because these creatures, which are vnwholesome by nature, were in the Law forbidden, in regard of that legall vncleanesse which was taken by them, which was an hindrance to their externall sacrifices: for otherwise by a naturall instinct they might have declined the eating of such things, as they did before the making of this Law; as also because the Gospel, *non curat de corpore, sed de animâ*, taketh no care for the body, but for the soule. To know vvhat things are wholsome or unwholesome to the body, belongeth rather to Physicians, then to the doctrine and office of Christ and his Apostles.

Why *Moses* Iudicials are not commanded in the new Testamēt

2. Beside, though these things naturally were hurtfull, yet a rule vvas given vnto the Israelites, in respect of the speciall policie and constitution of their condition and state; which as they were a peculiar people seuered from others, so they had peculiar Lawes, as the Iudicials, vvhich are not renewed in the new Testament, vvhich was to be preached unto all nations, who use not the same judiciall and ciuill lawes: and therfore the politicall lawes of the Israeliticall state, was not commanded and commended unto them: To this purpose *Tostat. qu.* 4.

9. Quest. *Of diuiding the Hoofe, and chewing the cudde.*

1. Some will haue three conditions heere expressed, that beside the chewing of the Cudde, the beast that was cleane, must diuide the hoofes, and *findat fissuram vngulæ*, and diuide the parting of the hoofe, that is, cleane through, *Caietan*: so also *Oleaster*, will haue the word, *parsah*, to signifie the diuision of the hoofe aboue, and *shasagh*, to diuide it below; so that it is not sufficient to diuide it in part, but cleane through: so also *Pelarg.* but rather the first word signifieth the diuiding of the hoofe in generall, which is not sufficient; the other, will haue it *bisidatum*, parted in two, which we call clouen footed, which the *Septuagint* translateth, *διχηλᾶν*, and so the Hebrew word, שסע *shasagh*, properly signifieth to part in two: as *Leuit.* 1.17. *hee shall cleaue it, but not diuide it*; the body of the fowle, was to bee cleaued in twaine: there this word is vsed; as likewise were *Samson*, is sayd to haue rent the Lyon, as a kid; which was in two parts, as when one with strength rendeth a thing: Thus *Aristotle* diuideth beasts, some are, *πολυχηδεῖς*, vvhich haue many clavves, as Lyons, Beares; some *διχηδεῖς*, vvhich are clouen-footed, as sheepe, oxen; and some *ἀχηδεῖς*, whole-footed, as the horse, *lib.* 2. *de Histor. animal. cap.* 1. onely the middle sort are heere counted cleane beastes.

Iudg. 14.6.

Of the chawing of the cud, how it is called in the Hebrew, Greeke & Latine.

2. Beside the diuiding of the hoofe in twaine, the cleane beast was to haue an other property, the chewing of the cud, which is called, *gherah* of גרה *garah*, vvhich signifieth *to draw*, because the cud is drawne and fetcht vp againe, vvhich the Greeks call *μηρυκισμὸν*, of *μηρύω*, vvhich signifieth, *revoluo*, to turne or tosse, because the meat is turned, and tossed vp againe. It is called, *ruminatio*, of *rumen*, which is taken for the *ventricle*, or place of the stomacke, whither the meat is let downe for a time, and after fetcht vp againe.

The maner of chewing the cudde.

3. Now the manner of the beasts chewing of the Cudde, is this, they haue fower receptacles of their meat, which first being but halfe chewed going downe into the first, which is a bag or side-poke vnto the maw, from whence it is fetcht vp againe to bee chewed a fresh: Cattle therefore lye downe most, when they chew, because their lying presseth the place, where the meat is, and so more easily the meat is cast vp;

vp; as one vomiteth with leſſe difficultie, if he lay his hand vpon his ſtomacke: beaſts while they ſucke doe not chevv the Cudde, becauſe the milke is more eaſily digeſted; And they chevv the cudde moſt in Winter: for in Summer, and eſpecially in the ſpring, their food, being graſſe, is more tender, and needeth not ſo much chevving, as the hard meat in Winter.

4. Now the reaſons, why ſome beaſts doe chew the cudde, are theſe; 1. becauſe they want teeth aboue, by reaſon the matter and ſubſtance, vvhereof the teeth ſhould conſiſt, is ſpent in their Hornes; for horned beaſts for the moſt part, doe chevv the Cudde. 2. The quality of their meat, is an other cauſe; it is tough and hard, and therefore had need to bee often chewed and minſed, to bee made fit for digeſtion. 3. The quantity of their meat alſo is an other cauſe: for if they ſhould at once ſwallow dovvne, and ſend into the mavv all the meat, vvhich they eat, vvhich is very much, it vvould either ſuffocate them, the paſſages at once being not able to receiue it; or it vvould extinguiſh, and ouercome the naturall heate. The reaſons why cattell chew the cud.

10. Queſt. *Why the Beaſts which diuided the Hoofe, and chewed the Cudde, were counted cleane, the reſt vncleane.*

For the deciding of this queſtion, we muſt vnderſtand, that ſome creatures are ſayd to bee cleane, ſome vncleane, either *ex natura*, by nature, or *ex inſtituto*, by ſome Law or conſtitution; the nature of things is to be conſidered two wayes: there is *communis ratio*, the common conſideration, namely how things were created in the beginning before mans fall, and then all things were cleane, and good; and *ſingularis*, the ſingular condition of nature, ſince ſinne entred: and ſo ſome things are vncleane, both *ſubiectiue*, in themſelues, and *effectiue*, in conueying their vncleanneſſe to others; ſo are all poyſonfull and hurtfull things vncleane, as Snakes, Toads, and the like.

Now, *ex inſtituto*, by conſtitution, cuſtome, and order, things are cleane or vncleane three wayes; namely, when the cauſes and reaſons of ſuch cuſtome, and inſtitution, are either *naturales*, *naturall*, *morales*, *morall*, or *figurales*, *figuring* ſome-thing, *Iun. Analyſ.*

Now according to this diuiſion, are diuers opinions. 1. Some giue naturall reaſons of this diſtinction, of cleane and vncleane beaſts, as that the beaſts, which haue diuided hoofes, are holeſome and cleane, becauſe they are neither too moyſt, as theſe beaſts, which haue no hoofes at all; nor yet too dry of conſtitution, as thoſe which haue hoofes, but not diuided; likewiſe the chewing of the Cud, is a ſigne, *temperatæ complexionis*, of a temperate complection; becauſe the meat being twice chewen, is well digeſted, *Lyran.* ſome giue an other naturall reaſon; becauſe beaſts, that haue diuided hoofes, *firmiora ſunt*, are more ſure of foot, one part of the hoofe helping the other; but the whole footed are more apt to fall, *Auguſtin:* but *Toſtatus* affirmeth the contrary, that the diuided hoofe is the weaker, and more ſubiect to bee hurt, and therefore ſlower of paſe: ſome adde further, that the ſolide hoofe, is *ſignum feritatis*, a ſigne of fierceneſſe; and they which chew not the cud, for the moſt part, *ſordes ſorbent*, doe ſucke and eate filthy things, as ſwine, *Calvin.* But this contemplation taken from the naturall propertie of the creatures, doth not fully ſatisfie: for we muſt not thinke, *Deum medicam rem in ſacris curâſſe*, that God in theſe ſacred Lawes, had care to prouide for medicine, *Iun.* neither muſt we thinke, *curam habitam ſanæ valetudinis*, that care was taken ſo much for the ſound health of the people, *Calvin:* for we ſee that ſome kinds of wholeſome fleſh, and light indigeſtion, are forbidden, as of Conies: therefore we will not inſiſt, and ſtay in theſe naturall reaſons: And *Origen* heere well ſaith, *Medicus noſter cœleſtis ægris ſuis non herbarum ſuccis, ſed verborum ſacramentis medicamenta conquirit:* Our heauenly Phyſician ſeeketh medicines for his ſick, not by the iuice of hearbs, but myſteries of his Word, *Hom.* 8. Naturall reaſons not ſufficient for the diſtinction of cleane and vncleane beaſts.

2. The morall reaſons and cauſes are alſo as inſufficient as the naturall: for ſeeing the kinds of theſe beaſts are not knowne vnto us, as it is vncertaine what creatures are meant, by many of the Hebrew names; how ſhould wee come to know their naturall properties, and ſo apply them vnto manners: although I deny not, but that the chew-

ing of the cud may be applyed to signifie, *meditationem Verbi*, meditation in the word; and dividing of the hoofe, *discretionem in rebus sacris*, discerning in holy things: yet this is not the speciall intendment of this Law: *Iun. analys.*

3. Therefore it is rather to be resolved: that the reasons of this Law were figurative; for heereby the Lord would have the Israelites to bee distinguished from other people, as the reason is elsewhere given, *I have separated you from other people: Levit.* 20. 26. and this may appeare by the Vision shewed to *Peter*, where by the liberty given him to eate of such things as were vncleane by the Law, is insinuated the Communion that God would have betweene the Iewes and Gentiles, and therefore while the Law of Ceremonies continued, by this restraint of meates was signified the separation of the Israelites, from the vncleane Gentiles, for this cause the Lord would have a difference both in the sacrifices, and in their food, betweene the Israelites and other Gentiles; they might sacrifice, sheepe, oxen, goates, turtledoues, but not eate swines flesh, but the Egyptians contrariwise did eate swines flesh, but they held it an abomination to kill or sacrifice the other.

Acts 10.12.

4. Adde heerevnto, a more speciall figurative reason; for as the beasts which divided the hoofe were of a midle nature betweene the whole footed, which seemed to be of greater perfection, and beasts which had pawes and clawes, that were of a ravenous kind, and so most imperfect: and they which chew the cudd, shew also some imperfection of digestion; heereby is prefigured, *Media constitutio Ecclesiæ*, the middle constitution and condition of the Church in the world, which neither is so perfect, as the Church triumphant in Heaven, and yet much exceeding the imperfection of worldly men, *Iun. analys.*

11. Quest. *Of the mysticall application, of the dividing of the hoofe, and chewing of the Cudd.*

1. *Origen* saith, he cheweth the cud, *Qui revocat ad sensum spiritualem*, who reduceth to a spirituall sense, what he readeth according to the letter: and he divideth the hoofe; *Qui habet discretionem vitæ præsentis*, who discerneth betweene this life, and the next, *hom. 7. in Levit.*

2. *Theodoret* by dividing the hoofe vnderstandeth, *Bonarum & contrariarum discretionem*, the discerning of good and evill actions, and by chewing the cud, *divinorum eloquiorum meditationem*, the meditation of the divine sayings, *qu.* 11.

3. *Hesychius* doth contrariwise apply the ruminating vnto action: he cheweth the cud; *Qui eructat operibus*, which doth send out into action the knowledge of the Law; he divideth the hoofe, which divideth the letter from the spirit.

4. *Rupertus*, the dividing of the hoofe interpreteth to bee, *Discretam sanctæ Trinitatis intelligentiam*, the distinct vnderstanding of the Trinity; and the chewing of the cudd, *recta operari*, hee will have to be, to doe that which is right: *lib. 2. in Levit.* applying with *Hesychius*, and diversely from the rest, the *rumination* to action, and the division of the hoofe to knowledge and contemplation.

5. *Clemens Alexandrin.* giveth this sense: the righteous man ruminateth having the word in his mouth: and *Iustitia bifida est, qua & hic sanctificat, & in futurum seculū*, Iustice is diuided, both which sanctifieth heere, and prepareth for the next world. 3. *Pædag. c.* 11.

6. *Irenæus*: they have the hoofe diuided; *Qui in Patrem & Filium per fidem firmam iter faciunt*, which by faith make a sure way to the Father and the Sonne, and doe meditate in Gods word day and night, *lib. 5. c. 8.*

7. *Thom. Aquin.* By the dividing of the hoofe vnderstandeth, *distinctionem duarum Testamentorum*, the distinction of the two Testaments; or of the Father and the Sonne, or of the two natures in Christ: and by the rumination, the meditation in the Scriptures, 2. *qu.* 102. 2.

8. Others by the hoofe would haue vnderstood the end: and they divide not the hoofe, *Qui novissima non providunt*, which doe not foresee the last things, *Tilman in alleg.*

9. Others

9. Others by rumination would haue ſignified, *contrition*, and by the dividing the hoofe, *perſeverantiam*, perſeverance, *Bercherius*.

10. But the moſt vſuall and beſt application is, by the chewing of the cud, to vnderſtand thoſe, which *Semper in ore habent verbum Dei*, alwayes have in their mouth the word of God; they divide the hoofe, *Qui firmo gradu innocentiæ vitæ itinera conficiunt*, which by a ſure footing in their innocency doe end the travell of their life, *Tertull. de cib. Ind. c.* 3. ſo alſo *Auguſtine*, *fiſſa vngula pertinet ad mores*, the divided hoofe belongeth unto manners, *ruminatio ad ſapientiam*, the rumination vnto wiſedome, in meditating in the word of God, *Serm. de.* 4. *quaſtione*, ſo alſo our new writers vnderſtand the chewing of the cud; *Accedat ruminatio ad ſpiritualem cibum probè coquendum*, wee muſt ruminate, that is, perfectly digeſt the ſpirituall food, *Calvin*, with others; and this is the fitteſt application; for we ought to meditate in the word of God day and night, which is the food of the Soule, and ought alwayes to bee remembred, and ſearched continually, and having tryed it, we muſt keepe that is good, and remember the commandements to doe them. Pſal. 1. 2. Am. 8. 11. Mal. 2. 4. Acts 17. 11. 1 Thef. 5. 21. Pſal. 103. 18.

12. Queſt. *How long this diſtinction of cleane and vncleane beaſts was to continue.*

1. This being but a type and a ſhadow, and Chriſt being the body, was but to continue untill the body came, as the Apoſtle ſheweth: And we ſee the practiſe thereof; when the viſion appeared to *Peter* of all kind of creatures, whereof he was bid to kill, and eate, *Act.* 10. for then the diſtinction being taken away betweene the Iewes and the Gentiles, which was ſignified by this difference of cleane and vncleane beaſts, the type and figure was to ceaſe. Coloſ. 2. 16, 17.

2. This law during the time of the Law had a fourefold vſe, *Morall*, to exerciſe the people in obedience, *Civill*, to diſtinguiſh them from all other people; *Spirituall*, to take heed indeed of the contagion of ſinne, and wicked men, which properly defileth; and *typicall*, to ſhaddow things to come.

3. If any ſhall obiect, that decree of the Apoſtles to abſtayne from ſtrangled, and blood: that was an ordinance to continue for a time, thereby, in ſome outward conformity, to vnite the Iewes and the Gentiles: leſt they of the Circumciſion being yet but weake might have fallen away; but afterward when the Goſpell was more generally preached among the Gentiles, and the Faith confirmed, that decree was abrogated. Acts 15.

4. But now to make difference of meates for conſcience ſake, as the Manichees and ſome other Heretikes did, were to receive and bring in the Iewiſh ceremonies againe, and it is contrary to the Apoſtles doctrine, who calleth it the doctrine of divels. 1 Tim. 4. 1.

13. Queſt. *Of the Camell, the name and nature thereof.*

1. The Camell is of the Hebrewes called, *gamal*, of the ſame roote which ſignifieth, to render, and make recompenſe; for this creature being vſed much for burden and travell; doth abundantly recompenſe his Maſter for his keeping: from the Hebrew word ſeemeth to be derived, the Greeke, κάμηλος, from whence alſo the Latine word doth take beginning.

2. The Camell is ſaid heere to chew the cud, and therefore as *Ariſtotle* writeth, he wanteth the vpper teeth; the matter thereof being conſumed in ſtrengthening the palate of his mouth: he affirmeth alſo that hee hath foure Bellies or Mawes, as horned beaſts have that chew the cud, which helpe to concoct, and digeſt the meate, the mouth not doing the part ſufficiently, διὰ ἔνδειαν τοῦ ὀδόντων, for the want of teeth, 3. *de part. animal. c.* 14.

3. But whereas it is ſaid heere, that he divideth not the hoofe, which the *Septuagint*, expreſſe by the word, διχηλεῖν, heere ariſeth a doubt, becauſe *Ariſtotle* ſaith the Camell is δίχηλος, in the ſame word, hee affirmeth the Camell to bee cloven footed, in the which it is heere denyed: But this doubt is eaſily removed, for *Ariſtotle* expreſſeth his owne meaning thus, *that on the hinder part it is a little cloven*, or divided on the How the camell is ſaid not divide the hoofe.

ἐν τῷ ὄπισθεν μικρὸν ἴχνος. ἔστι τι διὰ μέσου τῶν ὁμμάτων ὥσπερ τοῖς χηνίν. *Lib. 1. de hist. anim c. 2.* ὑποδύεται καρβατίναις.

the forepart in the extremities it is diuided into foure, *And something is betweene the fissures, or cloven partes, as it is in Geese*, so then three wayes doth the Camell part the hoofe: the hinder part is a little diuided from the forepart; then in the toes or extreame joynts, it is sorted into fower, but not cleane through, like as in geese, there is a thine skinne betweene the clawes or cloven parts: but for all this the Camell doth not diuide the hoofe, that is, into two parts, quite through: and he sheweth an other difference, that the bottome of his foote is, σαρκώδης, fleshy as in Beares, so that in long iourneyes, *they doe shooe them with soles*, because of the tendernesse of his foote, which seemeth not to bee of such an horny and hard substance, as the hoofe of the beasts which are whole or cloven footed.

14. Quest. *Of the naturall properties of the Camell moralized.*

Gene 24.11. The docility and obedience of camels.

1. Out of the Scriptures the properties of the Camels may be obserued; They are very obedient, and flexible to their keepers: as *Abrahams* seruant made his Camells bow the knees: the word is, *barae*, which signifieth both to bleſſe, and bow the knee, because men vse to bow the knee in blessing of God or man; this sheweth how morigerous and obedient inferiors should be to their superiors.

The swiftnes of camels. 1 Sam 30.17. Isay 60 6. διὰ τὸ μέγεθος τῶν ὀρεγμάτων. *Arist. de hist. anim lib. 9. cap. 50.* Isay 66. 20. *Herod lib 1.*

2. The Camell is very swift vpon the way, as we read, how 400. Amalekites fled from *Dauid* riding vpon Camels; and therefore a kind of Camells are called of their swift running, *Dromades*, which in Hebrew are name *bicrei*, that is the first borne or colts of Camels; the Philosopher also noteth the swiftnesse of this beast, to exceed the Nissane horses, for the largenesse of their stride, or pase: Thereby may bee signified the speed and expedition which is to be vsed in Gods seruice, as the Prophet saith, that the Gentiles should come to Ierusalem on swift beasts, they should make all haste to ioyne them to the people of God.

The Camell enemy to the Horse. Isay 21.7. ἵππῳ ὅλως ἀεὶ πολεμεῖ. *lib 6 de histor. cap. 18.*

3. The Camell hath naturall enmity with the Horse, as *Cyrus* vsed this stratagem against the Babylonians, who excelled in horsemanship; for the Camell both with his sight and strong smell terrifieth the horse: heereunto the Prophet seemeth to allude, when propheçying against Babylon, he saw in a vision two Charets, one of an asse, the other of a Camell: This naturall enmity betweene the Camell and the Horse, is obserued by *Aristotle*, that the Camell alwayes, and *altogether is an aduersary to the Horse*: now the Horse is wholly vncleane, hee neither cheweth the cud, nor diuideth the hoofe; the Camell cheweth the cud, so he is part cleane, part vncleane: This sheweth, that they which in part are renewed and regenerate, (for no mans regeneration is heere perfit) are alwayes opposite to them which are after the flesh, as the Apostle saith: as *Then he which was borne after the flesh, persecuted him that was borne after the Spirit*, so is it in this case.

Galath. 4.29.

Gen 37.25.

The camels strength to beare burthens. Isay 60.6. Act. 15.10. 28.

4. The Camels were vsed much for burthen, as the Israelites being Merchants, did load them with their merchandise: by the Camels are the Gentiles signified: as the Prophet speaking of the conuersion of the Gentiles, and of their assembling to the Church, sayth, *the multitude of Camels shall couer thee*: such were the Gentiles before they were called, they did beare their load, and heauy burthen; they were in spirituall bondage; as also they which were vnder the ceremonies of the Law; as Saint *Peter* sayth, *Why lay ye a yoake vpon the disciples necks, which neither our fathers, nor we were able to beare?* and so the Apostles resolue, *to lay no more burthen vpon them, then these necessary things.*

Of the camels haire. Matth. 3.4. Zach. 13.4.

5. An other use of the Camell is for his hayre, whereof is made both our fine stuffes, as Grogeram, and Chamblet, and a course hairy kind of cloth, such as *Iohn Baptist* did weare, a garment made of Camels haire: for so the Prophets vsed to weare rough garments. Which plaine and simple kinde of clothing vsed by so great a Prophet, teacheth vs not to be curious about our apparell, as the Apostle saith, *If we haue food and rayment, let vs therewith be content.*

1 Tim. 6.8. Of the camels bunch. Isay 30.6. *Lib. 2. de histor.*

6. The Camell hath a bunch vpon his backe, the Hebrewes call it, *Dabesheth*, the Greekes φύσα, and the Arabian Camels haue two bunches, the Bactrian one, as *Aristotle* obserueth. Heereby the Scripture expresseth the swelling pride and confidence

of rich men, who as hardly enter into the kingdome of God, (the gate whereof is ſtrait) as the Camell with the bunch of his backe, through the eye of an needle. Math. 19. 24

7. The Camell is of a great and large ſtature, and the greateſt of all beaſts, that have a parted hoofe, as *Ariſtotle* ſaith: Heereupon the Scripture uſeth that proverbiall ſpeech, *To ſtraine a gnat, and ſwallow a camell*, which our bleſſed Saviour applyeth againſt the Phariſees, which were curious in obſerving of trifling ceremonies, and left the greater poynts of the Law, as of mercy, judgement, fidelity. διχηλον τ λοιπων μεγεθος. Lib. 4. de gener. anim. c 4. Math. 23. 24. Ibid. v. 23.

8. To theſe properties of Camels, which are mentioned in the Scripture, I will adde theſe which are obſerved by forreine Authors; as namely, that ſingular naturall inſtinct of Chaſtity, *That they neuer doe couer their dammes*, no, though they be forced. *Ariſtotle* writeth of a camell, that having couered his damme, that was hid by his keeper, having a cloth caſt over; which afterward the camell perceiuing, did runne vpon his keeper, and bit him that he dyed. Which chaſte quality of the Camell, ſheweth many ſavage people of the world, to bee more brutiſh then beaſts, who commit inceſt with their daughters and ſiſters; as the Perſian, and Egyptian Kings, and forbeare not other inceſtuous copulations. The chaſtity of the camell. ἐκ ἀναβαίνουσιν ἐπὶ τὰς μητέρας. Lib. 9 de Hiſt. animal. c. 47.

9. The Camell is of long life, ſometimes they live unto an hundred yeeres: As this uncleane beaſt doeth continue many yeeres: ſo an evill man may liue long; but an unprofitable life, though it be long, bringeth no comfort in the end; as if a man, as the Preacher ſaith, *ſhould liue a thouſand yeeres twice told, and ſee no good.* Of the camels long life ἐτὸς ἐπὶ ἑκαλον. de Hiſt. anim. l 8. cap. 9. Eccleſ. 6. 6.

10. The Camell is alſo commended for his abſtinence; hee is *able to continue foure dayes without drinke*: which ſhould make aſhamed our toſſe-pots and Ale knights, that will continue whole nights and dayes, quaffing and drinking. Againſt ſuch the Prophet cryeth out; *Woe vnto them that riſe vp early to follow drunkenneſſe, and to them that continue till night, till the Wine doe enflame them.* The abſtinēce of camels. δύναται ἄποτος ἀνέχεσθαι τέτταρας ἡμέρας. Ibid. c 8. Iai 5. 11.

11. The Camell loueth to drinke, θολερὸν, troubled and thicke water, but the oxe, καθαρὸν ὕδωρ, pure water. The Camell and Horſe therefore will firſt trouble the water with their feet, before they drinke. To theſe the Scripture compareth ſuch as trouble the cleare fountaines of Iuſtice and pure doctrine, with injuſtice and errour, *Which treed downe the goood paſture, and trouble the water with their feet.* Ariſt. ibid. The camell drinketh troubled water. Ezek. 34. 18. ὡς τόκος ἐν τῷ διαλιπῶσα. Ibid. lib. 5. c. 14. Ierem. 5 8.

12. The female or ſhee Camell, after ſhee hath brought foorth, doth forbeare *the Male a Whole yeare*: which ſheweth their laſcivious wantonnes to be more then brutiſh, that can never ſatisfie their luſt: againſt ſuch the Prophet *Ieremiah* inveigheth, *They roſe vp in the morning, like fed Horſes, for every one neyed after his neighbours Wife.* The barrennes of the camell. τὰ μεγάλα ὀλιγοτόκα. de gen. l. 4. c. 4. 1 Cor. 1. 26.

13. The Philoſopher reckoneth the Camell among the beaſts, that are, μονοτόκα, which bring foorth but one at once, and generally it is obſerved that among all creatures: *The greater doe bring foorth feweſt young*, and ſo it is in the ſpirituall birth and calling among men, as the Apoſtle ſaith, *Not many mighty, not many Noble are called.* It is obſerved that great men have feweſt children: but it is evidently ſeene, that for the moſt part men which abound in the wealth and honors of this life, are moſt barren in bringing foorth good fruit: this ſhall ſuffice concerning the naturall property of the Camell.

15. Queſt. *How and wherein the Camell was vncleane.*

1. The Camell, becauſe he diuided not the hoofe, was counted vncleane for meate, and the fleſh of the Camel is judged by Phyſicians to bee unwholeſome, as *Galen* condemneth it, *lib. de Alimento. facult.* yet it is vſed in *Arabia*, as *Diodor. lib.* 3. 12. And the Turkes at this day doe feed their Galley-ſlaues with Camels fleſh; It hath been alſo uſed for oſtentation: as the Perſian Kings Cooke ſet before him a whole Camell roaſted, *Athen. lib.* 4. and for rareneſſe, as *Heliogabalus* that Epicure, did eat Cockes combes, and Camels heeles taken and cut from them aliue; but theſe vvere monſters among men. Of the eating of camels fleſh.

2. Camels being counted uncleane for meat, were much more for ſacrifice: for there was greater liberty, variety and choyce of beaſts for meat, then for ſacrifice.

3. But though they were unlawfull for meate, and ſacrifice, yet they might otherwiſe

wise be used, as for travell and burthens, like as the Horse and the Asse: neither was uncleanesse taken by touching of them, being aliue, but onely of their dead carkases.

16. Quest. *Of the mysticall application of the Camell.*

1. Some doe compare the enuious, and reuengfull minded man, vnto the Camell, which will remember a wrong done him a good while after, and reueng it, *Basil. Hom 8. hexem.*

2. The arrogant and proud rich man also is like the Camel; his riches wherein hee trusteth, are like the bunch in the Camels backe, that doth hinder him from entring in by the straight gate into heauen. *Ambros. lib. 8. in Luc.*

3. *Gregory*, likeneth the Samaritane to the Camell; for as the Camell chaweth the Cud, but diuideth not the hoofe; so the other receiueth the Law in part, and in part refuseth it, 1. *moral. c. 6.*

4. *Hesychius* will haue the Iew represented by the Camell, who gloryeth in the letter of the Law, and so cheweth the Cud, but diuideth not the hoofe, *quia spiritum non discernit à literâ*, because he doth not discerne the spirit from the letter.

5. *Hierome* thinketh thereby sinners to be decyphered, *qui scripturas legunt*, read the scripture, but they diuide not the hoofe, because, *quæ legunt neglegunt*, they neglect, and practise not what they read, *comment. in Zachar.*

17. Quest. *Of the Cony, the name and nature thereof.*

1. Commonly it is taken for the *hedge-hog*, called by the *Septuagint*, χοιρογρύλλος, of the similitude of a grunting swine, which is also called, *histrix, echinus*; so *Hesychius, Caietane*, with others following the vulgar latine; and the Doway retaine the same in their English, the *chœrogrill*: but who euer heard such an English word? *Tostatus* refuseth this opinion, because there needed not any exception to be made of this kind of beast, which by the very aspect of it, seemeth to be loathed, and not to be desired for food of any; neither doth the hedgehog keepe in rockes, as this beast doth, *Psal.* 104. 18.

Whether the Cony or some other beast be meant, v. 5.

2. *Iunius* will haue it be, *mus montanus*, the mouse of the mountaine, and this hee affirmeth, partly by the authority of *Hierome*: who thinketh it to be a certaine beast, somewhat bigger then an hedgehog, that liueth in rocks, partly like a beare, and partly a mouse; and therefore is called ἀρκτομῦς, of that mixt forme: partly being moued with this reason, because the Cony is *leporini generis*, of the Hares kind, which is spoken of afterward.

Contra. 1. It is not like that any mixt kind is heere spoken of; for the Hebrews obserue, that they are of themselues vncleane. 2. And beside, seeing that neither Beare nor mouse doe chew the Cud. 3. And though the Cony be somewhat like the Hare, yet they differ both in greatnesse, and in their kind of life; the Cony doth burrow, and so doth not the other: so the Eagle, Osprey, and Ossifrage all are of one kind, and the great Owle, and little Owle, yet are they by their diuers names expressed.

Prov 30.26.

3. Wherefore I approue rather the common reading, that heere is meant a Cony; the Hebrew name, שָׁפָן *shaphan*, agreeth, so called of couering and hiding herselfe in holes of the rocks: as the Cony is els where described, by that property; so that if the word bee not heere taken for a Cony, neither is it in that place: hereunto may bee added the reason which *Cyril. Alexand.* vseth, that after the Camell, being an huge and vast beast, the Cony is named, that is as small: that *Per extremas bestias cætera in summa comprehenderentur*; by the beasts, which were in the extreame, all the rest of the like property should be comprehended.

18. Quest. *The naturall propertyes of the Cony moralized.*

The cony keepeth his holes Prov 22.3

1. The Cony in the Hebrew is called *shaphan*, because he hideth himselfe in holes: being a weak, and feeble creature, he doth shelter himselfe by this meanes, & escapeth daunger: so the Wiseman sayth, *that a prudent man seeth the plague, and hideth himselfe, but the foolish goe on still, and are punished*: like as a man in a stormy tempest will seeke

for

for shelter, and withdraw himselfe: so a man should bee considerate in all his doings, and retire himselfe where hee seeth danger before him; but the foolish are rash and precipitate in their courses, and so fall into danger.

Of the skipping of the conie.

2. In the Chalde the Cony is called, *taphsa*, of skipping, or leaping: which decypher-eth wanton & light persons, specially proud women, *walking & minsing as they go, making a tinckling with their feet*, as the Prophet describeth the vaine women of his time. Isai. 3. 18.

The wisdome of the conie. Prov 30. 26. Eccles 9. 15, 16.

3. The Cony is reckoned among the wise creatures, *though they bee small*, they are *sayd to bee a people not mighty, yet they build their houses in rockes*: thus sheweth that, as the preacher sayth, *Wisedome is better then strength*; as hee giueth instance, how there was found in a citie, a wise and poore man, that deliuered the citie by his wisdome.

Psal. 104. 18. Psal. 18. 3.

4. The *Psalmist* also saith, *The rockes are a refuge for the conies*: so *Dauid* saith, *The Lord is my rocke, and my fortresse, and my refuge.* We therefore should learne this poynt of wisedome from the silly Cony, that we should flye vnto the rocke, and there seeke for our defence: and our rocke is Christ, and in this rocke there is sure defence: *for there is no condemnation to them that are in Christ Iesus.*

Why the cony buildeth in the rocke. 1 Cor 10. 4. Rom. 8. 1.

5. Fruitfulnesse also is commended in Conies: *sunt facunditatis nimiæ*, they are wonderfull fruitfull, *Tostat. qu.* 23. euery moneth commonly they bring foorth young. What this teacheth vs, is evident, that wee should bee fruitfull in good workes: as the Apostle saith, *Let ours also learne, to maintaine good workes, that they bee not vnfruitfull.*

Of the fruitfulnes of the cony. Titus 3 15.

6. The Conie is dangerous about cities and castles, for vndermining the wals. Historians doe write, that the Iland *Maiorica* was overthrowen by the digging of Conies, and a towne in *Spaine*: as one was in *Thessaly* by the casting of Moales. By them are signified Vnderminers of Common-wealths, by treacherous practises. Such were our late underminers of the Parliament house, with that diabolicall device hatched in hell, to haue blowne it vp with Gunpowder: But God discloſed their wickednesse, and by his watchfull providence undermined them, and blew them up, and overthrew them by their owne devises; prayſed be the name of God: and wee will still pray with *Deborah*, against all such: *So let thine enemies perish, O Lord.* Other properties of the Cony shall bee observed in the description of the Hare, following, being in a manner of the same kind.

Townes ouerthrowne by conies and moales. *Plin. lib. 8. c. 29.*

The deuillish Gunpowder treason.

Iudg. 5. 31.

19. Quest. *The naturall properties of the Hedge-hogg, moralized.*

1. The Hedge-hog is called ὗς ἀκανθοφόρος, because hee hath bristles like a swine, and thereupon is named, ἀκανθοχοιρος, *Spinosus porcus*, the Hog with thornes; for his bristles are *like vnto thornes*, or prickles, as *Aristotle* writeth, by the which he defendeth himselfe, pricking them that come neere him, and sometimes shooting them like darts; as the Sea-vrchin hath prickles like quils, which darteth also: Such are the wicked and malicious, as thornes, that cannot be taken with hands, *but he that toucheth them must be defensed with yron; which shoot out cruell words like arrowes.*

ἐοίκασιν ἀκάνθαις. *lib. 3. c. 11* The hedghogs haire like prickles. 1 Sam. 23. 6. Psal. 57. 4

2. The Hedgehog, as the North and South wind change, so they alter and change their nestes: Such are they which doe apply themselues vnto the times, and change with the winde, and alter their opinions and judgements in time of persecution. Against such the Apostle useth this exhortation: *Not to bee carryed away with euery wind of doctrine.*

τὰς ὀπὰς μεταλλάττει. *lib. 9. c. 6. de hist.* Of the hedgehog changing her nest Ephes. 4. 14.

3. This beast hath one peculiar property that no other hath, that bringeth foorth young aliue, called, ζωοτοκεῖται, his stones, instruments of generation, are not without, but within in the body, *cleaning to the backe*, as none else but foules and birdes have: whereby is signified his salacitie and proneneſse to generation: and herein he may represent lascivious men, that are prone unto lust, whereby *they consume their flesh, and their body.*

The salacitie of the hedgehog.

τὰς ὄρχεις ἔχει ἐντὸς τῆς οὐρᾶς μόνος. *Arist. lib. de gen. c. 5.* Prov. 5. 11.

4. This beast is noted for his prudence and providence, who layeth vp food in Summer against Winter, hoarding it vp in hollow trees, where he doth keepe during hard weather: which should teach slouthfull and prodigall persons, to provide in youth

The providence of the hedgehog.

Prou 6.8. youth for their age; as the Wiseman sendeth the sluggard for the same reason to the Pismire, *that doth gather her meat in Summer.*

The craft and wilinesse of the hedgehog. 5. Beside, this beast is craftie: for when the Hunter pursueth him, hee gathereth his feet and nose together, and *convolvitur in formam pila*, hee is folded up together like unto a ball, and so defendeth himselfe from the biting of dogs. Like unto him herein, is the crafty and deceitfull man, who turneth and windeth himselfe for all advantages, as the Wiseman describeth him, *Proverb. 6. 14. He maketh a signe with his eyes, signifieth with his feete, and instructeth with his fingers; — hee imagineth evill at all times.*

20. Quest. *Why the Hare is counted uncleane for meat.*

1. *Plutarch* deviseth this to bee the reason, why the Iewes abstained from eating the Hare as uncleane; because it is like in colour to the Asse, whom they haue in reverence: and to emulate the Egyptians, they obserued the swiftnesse of the Hare to be a divine property, *lib. 4. qu. Sympos. qu. 3.* but neither had the Iewes the Asse in such honour, nor yet did they by emulation strive to imitate or exceed the Egyptians, but were in all things, both for their sacrifices, and manner of food opposite unto them: and the true reason of the prohibition is heere set downe, because the Hare diuided not the hoofe.

2. Nor yet was the Hare counted uncleane, as some thinke, because there is no difference of sexe in that kinde, but the same is sometime male, and sometime female: and therefore some thinke, that in the Hebrew it is found onely in the feminine, *arnebeth*: so *Gesner, Munster*: For *Plinie* confuteth this opinion, *lib. 18. cap. 19.* and *Clem. Alexand.* denyeth it, 2. *pædag. c. 10.* and *Aristotle* directly maketh mention of the female, or shee Hare, ἡ δηλεῖα, *lib. 6. histor. cap. 33.* the Hare was thought to bee of one kind, because of their frequent bringing forth of their yong, and because of the small appearance of difference betweene the male and female.

The Hare hath diuers sexes of the male and female.

3. Some haue held the flesh of the Hare to bee dainty meat, as *Plinie, lib. 29. 28,* and that *Alexander Seuerus*, the Emperour, had euery day an Hare brought to his table; and *Galene* commendeth the Hares blood as very sweet: 3. *de alimen. facid.* But they may be vnderstood to meane the Cony: otherwise it is certaine, that the flesh of the Hare, is hard of digestion, and breedeth euill blood, as *Mathiolus*: and *Plutark* also sayth, that it maketh them that eat it, heauy, and drousie: *in Catone*; and by experience it is found to be a meat of evill nourishment; but heere the onely reason, why it is counted vncleane, is, because it diuideth not the hoofe into two; not that it hath properly an hoofe, but the clawes thereof, are instead of an hoofe, which are diuided into many parts; and so the Hare is counted to be among the beasts, that are, πολυχηλίς, which haue many diuisions in their feet: *Arist. ibid.*

21. Quest. *Of the naturall propertyes of the Hare moralized.*

The Hare, where it hath the name in the Hebrew. Psal. 10. 8. 1. The Hare is called in Hebrew, ארנבת, *arnebeth*, of the roote *arabh*, to lye in waite, with the interposition of the letter (נ) *nun*, because the Hare is pursued of all, and all lye in waite for her; like as this innocent, and harmelesse beast is sought for, and assaulted of all; so the innocent, and righteous man is a prey in the world: as it is in the *Psalme*: *hee lyeth in waite in the villages, in the secret places doth he murther the innocent.*

Arist. de Hist. 1. 11. The Hare timorous. Levit. 26. 36. 2. The Hare and Cony are reckoned among those beasts, that are, δειλαί, fearful and timorous; the Hare startleth, and is afraide at euery noise, the wagging of a bough, or shaking a leafe, doth affright her: the true Image of a carnall, and fearefull man, that hath a guilty conscience: *the sound of a leafe shaken shall chase them.*

The Hare quicke in hearing, & dull in sight Iames 1. 19. Psal. 119. 36. 3. The Hare hath very long eares, whereof in Greeke hee is called, λαγώς, of the particle of augmentation, λα, and ὠς, an eare, but he hath a dull sight, as all other beasts, that shut not the eye lyddes when they sleepe, as the Hare doth not: Now the eare is the instrument of instinction, as the hearing is called, *sensus doctrinæ*, the sense of doctrine; but the eye is the instrument of delight and vanity: we should then be swift to heare, as the Apostle sayth, but pray with *Dauid, that the Lord would turne our eyes from*

from vanity: The Egyptians in their *hieroglyphikes*, by the Hare expreſſed the ſenſe of hearing; the leſſe ſhee excelleth in ſeeing, the more acute ſhe is in hearing: and ſo wee ſee, that many blind men, are perfit in their hearing, and vnderſtanding. Pſal. 119. 36.

4. An other Greeke word for an Hare is, δασύπους, of the hairie feet; though *Ariſtotle* ſeeme to take it for a Cony, and the other word, λαγώς, for an Hare; but this is incident to them both, to haue their feet full of haire, but more to the Hare, this defence nature hath giuen them, to keepe their tender and fleſhly feet from galling, which they vſe ſo much in running; as alſo that their footings, treading ſoftly, be not heard; which teacheth how we ſhould be armed, euen in our feet, to walke in rough wayes, and to paſſe through all difficulties; which the Apoſtle termeth, *to be ſhod with the preparation of the Goſpell of peace.* *Ariſt de Hiſtor. 1. 1.* Of the Hares hairie feet. Ephe. 6. 15.

5. An other property of the Hare is ſwiftneſſe of foot, which is the chiefe helpe that nature hath giuen her, to eſcape danger; as the Oxe hath his horne, the Horſe his heele, the Wolfe his teeth, the Beare his paw, the Lyon beſide theſe hath the ſtrength of his tayle, the Elephant his noſe, the Bore his tuſhes, ſo the ſilly Hare hath nothing but her ſwift and nimble feet to deliver her from danger, we ſhould be herein, like to the Hare, in fleeing from all vice and Spirituall danger, as the Apoſtle vſeth the phraſe, τῶν τοιούτων φεύγε. *flee theſe vices.* Of the ſwiftneſſe of the Hare. φύσις κέκρατα ταύεγις, &c. ποδωκίλω λαγώοις *Anacr.* 1 1 Tim 6. 11.

6. Adde heerevnto, that the Hare hath longer legs behind then before, and ſo runneth faſter vp the hill then downe; contrary to all other beaſts, which make more ſpeed downeward; heereby may be ſignified, that a good man, whereas moſt men in the world goe downe the way that leadeth to deſtruction, he cheerefully climbeth vp the way to Heaven: which was prefigured by aſcending vp vnto Sion, called, *the mountaine of the Lord.* *Facilis deſcenſus Auerni, &c.* Pſal. 24. 3.

7. The Hare as ſoone as ſhe hath kindled, doth take the Bucke againe, and while ſhe giveth ſucke to her young ones, ſhee is conceived with other within: which noteth the inſatiable deſire of this creature; a fit reſemblance of luſtfull and intemperate women: as the female doth firſt ſeeke vnto the bucke, ſo light women and ſtrumpets, doe allure men: as the harlot is deſcribed by the Wiſeman: *Shee caught a young man, and kiſſed him*, as *Iоſephs* miſtreſſe caught him by the garment, and would haue entiſed him. τικτῶσα εὐθὺς ὀχεύεται. *Ariſt. de Hiſtor. Animal. lib. 6. c. 33.* Pro. 7. 8. Gene. 39. 12.

8. Fearefull and timerous beaſts are noted to haue τὰς μεγάλας καρδίας, great hearts, and ſo hath the Hare, as likewiſe the Hart, and the Aſſe, they have great hearts for the proportion of their bodies: and the reaſon heereof is given by the Philoſopher: *Becauſe the heate is not proportionable to the greatneſſe of the heart*: and ſo feare is cauſed by the defect, and want of heat: ſo they which are great in riches, and the honors of this life, are for the moſt part, cold in their affections vnto that which is good, and therefore the holy Apoſtle knowing the diſeaſe of rich worldly men, ſaith vnto *Timothy*, *Charge them that be rich, that they be not high minded, nor truſt in vncertaine riches*, their hearts are great, ſwelling and puffing vp with pride in their wealth. The Hare hath a great heart. μὴ ἀνάλογον τὸ θερμὸν τῇ καρδίᾳ. *de part. Anim. lib. 3. cap. 4.* 1 Tim. 6. 17.

22. Queſt. *Of the name and nature of the Swine.*

1. In Hebrew the ſwine is called חזיר *chazir*, which commeth of the roote, that ſignifieth to *returne* or *wallow*, becauſe the Swine returneth to wallowing in the myre: or it may be derived of two words, *chur* an hole, and *zarah* to ſcatter or diſperſe; becauſe the ſwine by digging, and making holes, diſperſeth and deſtroyeth Plants, and Herbs.

2. In the Greeke the Hog is called χοῖρος, of χαίρω, which ſignifieth filth, becauſe hee both delighteth to wallow and lye in filthy and vncleane places; and feedeth of ſtincking, and loathſome things; the Swine is called ὗς, whereof commeth our Engliſh word, Sow: of the Greeke word, σεύεσθαι, to bee caryed with violence and force, for ſo the Swine is a raging and furious beaſt.

3. In the Latine he is called, *Porcus*, that is *ſpurcus*, filthy, vncleane: and *Sus* as *Iſodore* thinketh, becauſe he doth, *ſubigere paſcua*, turne vp paſtures: but *Varro*, better diriveth

riveth it from the Greeke word: the Hebrewes have a like word in ſound, *ſus*, but that ſignifieth an Horſe.

23. Queſt. *Why the Swine is counted vncleane: the falſe cauſes and reaſons thereof remooved.*

1. Some thinke the Iewes abſteyned from Swines-fleſh, becauſe it is ſubiect to a kind of ſcurfe like the Leproſie, and the eating thereof is apt to breed that diſeaſe, *Tacitus:* but *Ioſephus* confuteth this, *l.* 1. *cont. Appian,* and we ſee the contrary by experience, that no ſuch diſeaſe commeth by eating of Swines fleſh; neither is the leproſie any of thoſe diſeaſes, which an Hog is ſubject vnto: *Ariſtotle* nameth three diſeaſes, which a Swine is troubled with, 1. a certaine *horſenes,* which bringeth a ſwelling in the throat, and 2. the *griefe and heavinſſe of the head:* and 3. the *flux of the belly,* hee ſpeaketh alſo of the *Mezels,* but of the ſcab or leproſie he maketh no mention at all.

Βεγγχος. τ χεφαλῆς βάρ Θ.

2. *Plutarch* deviſeth other reaſons and cauſes, why the Iewes abhorred Swines fleſh, becauſe that the Egyptians make great account of the Swine, ſo that they vſe no plough in their ſoft and Marriſh grounds, but turne in the Hoggs after Nilus hath overflowed their fields, who with their rooting, and turning vp the ground do cover the ſeed: for if the Iewes abhorred the Swine, they would alſo kill them; and further he ſaith, an other reaſon is becauſe *Adonis* whom *Bacchus* loved, who is worſhipped of the Iewes, was ſlaine of a Boare. *Contra.* 1. *Paleſtina,* and the land of Canaan, being an hilly countrey, and contrary to the ſoyle of Egypt, had no ſuch vſe of Swines rooting, but they employed Oxen and the plough in tilling their ground, and therefore they had no ſuch cauſe to make reckoning of the Swine, 2. They did then abſtaine from them, becauſe they abhorred them; which may appeare in that vnder *Antiochus,* they did rather chuſe to dye, then to eat Swines-fleſh, 2. *Macchab.* 7. neither yet did they kill them, becauſe they are forbidden to touch their dead carkaſes, *ver.* 8. 3. but that is a meere ſlander, that the Iewes were worſhippers of *Bacchus,* and ſo for *Adonis* ſake ſlaine by a Bore, refrained to eat of the Swine; for the Iewes were forbidden to imitate the Gentiles, or follow their faſhion: yea they were puniſhed, and plagued of God for ſuch things.

ὖ χοιρὰς φεύ. χάλαζα. *de hiſt.* 8. 12.

Levit. 18. 24.

24. Queſt. *Of the true reaſons and cauſes, why the eating of Swines-fleſh was prohibited to the Iewes.*

1. One reaſon may bee taken, from the vncleane and filthy nature of this beaſt, which walloweth in the mire, and looketh alwayes downe to the earth, never vpward, feedeth groſſely, and is laſcivious and full of luſt, therefore the Iewes were forbidden to eate of ſwines fleſh, that is, *Ne vitam porcinam imitarentur,* that they ſhould not imitate a ſwines life, to bee addicted to their belly, or to the pleaſures of the World, *Lactant. l.* 4. *c.* 17.

2. But although this application may be made of this prohibition, yet that may ſeeme rather to bee the reaſon, which *Theodoret* alleadgeth; that as God would have the Iſraelites ſacrifice thoſe beaſts, which were adored of the Egyptians; ſo he would have them abſteine from the eating of ſwines fleſh, which the Egyptians did eat: *lib.* 7. *de affect. Grec.* though *Herodotus* denyeth that the Egyptians did taſte ſwinesfleſh. *l.* 4 which was true in part, when they ſacrificed, but not at other times, as *Clem. Alexand.* ſeemeth to affirme: 7. *Stromat. c.* 3.

3. Beſide, this might be an other reaſon, becauſe that the heathen vſed to ſacrifice Swine vnto their Gods, as vnto *Ceres* their goddeſſe of fruit and corne: *Varro.* 2. *de re ruſtic. c.* 3. and it was a ſpeciall kind of ſacrifice vſed for the recovery of thoſe which were mad: as is evident in *Plautus, in Menech,* for which cauſe *Antiochus* alſo is thought to have ſacrificed ſwine, who was called as ſome thinke *Epimanes* of his madnes, rather then *Epiphanes* of his pride, and ſo it is ſaid, that the Swines fleſh which *Eleazar* was forced to eate, (but hee did chuſe rather to dye) was the fleſh of the Sacrifices.

2 Mac. 6. 21.

4. Some make the reaſon of this reſtraint morall, that heereby the Lord condemned

ned, τοῖς συνδιαιτωσι, all conuerſing with men of impure and ſwiniſh conditions; neither ſhould like vnto ſwine be giuen vnto filthy pleaſure, *Clem. Alexand. 3. Pedag. cap. 11.*

5. Some doe yeeld this diuine reaſon, becauſe God heereby would try the obedience of his people, in forbidding them ſome meates, though not hurtfull in themſelues, as hee did forbid vnto *Adam* the eating of the prohibited fruit in Paradiſe, for the proofe of his obedience, *Gaudent. Burienſ. tract. 15.*

6. Now ſome among the Gentiles alſo did forbeare from ſwines fleſh, as the *Phœnicians* and the *Scythians*, who would haue none at all kept and nouriſhed in their countrey; but they did it either of niceneſſe and curioſitie in their dyet, as *Heliogabalus* abſtained from eating of ſwines fleſh, *Herodian, lib. 4.* or of ſome ſuperſtitious conceit; as in *Crete*, becauſe a ſow gaue ſucke to *Iupiter*, and by her grunting ſuffered not the crying of the childe to bee heard: and in *Myſia* there was a temple of *Iupiter*, in the which it was counted an heynous offence, either to eate of, or kill a ſwine: Some did forbeare by imitation of the Iewes, as the *Arabians*, and *Indians*: but the Iſraelites did abſtaine for conſcience ſake, becauſe the Lord had commanded ſo, as *Eleazar* ſuffered grieuous torments gladly, *for Gods Religion.* Of abſtinence of ſwines fleſh among the Gentiles. 2 Macch. 6 30

25. Queſt. *The naturall properties of the Swine moralized.*

1. The Swine diuided the hoofe, but chewed not the Cud; ſo many make a ſhew, and oſtentation of ſome ſemblable workes, but they haue no true knowledge, nor vnderſtanding of Gods word; as the Phariſee, which boaſted of his faſting, and almes deeds; but had no true pietie, charity, or humility. Of the ſwines diuiding the hoofe Luke 18.12.

2. The property of the Swine, is to dig and root vp; whereby are vnderſtood the enemies to religion; as the Church complaineth, how the wilde Boare out of the wood, did root vp, and deſtroy the vine; the Heathen ſought to deſtroy the people of God, the paſſers by, did plucke at it, and the wilde beaſt did deuoure, or eat it vp: by the plucking of the fruit, and the deuouring of it, may bee vnderſtood the enemies of the Church in part, that doe hinder the growth and proſperity of the vine; but the Boare denoteth the profeſſed aduerſary, that would ſupplant the Church and Religion by the root; ſuch were the Heathen to the Iſraelites; and Turkes, and Iewes, and all Idolaters now. Of the rooting of the ſwine. Pſal. 18.14.

3. The Swine maketh more account of the mire, and durt, then of pearles, which he doth καταπατεῖν, trample vnder his feet: our bleſſed Sauiour likeneth them herein to Swine, that make no account of Gods word, but preferre the world before it; as the *Gergeſenes*: becauſe of the loſſe of their Swine, deſired Chriſt to goe out of their coaſts. The ſwine careth not for pearles. Matth. 7.6.

4. The deuils by Chriſts permiſſion entred into the heard of Swine, who were caryed headlong into the ſea; which ſheweth that the deuill hath moſt power on them, which are *ventris tantum animalia*, beaſts onely addicted to the belly, whoſe end is deſtruction; of ſuch ſpeaketh the Apoſtle, *whoſe end is damnation, whoſe God is their belly, whoſe glory is their ſhame, which mind earthly things.* Math. 8.32. The Deuill, why he entred into the ſwine. Philip. 3.19.

5. The Swine vſe to eat of huskes, and ſhels, wherein is no ſubſtance; which ſetteth forth the condition of ſenſuall, and carnall men, that feed of vanity: for ſo are all earthly delights, and carnall pleaſures, like vnto huskes without kernels; the prodigall childe was fed with huskes, while hee continued in his prodigall, and riotous life; onely the bread, which ſhould fill and ſatisfie, was in his fathers houſe; and ſo the word of God onely is the food of the ſoule, as Saint *Peter* calleth it, *the ſincere milke of the Word.* Luke 15.15. The ſwines feed of huskes. 1. Pet. 2.2.

6. The Swine being waſhed, returneth againe to the wallowing in the mire: To ſuch Swine the holy Apoſtle compareth them, *that hauing eſcaped the filthineſſe of the World, are entangled againe therein.* 2. Pet. 2.20, 22.

7. They write, that the ſwine neuer looks vp to heauen, but alwaies to the ground, vnleſſe it be caſt vpon the back, and then this clamorous beaſt, aſtoniſhed with that vnwonted ſight, wil ſtint the crying, *Plut. 4. Sympoſ. q. 5.* To the ſame purpoſe *Lactantius*, The ſwine neuer looketh vpward to heauen.

nunquam cœlum aſpicit, ſed in terram toto corpore & ore proiectus, ventri ſemper, & pabulo ſeruit, it neuer looketh vp to heauen, but lying head and body on the ground, attendeth onely the belly, and meat, *lib.* 4. *c.* 17. A right patterne of a worldly man, that is alwayes thinking of the world, and lieth, as it were, all groveling on the ground: ſuch the *Pſalmiſt* deſcribeth, *men of the World, Who haue their portion in this life, Whoſe bellies thou filleſt With thy hid treaſures.*

Pſam 17.14.

8. The Swine is noted beſide, to be vnprofitable while he liueth, neither good to beare, as the Horſe; nor to draw, as the Oxe; nor to clothe, as the Sheepe; nor to giue milke, as the Cow; nor to keepe the houſe, as the Dog: but *ad ſolam mortem nutriuntur,* they are kept onely, and nouriſhed for ſlaughter; ſo a couetous man is herein like an Hog, hee doth no good with riches, while hee liueth, but when hee is dead, his riches are better diſpoſed of, as the Wiſe man ſayth, *the riches of a ſinner are layd vp for the iuſt.*

The ſwine vnprofitable while he liveth Prov. 13. 22. Iob 27. 16.

9. The *Philoſopher* writeth, that a Swine, hauing loſt one of *his eyes, dyeth forthwith,* which ſheweth, that as the eye is the life and light of the body, ſo is knowledge to the ſoule; as our bleſſed Sauiour ſayth, *the light of the body is the eye, if the eye be Wicked, all the body ſhall be darke*; and as the Swine dyeth for want of ſight: *ſo the foole dyeth for Want of Wiſedome.*

Loſſe of eye, loſſe of life to the ſwine Ἐπὶ δυήσκει ὅτα τυχόντος. 6. de hiſt. c. 18. Math. 6. 23. Prov. 10. 21.

10. The Swine neuer changeth, looſeth, *or caſteth any of his teeth:* ſo many worldly men liue in eaſe, ſtrength and proſperity, and haue no change of their eſtate: *hee dyeth in his full ſtrength, liuing in all eaſe and proſperity, his breaſts are full of milke, and his bones runne full of marrow: an other dyeth in the bitterneſſe of his ſoule.*

Swine caſteth no teeth. ὑδέτα βάλλει τῶν ὀδόντων. lib. 2 de hiſt. c 1. Iob 21. 23.

11. The Swine is not, as moſt creatures beſide, vſed to ſome certaine kind of meat, *but accuſtomed to all,* and ſoone waxeth fat, and therefore alone of all beaſts is ſubiect to the meazels, which are like vnto ſmall haile in the fleſh, as ſurfetting of greedy and vnſatiable eating: A true figure of gluttonous and drunken perſons, who by exceſſe of both, ſurfet both their bodies and ſoules, *they continue till the Wine inflame them.*

Swine only ſubiect to meazels, and why. χαλαζᾶται μόνον lib. 8. c. 21. Iſai 5. 11.

12. The Sow having young, if ſhee wax fat, *hath leſſe ſtore of milke:* a right image of many, who when they are full and rich, are moſt forgetfull of God, and moſt barren of good and fruitfull workes: as the *Pſalmiſt* complayneth of ſuch: *They are incloſed in their owne fat, and they haue ſpoken proudly With their mouth.*

A fat ſow giveth leſſe milk ἔλαττον ἔχει τὸ γάλα. l. 1 c. 14. Pſal 17. 10.

13. The Sow onely of all thoſe beaſts which bring foorth many young, doth *bring them foorth perfit,* not blinde, as other creatures that haue many young, as dogges, cats, and the like. This alſo may betoken the proſperous and flouriſhing eſtate of the wicked here: as they are deſcribed in *Iob: Their Bullocke gendreth, and fayleth not, their Cow calveth, and caſteth not her calfe: they ſend foorth their children like ſheepe, and their ſonnes dance.*

The ſwine bringeth forth the yong perfit πολυτόκον ὂν τελεσποκεῖ. de gen l. 4. c. 6. Iob 21. 10, 11.

14. The female in this kinde doeth gruntle more then the male, whoſe voyce is ſeldom heard: and ſo the Wiſeman deſcribeth the Harlot and vnchaſte woman; *ſhe is babling and loud.*

The female ſwine lowder then the male μᾶλλον ἡ θήλεια φωνεῖ. de hiſt. 6 28 Prov 7. 11.

15. This kinde of creature is prone vnto luſt, and more then commonly other are: for *at eight moneths* they begin to couple; and when they begin, they keepe not their ſeaſons, and times of the yeere, as other beaſts doe, but *at all times,* and nigh and day they come together; and the males haue vpon that occaſion dea ly *and ſtrange fights,* one with another, and the wilde Boares whet their tuskes againſt trees for the fight. A true image of vitious men giuen vnto luſt, who ſtriue and fight together for their whores, and whet their ſwords againſt the day of battell: *As fed Horſes, that neigh vpon other mens Wiues,* vvho uſe with mouthes and heeles, one to aſſault the other.

The ſalacity of ſwine. πᾶσιν ὡραν ὀχδόην. de hiſt. 5. 14. ἀντῶν μάχας θαυμαστάς. 6. 18. Ierem. 5. 8. ἢ ἡ νωθροτέρων ἀναφρόντιστοι αἱ χαρδίαι. Ariſt. de part. anim. l. 3. c. 4.

16. The Swine is giuen altogether to his belly, and feeding, and is a creature very dull, and indocile, and hath therefore an heart not ſo divided and diſtinct as more ingenious creatures have, and the leſſe ingenious haue not: Therefore *Cleanthes* ſaith, that *anima ſui data pro ſale, ne carnes putreſcant,* that the life and ſoule was given to a ſwine, onely as ſalt, to keepe the fleſh from putrifying: ſo they which pamper their bellies, and give themſelves, as Epicures, to carnall pleaſure, are dull to conceive either

ther divine or humane things. And therefore the Apoſtle giueth this caveat: *Be not drunken with wine wherein is exceſſe, but bee filled with the ſpirit:* the filling with wine, hindreth from being filled with the ſpirit: and the common ſaying is, When the drinke is in, the wit is out. *Habent animam pro ſale.* Sen. Epheſ. 5. 18.

26. Queſt. *What Beaſts it was not lawfull to eat, and why.*

1. The Law meaneth not only thoſe before expreſſed by name, which are but foure kinds, the Camell, Cony, Hare, and Swine; but all other the like, which either fayled in chewing the cud, or dividing of the hoofe: much more are thoſe beaſts vnderſtood to bee vncleane, which fayled in both, as the Horſe, Aſſe, and ſuch like, which neither chewed the cud, nor divided the hoofe.

2. Heereunto may be added, that if a beaſt did both chew the cud, and divide the hoofe, and yet were bred of an vncleane kind, it was to be counted alſo vncleane: for they are forbidden to ſuffer the cattell of divers kinds to engender, *Levit.* 19. 19. and therefore it is ſaid before, *v.* 3. that whatſoever among the beaſts, that is, according to their kind wherein they were created, did chew the cud, and divide the hoofe, that they might eat.

3. The Hebrewes thinke, that in caſe of neceſſitie, when they had nothing to eate, or ſouldiers in warfare, or cities beſieged, might eate Swines fleſh, and torne beaſts, which otherwiſe were forbidden by the Law. And this may ſeeme reaſonable and agreeable to the Law, that neceſſitie might diſpenſe heerein: as in the famine at the ſiege of *Samaria*, an aſſes head was had in great price, and neceſſitie did beare out the breach of other rites: as *David* when hee was hungry, did eate of the Shewbread, whereof it was onely lawfull for the Prieſts to eat; and in ſo doing hee is iuſtified by our Sauiour. *Neceſſitas non habet legem.* 2 Kings 6 25. 1 Sam 19. 6. Math. 12. 3, 4.

4. But that other rule of the Hebrewes: that if they did not eat aboue the quantity of an oliue of vncleane fleſh, it was not ſo great a fault, the offender was but to haue ſome fewe ſtripes, but if aboue, hee was to be well beaten, *Maimony*, is but an addition of their owne, for not the quantity, but the quality of the meat is forbidden, and did make the eater howſoeuer vncleane.

27. Queſt. *What carkaſes it was not lawfull to touch.*

1. The Hebrew word, נבלה, *nivelah* ſignifieth that which dyeth of it ſelfe; as *Levitic.* 22. 8. and ſo ſuch carkaſes of cleane beaſts, which dyed alone, it was vnlawfull to touch; or which were torne of any beaſt; neither were they to eat it, but caſt it to the Dog; but if any vncleane beaſt were killed by the hand of man, either for ſacrifice, or for their owne priuate vſe, in this caſe it was lawfull to touch them, for otherwiſe they could not put them to vſe, vnleſſe they handled them. Exod. 22. 31.

2. But the carkaſes of vncleane beaſts, though they might touch them aliue, without any feare, or danger of vncleanneſſe, as the Horſe, Aſſe, and Camell, which were vſed both in time of peace, and warre; yet their carkaſes, whether they dyed of themſelues, or otherwiſe, they were not to touch.

3. And not onely the perſons that touched any ſuch carkaſes ſhould be vncleane, but euery veſſell alſo that they did fall vpon, *v.* 35. and therefore that conceit of the Hebrews hath no ground; that if a cleane fiſh were found in the belly of an vncleane fiſh, it was lawfull, becauſe it bred it not, but onely ſwallowed it: for the very touching of an vncleane thing, made it vncleane, though of it ſelfe it were cleane; ſo likewiſe by the ſame analogie, that which was deuoured of a ravenous fiſh.

4. But whereas they are permitted, to put the fat of dead beaſts, to any common vſe, *Levit.* 7. 24. the queſtion is, whether it be meant of cleane beaſts alone, or of vncleane: *Toſtatus* thinketh the firſt onely; becauſe they where not to touch the carkaſes of the vncleane; now the fat could not bee vſed, without touching of the carkaſes: *Lorinus*, thinketh, that the fat of vncleane beaſts might bee vſed alſo, where it might be done, *ſine tactu*, without touching of it. Whether the fat of vnclean beaſts might be vſed.

Contra. 1. The ſame reaſon may be giuen againſt the fat alſo of cleane beaſts, that

dyed alone; for he that touched them was vncleane, *v.* 39. neither could the fat be taken from either without touching, 2. Wherefore, ſeing that many things were profitable, which came of vncleane beaſts, as their skin, fat, and the like, which were both fit for medicine, and other neceſſary vſes: as Badgers skins, wherewith the Tabernacle was couered; and the fat might ſerue for lampes, or ſuch other vſes: it cannot bee thought, that the Lord reſtrained his people from the vſe of theſe things: and therefore this remaineth to be affirmed, that either a voluntary, and needleſſe touching of ſuch carkaſes made vncleane, not vpon neceſſary occaſion, as for their ſeuerall vſes; or rather their vncleanneſſe taken from the touching of ſuch dead things, remained not long, but vntill the even, *v.* 39. ſo they might as eaſily put off that vncleanneſſe, after they had ſerued their turne and neceſſary occaſions, as now a man may waſh his hands after he hath killed or flayed a beaſt.

5. Now the touching is the rather forbidden, that they might more eaſily forbeare eating of ſuch things; for if they might not touch them, conſequently they could not eat them; for without touching a thing can not be eaten: and he that toucheth a thing, is the more eaſily induced to eat it: ſo the Iewiſh tradition was, *touch not, taſt not*, and *Eue* ſayd vnto the Serpent, that the Lord had forbidden them to taſt, or touch the forbidden fruit, which it is thought ſhee rather added of her owne, to ſhew the ſeuerity of the precept, then that this charge was giuen her of God, as thinketh *Eugubinus*: or that *Adam* ſo deliuered the precept vnto her; which opinion *Ambroſe* confuteth, *de Parad. c.* 12.

Coloſſ. 2. 22. Gene. 3. 3. Whether the touching of the forbidden fruit in paradiſe were inhibited.

6. Now this prohibition of eating and touching of any vncleane thing ſignifieth, that we ſhould haue no fellowſhip with the euill, that *Neque ſequamur, neque communicemus malis eorum operibus*, that wee ſhould neither imitate, or follow them, nor communicate with their euill workes, *Heſychius*; as Saint *Paul* commandeth.

1 Cor 6. 17.

28. Queſt. *Whether this prohibition not to touch any vncleane thing, onely concerned the Prieſts.*

R. Salom. thinketh, that this onely was enioyned the Prieſts: and to this purpoſe he alleadgeth that place, *Leuit.* 21. 1. that the Prieſt ſhould not bee defiled with the dead.

2. But the contrary is euident, that this Law belonged vnto all the people: becauſe the Lord biddeth *Moſes* and *Aaron* to ſpeake vnto the children of Iſrael, *v.* 1. *Lyran.* but thoſe Lawes, which concerned the Prieſts onely, were deliuered vnto them, and not to the people, as *c.* 10. 6. 8. and it is euident, that in the place vrged out of, *c.* 21. onely the dead bodyes of men are ſignified, for the word *niulah*, is not vſed, which ſignifieth any dead carkas, but *nepheſh*, that is taken onely for the corps of a man, which was an habitation of the ſoule; which alſo appeareth by the words adioyning: by any dead, among the people, he meaneth then the dead bodyes of men, not of beaſts.

29. Queſt. *Why the fiſhes are not expreſſed by name, as both beaſts and fowles are.*

1. *Heſychius*, who by the fiſhes vnderſtandeth the beleeuing Gentiles, giueth this reaſon, *quia Eccleſia nomina ſuorum non cupit ſcribi ſuper terram*; the Church deſireth not the names of hers to be written vpon the earth; but this reaſon can not be admitted. 1. Becauſe the fowles, which are nearer heauen then the fiſhes, are ſet downe by their name. 2. The cleane beaſts alſo, which are of good ſignification, ſhould by this reaſon be excluded. 3. And many, whoſe names are written in Gods booke, and are of Gods elect, may for the preſent be vncleane, as *Saul* was before his converſion, *Caluin.*

2. Therfore theſe rather may be the reaſons, why the names of fiſhes are not expreſſed; becauſe the Hebrews have no particular names of fiſhes, as of beaſts & fowles: becauſe they came not before *Adam* in Paradiſe, as the other did, to receiue their names, as for the name, *Leuiathan*, ſpoken of in *Iob*; that ſeemeth to be an appellatiue name,

Iob 40. 20.

giuen

giuen vnto the great Fishes of the sea, as the Whale, as the *Septuagint* and *Vatablus*, read; or the *Balana* or Whirlpole, *Iun.* being derived of *lavah*, which signifieth to *soyne*, or *cleave together*, and *liveiath* is a conjunction, or joyning together: And so the scales of those great fishes are said to bee *soyned so together, that they cannot be sundred:* so in the same place the name *Behemoth*, which properly signifieth a beast, as it is taken before, *v.* 2. *micol habehemah*, of all beastes, is appropriated there to the Elephant, or some other great beast. Leviathan whether a proper name of a fish. Iob 14.8.

3. Adde hereunto, that the land of Canaan had not many rivers beside Iordan, and so brought not foorth any great store of river-fishes, and the sea-fish were knowne but in the coasts adjoyning: so *maior pars piscium ignota*, the greater part of fish was unknowne unto them, *Calvin.*

4. An other speciall reason why the fish are not distinguished by particular names, was, for that there was no use of them, but onely for food, not for sacrifice, as there was of beasts and foules: for the Iewes did offer no fish in sacrifice; which was notwithstanding in use and practise among the Gentiles, as the Egyptians, and those which inhabited the Ile *Pharos*; and the *Bactrians* sacrificed Eeles, but most of all the *Syrians* and *Phœnicians* made sacred account of fish, whose Idole *Dagon* was so named of a *fish*, having his upper part like a man, and from the navell downeward like a fish. But seeing the Iewes did not offer fish in sacrifice, which could not bee brought alive to the temple, (and no dead thing was to bee sacrificed) such a distinct knowledge of fishes, as of other, was not necessary. Fish not offered in sacrifice, and why.

5. And beside the fishes are not so poysonfull as other creatures, which live on the earth; nor so hurtfull and dangerous to the life of man, both because they live in the waters, where cold and moysture are predominant, and beside are not so obvious and occurrent to man, abiding in remote places, where man hath not his commoration.

30. Quest. *Of the Finnes and Scales of Fish, the nature, vse, and propertie of them.*

1. The Hebrew word, *senappir*, which signifieth a finne, is onely found heere, *vers.* 9, 10. and *Deut.* 14. 9, 10. But the *Septuagint* translate it, πτερύγια, *Wings*, because of the similitude it hath with the wings of foules, whereby they flie: the other word, *haskeseth*, a scale, in Greeke is called λεπὶς, whence commeth λεπρὸς, *a leper*, so called, because he is full of scurfe like unto scales: the Hebrew word in one place is taken metaphorically, for a Brigandine, or coat of male, made like to the scales of fish. 1 Sam. 17. 5.

2. The finnes serve for motion in the waters, as the wings helpe the birds to flie: which motion is either right forward, which is procured by the finnes on the side of the fish; or it is turning and winding, and thereto the finne in the tayle is used; like as the Birds doe turne themselves by the tayle, specially those which are long winged, as the Glede or Puttocke, from whose guiding of his body by the tayle, *Pliny* thinketh the invention of the rudder, or steering oare in vessels vpon the waters was taken, *lib.* 10. *c.* 10. Some fishes also vse their finnes, as feet to creepe vpon the land for food, when they goe out of the waters, as the same *Pliny* writeth, *lib.* 7. 57. the scales are for the ornament and defence of the body.

3. That which the wings and feathers are to birds, the finnes and scales are to Fish; and in diuers things beside, there is a great affinity betweene them; as in their originall, they both were made out of the water; they are both full of nimblenesse, and agility in moving, and the elements wherein they moove, the ayre and water, are both transparant, moyst, and easie to give way: beside, they are alike in wanting some parts of the body, as eares, breasts, reines, bladder, milke. Genes. 1. 21.

4. Whereas the Hebrewe words are put in the singular number, the observation of some *Rabbines* is curious, that one finne and scale sufficeth to make a fish cleane, and apt for food: For neyther can any such fish bee shewed, that hath but one of each: and the singular, according to the Phrase of the Hebrewes, is taken for the plurall.

31. Quest. *Why Fishes that had Scales and Finnes, are onely counted cleane.*

1. Though the Lord had a further purpose, then *valetudoni populi consulere*, to take care for the health of his people, *Calvin.* yet it is certaine, that fish which have both finnes and scales, are more wholesome for the most part, then those which have either the one, or neither of them; as the Pike, Pearch, Carpe, then the Eele, Lamprey, and such others: the reason is, because they are of a dryer constitution, and not so moyst, as those which want them; which may appeare both by the handling of them, the one are soft, which sheweth the abundance of moysture, the other are harsh and hard, for hardnesse commeth of drinesse; as also by the colour of the flesh, the finned and scaled fish are the whiter, which is an argument of drinesse; and further, *squamæ sunt lucidæ*, the scales of fish are lightsome, they shine in the darke, which argueth their soliditie and drinesse, *Tostat. q.* 8.

2. An other reason of the wholesomenesse of this kinde, is touched by *Origene*, because the fish without finnes and scales, *circa cænum demorantur*, doe remaine about the mudde, and are not so full of motion as the other, and in both these respects are not so wholesome, feeding more grossely of the mudde, and being more given to rest.

3. *R. Mos. Gerundens.* thinketh those scaled fish onely to be cleane, whose scales may bee rubbed or scraped off with the hand or knife. This conceit it seemeth was occasioned by reason some great and huge fishes, as the Whale, have scales and finnes which are not used for meate, but to other purposes. To this I answere, that in *Iob*, where the Whale is described, no mention is made of scales, such as other fish have, but they are compared unto shields; those divisions are like unto targets, or great bucklers, one layd upon another: Such are both the Sea and Land-Dragons described to bee. Iob. 41. 6.

4. *Lyra* thinketh the reason of this prohibition to bee this, because the Idolaters among the Heathen did use to their sacrifices, fish which wanted finnes and scales: but that reason is unsufficient, because they used also in their superstitious rites, such fish as had both finnes and scales, as the *Egyptians*, *Phenicians*, with others.

5. As in the choyce of beasts, both the chewing of the cud, and dividing of the hoofe was required; so heere in fish, both finnes and scales are given, as markes and signes to distinguish betweene cleane and uncleane: they were most uncleane and unwholesome, which wanted both, but they wherein but one of them fayled, were excluded from the number of the cleane fish.

32. Quest. *Of the place of the being and mooving of Fish.* v. 10.

1. Because heere is no mention made of lakes and standing waters, but onely of the Sea and Rivers, *R. Abenezra* thinketh that *Pisces stagnales*, Fish of standing waters were not permitted to the Iewes; but onely *Marini & fluviatiles*, Sea and River Fish. But this had beene too great a restraint for them, who had not many rivers, and the most part of the countrey was remote from the Sea: and the generall name of waters (which is onely vsed, *Deut.* 14. 10.) may comprehend all standing Pooles, Lakes, Mores and Ponds, and so *Lyra* well observeth: *Per hoc comprehendit omne genus aquarum*, by this he comprehendeth euery kind of water, wherein Fish doe live.

2. Whereas the Latine readeth, *Of all that mooveth, and liveth in the Waters*, *Tostatus* and *Lorinus*, thinke it to be a note of distinction betweene fish and other creatures; because both Man, Beasts, and Foules may moove in the waters, but they doe not liue there; but in the originall it is otherwise, *Of every creeping thing in the waters, and of every living creature in the waters*: which two clauses doe both of them severally and joyntly agree onely vnto fish; as in the former verse it is said generally, *all that are in the waters*; not yet by creeping things are meant onely the smaller fish, that are engendred of the slime, as *Vatabl. Genevens.* for the word, שרץ *sheretz*, is vnderstood of all fish, *Gene.* 1. 20. because they come foorth in abundance, and therefore the Septuagint reade, ἐρεύγεται, *eructat*, which the water sendeth, or casteth vp, and the fish doe

Why fish are said to creepe in the waters.

doe creepe in the waters, mooving vpon their belly, and breasts, as serpents on the earth, and so it is in the *Psal.* 103. 31. *Wherein are things creeping innumerable, both small and great beasts,* therefore *reptile*, a creeping thing, is a generall name to all fishes, but it is added, *Every living creature*, because of the diverse kinds of fishes, as shell-fish, and some with feet, Sea-monsters, which have not the shape of fish, and such like. *Iun.*

33. Quest. *Of the mysticall application of the fish that have finnes and scales.*

1. *Origen* vnderstandeth by the fish having finnes, the faithfull Man, *Qui pinnis enatat ad superiora*: who by his finnes swimmeth aloft, and riseth out of the mud of incredulity: and so commeth, *ad rete Fidei*, to the net of Faith: but he that hath no scales, is *totus carnalis*, altogether carnall.

2. So also *Theodoret*, applyeth it to those, *Qui primis fidei præditi ornamentis virtutis veluti squamis ambiuntur*, who being indued as with the finnes of Faith, are compassed with the ornaments of Vertue, as with scales, *q.* 11.

3. *Hesychius* somewhat diversely applyeth it: the faithfull man, *Habet pinnulas in meditatione divinæ legis*: hath finnes in the meditation of the divine law, and *Squamas ignorantiæ, quas facile deponit*, the scales of ignorance which hee easily layeth downe: as scales fell from *Paul* eyes when he was converted.

4. *Rupertus* vnderstandeth the Iewes, *Qui natant in fluentis scripturarum*, which doe swim as it were in the rivers of the Scripture, but onely follow the killing letter, and have no finnes, *Quibus ad vivificantem spiritum subsistant*, to raise them vp to the quickening spirit, that is, to the spirituall sense.

5. *Isodore*, by the smooth fishes, that have no scales, vnderstandeth such, *Qui leves, lubrici & effæminati*, which are of light, slippery, and effeminate manners.

6. *Gregorie* also applyeth the finned fish, to those, *Qui mentis saltibus superna conscendunt*, who by the leaping and lifting vp of their mind doe ascend vnto the contemplation of high things, *hom.* 31. *in Evang.*

7. So also the ordinarie glosse: *Per pinnulas designatur contemplatio cœlestium*: by the finnes is vnderstood the contemplation of heavenly things, and by the scales, *mortificatio morum carnalium*, the mortifying of carnall manners.

8. But the best and fittest application is this, that as the finnes guideth the fish, and the scales are as a defence and ornament: so Faith is as a directer to the soule, and good workes are as an ornament to a Christian: by Faith vve are lifted vp from earth to heaven, as the fish by their finnes doe rise from the mud to the top of the vvater, and so the Apostle defineth faith, *An evidence of things that are not seene*, and good works are a defence to a Christian, called *the breast-plate of righteousnes*, by the Apostle, and they are necessary helpes, as the Apostle saith, *Let ours learne to maintaine good workes to necessary vses.* Heb. 11 1. Ephes 6. 14. Tit. 3. 13.

9. And our blessed Sauiour compareth men vnto Fishes; the draw net wherein are both good, and bad Fishes, is the Church wherein are both good, and bad, which in the end shall be separated one from an other, as the fishermen vse to cull out the good Fish, and cast away the bad, when they draw the net to land: so also our Sauiour made fishermen his Apostles, and made them fishers of men: hee fed the people with fish, and himselfe eat of fish after the resurrection, shewing his delight in the faithfull, which are as the good Fish. Matth. 13. 47.

34. Quest. *Wherein the Fish having neither scales nor finnes, were an abomination.*

1. Whereas the vulgar latine vseth heere three words, *abominabile*, abominable, *execrandum*, execrable, *pollutum*, polluted; *Tostatus*, taketh occasion to shew a difference betweene that, which is *abominable*, and that which is *execrable*: the first hee saith, is *commotio viscerum*, a certaine commotion of the bowels, when it doth loath any vnsavory, stinking, and vnwholesome meat; but spirituall things are sayd properly, *execrable*, and accursed, as the stinking manners of men; so likewise hee distinguisheth

guisheth betweene that which is polluted, and that which is vncleane: for that is, *ab extrinseco, defiled* by some other thing without; this *ab intrinseco*, is vncleane of it selfe, as from an inward cause: but howsoeuer, these differences may be admitted, yet heere is no occasion ministred: for howsoeuer the Latine interpreter vseth heere three words; the originall hath but one. שקץ *Sheketz*, which is vsed of spirituall things, as it is said of the Lord, *he hath not abhorred the afflictions of the poore*: therfore by *abomination*, heere is meant nothing els, but that they should abhorre them, as vncleane: as *Deuter.* 14. 10.

Psalm. 22. 24.

2. From hence some Hebrews gather, that it was not lawfull to make merchandise of such kind of fish, *Chazkuni*, which may seeme probable, because they were to abhorre their carkasses. Dead fish then they were not to meddle with, and of liue fish, the traffique could not bee great, the Israelites dwelling, most of them, farre from the Sea.

3. Yet *Tostatus* collection, hath no good ground; that it was not lawfull to touch vncleane Fish, either aliue, or dead; though they might touch vncleane beasts, as the Horse, Camell, Asse, because of the necessary vse of them, as there is not of Fish; for heere onely it is sayd, *their flesh shall yee not eat*; there, *but shall abhorre their carkas*: that is, when they were dead; and so also seemeth the practise to have beene, for the fishermen out of their nets, vsed to cast out the bad fish, (which were the vncleane,) which could not bee, without touching of them.

Math. 13. 47.

4. And where it is sayd: *they shall be an abomination to you*, it sheweth that simply they were not in their nature vncleane, but onely to the Iewes, and during those times; for now all things are purified, and made cleane in Christ: *and to the pure all things are pure*, all such things which are fit for mans sustenance, are now lawfull, though restrained by the Law to the Israelites: yet now generally many creatures are shunned, as not fit for food, either because of some noxious and hurtfull quality, or of a generall receiued custome; for some things are eaten in some nations, as Snayles and Frogs in *Italy*, which are loathsome to others; or by tradition from the Fathers, who had some speciall instinct, or revelation, to discerne the cleane from vncleane, as *Noah* had: *Oleaster.*

Tit. 2. 15.

Why all creatures are not now counted clean for meat.

35. Quest. *Why it is sayd of Fishes, Their flesh shall yee not eate*, vers. 11.

1. The Hebrew word, בשר *bashar*, in Greeke κρέας, from whence is deriued the Latine, *caro*, flesh, is taken sometimes strictly, as for the flesh of other creatures distinct from fish; as God saith, he would destroy all flesh in the flood, wherein was the breath of life: and so in common vse of speech wee distinguish flesh-dayes from fish-dayes, wherein it is lawfull or vnlawfull to eate flesh: or it is taken more generally for the corpulencie, or substance of any creature, whether fowle, beast, or fish; as the Apostle vseth the word; yea, *Pliny* ascribeth a kind of flesh vnto trees, specially to the fruit of them, *lib.* 16. 38. which is spoken by a kind of similitude: And so in this generall acceptation of the word, the fish are sayd also to have flesh; as the *Leuiathan*, a great fish.

Genes. 6. 17.

1 Cor. 15. 39.

Iob 41. 14.

2. The reason is this, because the flesh is held by the Philosophers to bee nothing else, but *densatus sanguis*, blood condensate, and compact together; fishes then, because they haue blood, may be sayd to haue flesh.

36. Quest. *Of the naturall properties of Fish moralized.*

1. The Hebrew word, דגה *dugah*, seemeth to bee derived of דאג *dagh*, which signifieth to bee afraid, and so דאג *dag*, with *aleph* is taken for a fish, *Nehem.* 13. for this kind of creature is very timorous and fearefull, which speedeth away at the least stirring of the water; shewing the condition of naturall men, that doe fleet in the sea of this world, that they are ready to quake and quiuer at the shaking of a leafe.

Neh. 13. 6.

The fearefulnesse of fish.

2. The Greeke word for a fish, is ἰχθὺς, which hath the originall, as some thinke, of ἴχω, *to come*, and σύω, to be caryed with force and violence: for so the fishes swim in troupes with great force, that sometime they endanger ships: An other propertie of

Leuit. 26. 36.

of carnall men given to their appetite, and carried with their passions, and affections, as the Wiseman saith, *It were better to meet a Beare robbed of her whelpes, then a foole in his folly.* Prover. 17. 12.

3. The latine *pisces*, commeth of the Chalde word, פוש, *push*, which signifieth to multiply, and encrease: for nothing doth multiply so much, as the Fishes; and so the great encrease of Gods people, by the preaching of the Gospell, is compared to the number of the Fish of the great Sea. The great encrease of fish. Ezech 47. 9. Iob 12. 8.

4. It is sayd: *the Fishes shall teach thee*, they are set forth, as a notable example of Gods prouidence, both in their variety, and multiplicity of kinds, and their numbers and multitude, as also in their prouision; that though they goe not out of the Sea, and waters, wherein they were bred, yet they are all provided for: so our blessed Saviour giueth an instance in the fowles of heauen, which God prouideth for, teaching vs to rely vpon Gods prouidence. Fish an example of Gods p ovidence. Math. 6. 26.

5. The Fish is noted for the simplicity in falling into the net, and being caught with the bait; so are worldly men overtaken with the euill day; their owne sinnes are as a net to compasse them, and wrap them in Gods iudgements; and as a bait to make them fall into Sathans snares, *Wherein they are taken of him, at his will.* The foolishnesse of fish. Eccles 9 12. 2 Tim 2. 26.

6. The Fish can not liue out of the water; for if the water bee dryed vp, the Fish doe rott, and dye of thirst: and so are the people which are destitute of the word of God, which is the water of life, as the Wiseman sayth; *Where is no vision, the people decay.* People without the word, as fish without water. Isai 50 2. Prov 29. 18.

7. An other property of the Fish, is the closeneſse, and fast cleauing of their scales together; as that great Fish is described, called *Leviathan*; *they are one set to an other, that the wind can not come betweene them, they sticke together, that they can not be sundred*: so ought the people to cleave unto their King, that no sedition or disloyaltie sever them, as the Prophet applyeth it, speaking of the King of Egypt, *I will cause all the fish of the river to sticke vnto thy scales.* The closnesse of their scales. Iob 41. 7, 8. Isai 41. 4.

8. The manner of fish is this, one doth prey upon another, and the lesse is swallowed up of the greater: thereupon the Prophet saith, *Thou makest men like fishes of the sea, that have no gouernour.* Habbac. 1. 14.

9. Fish have no *tongues* at all, (*a*) as other creatures have, or they have an (*b*) *inarticulate*, and imperfect tongue; whereupon the proverbe grew, *mutus vt pisces*, mute as a fish: the reason is, because there can be no voyce uttered in the waters: for the ayre is required to the making of a sound; neither have they any use of the tongue for taste; because fish without chewing, swallow downe their meate, and so seeme not much to be delighted in the diversity of tastes. To fish heerein they are like, that are mute in good things, as it is said of *Arsatius*, who succeeded *Chrysostome*, being an old dottrell of 80. yeeres: *Quem pisces facundiâ, ranæ agilitate superabant*, whom the fish in vtterance, and the frog excelled in nimbleneſse, *Anton. tit.* 10. *c.* 9. or who use their tongues to wicked purposes: of such the *Psalmist* complaineth, *which have said, with our tongues will we prevaile, our lips are our owne, Who is Lord over vs?*

a ἰχθὺς ἄγλωσσος.
b ἀσύναρθρον *De part anim.* 4. *c.* 9.
Fishes why they are mute. Psal. 12. 4.

10. The fishes doe not change their element, as other creatures of the land doe, as birds and beasts doe shift their places often: and so they which live in moysture are more setled, teaching us, that men should bee heerein like unto fish, setled and staved: The Wiseman saith, *As a Bird that wandreth from her nest, so is a man that wandreth from his place.* The fish chāge not their place μόνιμα ἐν τῷ ὑγρῷ. *Arist.* Prov 27. 8.

11. The Philosopher also obserueth, that there is nothing that flyeth onely, but sometime goeth on the earth; but a fish onely swimmeth in the water. This also sheweth, that a man heerein should be like unto a fish, to bee contented with his estate and condition of life, and not to take upon him many offices and callings; as the Apostle saith, *Let every man abide in the same vocation, wherein he is called.* Fish altogether keepe the waters. τὸ ἡσύχιον μόνον 1 Cor. 7 20.

12. Fishes are then best, when they *begin to be with spawne*: and so are men most acceptable, when they are fruitfull: otherwise, if they bring forth no fruit, they are like unto the barren figtree, *that cumbred the ground*, and therefore was to be cut downe. Fish with spawne best. ἀρχόμενοι κυΐσκεσθαι. 8. *de Hist.* 30. Luke 13. 7.

13. Among Fish there is continuall enmity betweene one and another, the greater with Fishes at mutuall enmitie,

καὶ ἐσθίει ὁ κρείττων. 9. *Hist* 2 Esay 47 22. 2 Chron 15.5. A certaine fish cheweth the cud. μόνος ἰχθὺς δοκεῖ μηρυκάζειν *de hist* 2. 17. Phil 3.21. The males devoure the fishes egges τὰ πολλὰ ὡς ὀι ἄρρενες ἀναλισκουσι. 6. *hist* 13 Fishes will not take baites that are not fresh. τῶ μὴ προσφάτω δολίατο δ' ἐκ ἐθέλουσιν ἅπτεσθαι. *de hist.l* 4.c.8. 2 Pet 1 9. and 2 .22. Fishes doe not forsake their young. οὐκ ἀπολείπει τὸ γόνον. *hist*. 9. 37. Genes. 21 16. Fishes liue in the places where they were bred τὰ τοῖς νέμεσθαι τὰς τόπους ἐν οἷς ἂν φύωσιν. *ibid*. Genes 4.14. Fish flee when they smell the blood of fishes φεύγουσες καὶ ἐκλοπιζουσες μαχραν *de hist* 4. 8. Iudg 9.5. Most fishes sweetest when they lye hid. ὀι πολλοὶ φωλεύουσες ἥδιστοι. *hist*. 8 15. Iudg. 9. 11. 12. 13 Fish prey vpon the same kind except the Mullet. ἀγριοφάγον πλὴν ὁ κεφάλος. *de hist*. 8. 2. Eccles. 3, 18. Fish engender not in diverse kinds. τὸ ἄλλων ἰχθύων ἐκ ἔστι συνδυαζόμενον. *de hist*. 6. 11.

with the lesse, *and the greater deuoureth the lesse*: such is the condition of naturall men, who liue continually in variance one with another: *for there is no peace to the wicked*, as the Prophet saith: Such was the state of the world, when *Asa* was King of Iuda, *There was no peace to him that did goe out and in, but great troubles were to all the inhabitants of the earth.*

14. Among all fish, onely the fish called *Scarus*, which is thought to be the Guilthead, seemeth *to chew the Cud*: which among beasts is a signe of them, which are cleane, and thereby is signified the ruminating by meditation of the word of God; so among men, they are found to be very few, that delight in the word of God: for the most part of the world set their mind upon vanity, as the holy Apostle complaineth: *All seeke their owne, not that which is Iesus Christs.*

15. The most of Fishes *egges* the males of them deuoure: and so they perish; so wicked parents doe destroy their children in trayning them vp in their vngodly waies: as it is in the *Psalme*: *This their way is their folly, yet their posterity prayseth their saying*, p. 49. 13.

16. A bait that is stale, and not fresh, Fishes refuse to take, heerein Men should bee like vnto Fishes, not to be taken with the baites of their old sins: as the holy Apostle saith, *He hath forgotten, that hee was purged from his old sinnes*, and such returne as the Dogge to his vomit, and as the Sow to her old and accustomed wallowing in the Mire.

17. It is the maner and vse of some fishes, *That they doe not leave their young spawne*, but carefully accompany them to preserue them from danger: which sheweth the great want of many Parents, which are careless of the education of their Children: specially of Mothers; which refuse to nurse their Children, but put them foorth to strangers where they often miscary and dye, or are corrupted in maners, so *Hagar* cast away her child, because she would not see the death of him.

18. Fishes vse to liue in the places where they were bred, and Birds frequent the places where their nests were, which teacheth men how loving they should bee vnto their Countrey, where they were borne, not to be fugitives and runnegates from place to place, and from one Countrey to an other; as many popishly affected, who misliking the pure fountaines of Religion at home, doe take in filthy puddles abroad, who if they could see it, are vnder *Caines* curse, which was to *bee a vagabond, and runnagate in the Earth.*

19. Fish cannot abide any ill savour, as when the Pumpe of the Ship is emptied, neither can they endure the sight or smell of fishes blood, but when it is poured out, they flee away, and goe a great way off, which is a reproofe vnto cruell and bloody Men, who delight to spill, and behold the blood of others, as wicked *Abimelech*, that slew seventy of his brethren vpon one stone, he could endure the sight of their blood, and embrued himselfe therewith.

20. It is said that Fishes are *sweetest*, when they lye *hid*; and certainely they have sweetest meditations, and lead the more holy, and profitable life, that spend their dayes in contemplation: as *Iotham* expresseth in his parable, how the Figge, Oliue and Vine-tree, would not leaue their sweetnesse, fatnesse, and chearefulnesse, to be kings over the other trees: so publike employments, and managing of worldly affaires, hinder the sweet fat and delightfull meditations of the studious and contemplatiue life.

21. The fish doe one *deuoure another of the kind*, specially the Conger, *except onely the Mullet*, and Man is like heerein to rauenous and deuouring fishes, for hee often deuoureth, and destroyeth Man like himselfe, yea one brother is often set against an other, and so the Preacher saith, that *Men are in themselues as Beasts*: yea they are worse then Beasts, for they doe not pursue their owne kind, as Man doth, yea as the saying is, *Homo homini daemon*: one Man is not onely a Beast, but a devill vnto an other.

22. It is obserued, that beside the Fish, *squatina*, the Sole, and *raia*, the fish called the Thorneback, none of them *do engender with other kinds*: shewing that to be an vnna-

turall ſinne in man, and more then brutiſh, to leaue his owne kind, and to bee given to beſtiality, againſt the which the law prouideth.

23. Among Fiſh the Males are better for the moſt part, then the Females, excepting the Fiſh called, *ſilurus*, a fiſh like the Sturgeon. And ſo among vs the Man ſhould be the directer of the Woman, of greater knowledge, of better government, more zealous of Gods glory, ſeeing he is the head of the Woman; ſo the Apoſtle exhorteth, that Husbands ſhould dwell with their Wiues: *As men of knowledge, and giuing honour vnto them, as to the weaker veſſell.*

24. The coupling together, *& engendring of fiſh is ſeldom ſeene*, which naturall inſtinct of modeſty and ſecreſie in Fiſh, diſcouereth the impudency both of vnchaſt Men and Women, that like filthy Dogs and Bitches come together in open view, as *Zimri* and *Cozbi* did: and ſo ſuch ſhameleſſe ſtrumpets, are in the Law likened to Dogs, *Thou ſhalt not bring the hire of an Whore, nor price of a Dog, into the houſe of the Lord.*

25. Among Fiſh onely *ἴλυς, ſquatina*, the Sole, changeth colour, as the *Polypus* doth, but all other fiſh keepe their colour, and change not: which may be an inſtruction to Men, to bee conſtant in that which is good, and not to alter: not to day ſober, to morrow a drunkard, a zealous young Man, and a cold old Man: once a Proteſtant, afterward a Papiſt: for ſuch inconſtancy the holy Apoſtle reprooveth the *Galathians*, *I marveile yee are ſo ſoone remooved away to an other Goſpell*: other obſervable properties there are in Fiſh, which I leave to the naturall Hiſtorians: this may ſuffice of this argument, if it be not overmuch.

Levit. 19 23.

Of fiſh the males better then the female ἀμείνους οἱ ἄρρενες τ θηλειῶν 8 29.

1 Pet. 3. 7.

Fiſhes are ſeld me ſeene to engender τ ἰχθύων σύνοδος ὀλιγάκις ὀφθῆναι l 5. c. 5.

Num 25 6.

Deut. 22 18.

Fiſh, except the Sole, do not change colour.

Galath. 1 6. μεταβάλλεις τ χρόαν. lib. 9. cap. 37.

37. Queſt. *What Foules in generall were counted vncleane.* v. 13.

1. Some of the Hebrewes giue no rules of cleane and vncleane Foules, but hold all to be cleane beſide them, which are heere named, *Maymonie*: ſome doe make 24. kinds of cleane Birds, and all the reſt they iudge vncleane.

2. Other of them doe giue certaine generall markes, to know them by; ſome two, as if they have a liuer, or ſpur, as a Cocke, they are cleane, *Toſtat. q. 9.* ſome giue three ſignes, or notes, as their rapacity, their tallents, and great gullet, *Oleaſter*. But theſe markes doe not alwayes hold.

3. Some thinke, that divers birds becauſe of evill qualities, are counted vnclean, and ſo *Per aves immundas vitia quædam hominum ſignificantur*: by the vncleane Birds, certaine vices of Men are ſignified: *Heſychius in margin*: But ſome vncleane foules have commendable properties, and are of good ſignification, as the Eagle.

4. But yet, although no generall rule be ſet downe for the diſcerning of cleane and vncleane Foules, as there is of Beaſts, and Fiſhes: yet it appeareth by the particular enumeration of them, which are moſt of them of a ravenous kind, therefore all Foules given to voracity, and rapacity, are vncleane: not becauſe, *ſignificant vitia rapinæ*, they ſignifie the vices of rapine and theft, *Lyr.* but for the reaſon heere following.

5. Their rapacity ſheweth them to be of an evill complexion and conſtitution of body, as be too hot and drie, as may appeare, by theſe arguments, 1. By the abundance of their feathers, which are procured by the greatneſſe of heat converting the moſt of the meat into feathers, 2. They have but little fleſh, being full of ſinewes, which proceedeth of heat, 3. Their fleſh is blacke, the more ſubtile and purer parts being waſted, and conſumed with the inward heate, 4. The whiteneſſe of their dung is an other ſigne thereof: for the flegmatike humor is all expelled, the chollericke part remayning within for digeſtion: and ſo in Beaſts, the more ravenous they are, the whiter is their doung: as that of a Dogge is whiter, then of an Horſe or Bullocke, *Toſtat. ibid.*

6. I omit here, as not ſo neceſſary, the Tropologicall application of theſe ravenous Foules, as that of *Origen*, who thereby vnderſtandeth ſuch, as like Foules doe flye aloft, having the knowledge of the Divine providence, and yet doe againſt the law, *Et diripiunt proximos*, and doe ſpoile their neighbours, as that of *Heſychius*, who compareth them to theſe flying foules, *Qui videntur contemplationi operam dare, ſed fruſtra inflantur*, who ſeeme to be given to contemplation, but are puffed vp; of ſuch ſpeaketh the Apoſtle,

1 Tim. 6. 4. Apoſtle, *Which conſent not to wholeſome doctrine, but are puffed vp: Radulphus* heereby would have ſignified, *Sublimitatem dignitatum temporalium:* the temporall powers, which are given to wrong and rapine. Theſe morall applications being diverſe according to mens different apprehenſions, I omit as not ſo greatly neceſſary.

38. Queſt. *Of the Eagle, the name, nature and properties thereof moralized.*

The Eagle quicke ſighted

Iob 39 32.

9. Hiſt. 34. Καὶ μέχρι σπίδος ἐν νεφῶν πτῆνα βλέπει *Phil. Iamb.* περὶ ἀετῶν.

1. Heb. נשר *neſher* ſeemeth to be derived of נוא *no*, to breake, and שור *ſhur*, to ſee: for the Eagle both for ſtrength excelleth all other that have wing, with her beake and talants breaking and rending her prey: and ſhee is of a quicke and ſharpe ſight, beholding from farre, as the Eagle is deſcribed in *Iob*; and ſo *Ariſtotle* ſaith, the Eagle is ὀξυωπέστατος, of a moſt ſharpe ſight: wherein the faithfull Man is likened to the Eagle, which with the eyes of Faith, ſeeth a farre off, and in earth beholdeth things in Heaven, as the Apoſtle defineth Faith, *To bee the evidence of things that are not ſeene.*

The Eagle long lived.

Pſal. 103 5 ἐν τῷ τὴν νεότητα ἀεὶ διαμένειν. *Ariſt. hiſt. l. 9. c 32.*

Pſal 71. 9.

2. In Greeke the Eagle is called ἀετὸς, of ἔτος, *annus*, a yeare or time, and the letter of augmentation (α) becauſe ſhe is long lived, and continueth many yeres, whereunto the *Pſalmiſt* alludeth: *Thy youth is renewed as the Eagle*, and ſo the Philoſopher noteth, that ſhe is μακρόβιος, of long life, which is evident by *the long continuance of her neſt*, which as before in the Pſalme, is applyed to thoſe who in their old age are ſtrengthened by God, and hold out in the way of righteouſneſſe, and therefore the Prophet prayeth, *Caſt me not off in mine age.*

Eagle whence ſo called.

3. In Latine, the Eagle is called, *Aquila*, of *aquilo*, the North winde, ſo called becauſe it bloweth from the Sea, and waters, and cold frozen climates: for as the North wind is the ſtrongeſt of all the windes, ſo is the Eagle amongſt the foules: from the Latine, *aquila*, ſeemeth to be derived the Engliſh (*Eagle*) as if it were, *aquile*, *q.* being turned into *g.* which are like, as in *letter*, ſo in ſound heereby are deſcribed violent oppreſſors, who ſpoyle, and make havocke of all, as the North winde, as the Prophet ſaith, *Out of the North ſhall come a plague vpon all the inhabitants*: and ſo *Nubuchadnezzar* out of the North is likened to an Eagle with great wings: who came to rob and ſpoyle.

Ierem. 1. 14.

Eſech. 17 3.

The ſwift flying of the Eagle.

4. The Eagle is very ſwift in flying: and ſo the Lord ſaith, hee brought his people out of Egypt with Eagles wings; he with a ſtrong hand and ſpeedy deliverance redeemed them out of captivity, whereby is expreſſed the readineſſe of the Lord, in time of need to ſuccour and helpe his Church; ſo *Saul* and *Ionathan* in *Davids* mournefull ſong are ſaid to bee ſwifter then Eagles: wee ſhould in ſetting forward any worke to Gods glory, and the good of his Church, be like vnto Eagles in ſwiftneſſe, prepared, and ready addreſt, and fitted to every good worke.

2. Sam. 1. 23.

Eagles providence toward her young. ἀποτίθεται δὲ τὴν ἀεπίδα ἔσω πρόσω τοῖς νεοττοῖς. *Ariſt. hiſt. 9. 32*

Deut. 32. 10.

5. The Eagle is very provident about her young: *And layeth vp the meat, that her young ones leave*, for an other time, and when her young ones flye, ſhe flyeth with them to protect them, as *Toſtatus* out of *Ariſtotle q.* 24. heereby is ſet foorth Gods providence toward his people, as he is compared to an Eagle, that ſtirreth vp her neſt, and carryeth her young vpon her wings: as the Eagle vſeth to doe, that ſhee may bee betweene them, and all danger, ſo God came betweene the hoſt of Iſrael, and the Egyptians to protect them from wrong.

The Eagle flyeth high.

Iob 39. 30. ὅπως ὑπὲρ πλεῖστον τόπον καθορᾷ. *Ibid.*

Iob 39. 32

6. The Eagle *flyeth high*, as is noted in *Iob*, and the Hiſtorian agreeth: and the reaſon is that ſhe may eſpie her prey a great way off: as is ſet foorth in the ſame place, and the Philoſopher alſo teſtifieth as much: that ſhe ſoreth high, that ſhe may ſee afar off, to the end that ſhe may in one or other place find her prey: by this flying high, *is* expreſſed the efficacy of Faith, whereby we aſcend to the contemplation of heavenly things, as the Apoſtle ſaith, our converſation is in heaven.

Eagles build their neſts in Rockes and high places.

Iob 39. 31. ἐν τόποις ὑψηλοῖς *Ibid*

Matth. 6. 20.

7. The Eagle abideth in the rocke, where her young ones are ſafeſt from danger, and ſo alſo the Philoſopher ſaith, that ſhe buildeth not in the plaine or low places, but in *high*: teaching vs likewiſe to make God our rocke of defence, and to lay vp our treaſure in heaven, where it is ſafe from all danger, from the moth, canker, or theefe.

8. By

8. By the Eagles building her neſt high, are they underſtood, which doe advance themſelues, and climbe aloft, as the Prophet propheſieth againſt the Edomites, *Though thou make thy neſt as high as the Eagle, I will bring thee downe.* Ierem 44.16.

9. The Eagle ſeazeth vpon dead carkaſes, and where *the ſlaine are, there is ſhee*, and ſo we as Eagles, ſhould by faith ſeaze vpon Chriſt, as our bleſſed Sauiour ſayth, *Where the carkas is, the Eagles will be gathered together.* The Eagle preyeth vpon carkaſes. Iob 39.33. Math.24.28

10. The property of the young Eagle is, where ſhe findeth a carkas, firſt ſhee will picke out the eye, as it is ſayd in the *Prouerbs*; ſo *Nahaſh*, the Ammonite, would haue put out the right eyes of the men of Iabeſh Gilead: and thus Heretikes doe firſt ſeeke to corrupt the iudgement, and put out the right eye of knowledge; as the Phariſees dealt with their proſelytes. The young Eagle picketh out the eye. Prov 30 17. 1 Sam 11 2. Math 23.15.

11. The Eagle when ſhee waxeth old, her feathers fall off, and ſhee becometh naked, and bald: hereunto are reſembled they which mourne, who vſed to ſhaue, and make themſelues bald, as the Prophet ſayth; *enlarge thy baldneſſe, as the Eagle*: and it teacheth vs, that they which are truely penitent, ſhould as it were ſhaue themſelues, of all carnall pleaſures. The Eagles baldneſſe. Micah 1.16.

12. The Eagle hath continuall enmity with the Dragon, and Serpents, *which hee maketh his food*: ſo the faithfull who are compared to the Eagles, being the ſeed of the woman, and the children of the Church haue perpetuall enmity with the Serpent, the deuill, and his ſeed, and children, which are the wicked, as the Lord ſayd to the woman in Paradiſe. The Eagle and Serpent at enmity. προσλω ποιεῖται τὰς ὄφεις. *Arist. hist. 9.1. Plin. Phil. lab.* ἐκ τῶν ἐπῶν. Gene 3.15.

13. The Eagle doth feed, and cheriſh her young ones, till they be able to flye of themſelues, *then ſhee caſteth them out of her neſt*; becauſe ſhee would haue them ſhift for themſelues, and no longer depend vpon their damme: a good example for domeſticall diſcipline: that parents ſhould not bring vp their children in idleneſſe, but euen from their youth, to exerciſe them in honeſt labour, or traine them vp in ſome other profitable vocation: as the good huſwife is deſcribed; *ſhee ouerſeeth the wayes of her houſhold, and ſuffereth them not to eat the bread of idleneſſe; her children riſe vp, and call her bleſſed.* The Eagle caſteth her yong ones out being able to flie. ἐκ τῆς πτερύγας ἐκβαλλουσι. *Hist. 9.32.* Prov. 31.27.

14. *Ariſtotle* maketh mention of a kind of Eagles, which are called, γνήσιοι, that is, of a right kinde, without any mixture of other fowles; as all other kindes, both of Eagles, and of other greater, and ſmaller birds, *doe couple together diuerſly*: this is a good patterne for maried perſons, to decline all adulterous copulations with ſtrange fleſh, which the Apoſtle inſinuateth, ſaying, *mariage is honorable among all, and the bed vndefiled.* A kind of Eagle that is mixed with no other kind. μεμιγμένα καὶ μιγνύει πρὸς ἀλλήλων. *Ibid.*

15. *Ariſtotle* writeth further, that when the Eagle waxeth old, the vpper part of her bill ſo overgroweth and encreaſeth, that in the end, *ſhee dyeth of famine*: and hee ſayth, there is a fable; that this hapeneth to the Eagle, becauſe, when ſhee was a man, ſhee denyed lodging to a ſtranger: but *Auguſtine* obſerveth further, that when the Eagle is thus overgrowne, ſhee beateth her bill vpon a rocke, and ſo, *excutit onus roſtri*, ſtriketh of the comberſome part of her bill, and ſo recovereth her eating, and hee applyeth it thus: that which hindreth our renouation, the rocke Chriſt taketh away; to this property of the Eagle, the *Pſalme* alludeth: *my youth ſhall bee renewed as the Eagle.* Heer 13.4. The eagles bil overgroweth in her age. καὶ τέλος λιμῷ ἀποθνήσκειν. Pſal 103.4.

16. The Eagle is ſayd, when ſhee ſeeketh her prey, to leaue a part vnto the birds, that follow her to the ſame end, to haue the remainder, *Toſtat. ex Plin.* this magnificent property of the Eagle, ſheweth the bountifull minde of good gouernors, that ſeeke the wealth of their ſubiects, and doe not appropriate all vnto themſelues; ſuch an one was *Nehemiah*, that did not *eat the bread of the gouernor*, he did not take the ordinary allowance alloted to the Magiſtrate; other qualityes of the Eagle may be obſerued out of *Ariſtotle*, and *Plinie*. The Eagle divideth the prey with other birds. Nehem. 5.14.

39. Queſt. *Whether there be any ſuch beaſt, as the Gryphin.* v. 13.

1. The Latine tranſlator ſo readeth, *gryphum*, a Gryphin, which is deſcribed to bee foure footed, his head, and forepart, and wings like an Eagle, of ſuch ſtrength, that

he is able to take vp, both Horſe, and Horſeman: *Lyr.* and they adde further, that in the northerly mountaines, they keepe the mines of gold, that men dare not approach to carry any away, *Iſidor.* and ſo the ordinary gloſſe vpon *Deuter.* 14.

2. But that there is no ſuch creature, as they deſcribe him, nor heere vnderſtood, may evidently appeare; firſt by the divers relation, which is made; ſome *Rabbines* ſay, he is to bee found in Perſia: ſome other in India: ſome ſay in *Scythia, Iſidor.* but in Scythia there is no gold, and in India, they have no need of it, and therefore they need not ſtrive for it: Againe how ſhould the Gryphin come to have ſuch vnderſtanding, as to keepe gold, ſo much deſired, and ſought for of men; further, it being a beaſt not knowen in Paleſtina, but onely found in remote countreys, there was no cauſe to make mention thereof, but onely of ſuch, as were vſuall, *Oleaſter*: neither is the Gryphin having foure feet, to be counted among the fowles, but the beaſts rather; adde hereunto *Origens* reaſon: *Gryphum nullus vnquam meminit, vel audivit humanis manibus ſuccumbere*, the Gryphin never any remembred, or heard to be taken by the hand of man, *l.* 4. *de princip.* vpon theſe reaſons we may conclude, that this report of the Gryphin, ſuppoſed to be a winged Lyon in Scythia, may be thought to be fabulous, as that of Pegaſus the winged Horſe in Æthiopia: and ſo in former times iudged *Herodotus, Plinie*, and of later times, *Geſnerus*, with others.

3. Therefore this fowle here called, פרס, *peros.* is rather that kind of Eagle, which is called the *Oſſifrage*, or bone breaker, for ſo the name ſignifieth, to divide, or pull aſunder, *Vatab. Oleaſt. Iun.* and the Greeke word, γρυπὸς, denoteth a bird with crooked tallents, whereupon he is called, γρυπὸς, that hath a comming noſe, which is called an Eagles, or Haukes, or Cæſarean noſe, ſuch as *Iulius Cæſar* had.

40. Queſt. *Of the naturall properties of the Oſſifrage, Oſſray, or Bone-breaker, moralized.*

The Oſſifrage her violence toward her prey. Againſt gripers. Micah 4.2.

1. The Hebrew word *peres*, ſignifieth to divide, or part aſunder, as is ſaid before: in Greeke, φόνη, of φένω *to kill*, whereby is expreſſed the nature of this bird, with what violence ſhee purſueth her prey, teareth off the fleſh, breaketh the bones: ſuch are the gripers among men: as they are thus ſet forth by the Prophet, as it were in their colours: *They plucke off their skinnes from them, and their fleſh from their bones, and chop them in peeces, as for the pot, and as fleſh within the caldron.*

The Oſſifrage dull ſighted. πεπήρωται τὰς ὀφθαλμάς. *Ariſt. hiſt.* 9. 34. Rom. 1. 21, 29. Luke 12. 20.

2. It is obſerved of this kinde of Eagle, that although ſhee uſe great violence toward her prey, yet is ſhe not ſo quicke ſighted as the other are, but *haue dimme eyes*; Which alſo may be applyed againſt couetous Cormorants, who have their minde and cogitation darkened, as Saint *Paul* ſaith of the Gentiles, whom among other vices he taxeth for their covetouſneſſe: they onely looke to that which is before their feet, and to their preſent gaine: Such a blinde buzzard was that rich man, that enlarged his barnes, and promiſed to his ſoule reſt and ſecuritie for many yeeres; and that very night his ſoule was fetcht from him.

The Oſſifrage bringeth vp the Eagles birds. καὶ τέκνα ἐκλέγεται καὶ αὐτῆς, καὶ τὰ τῶν ἄλλων. *Ibid.* Exod. 2. 21. Pſal. 27. 10.

3. The Oſſifrage is very kinde to her birds, and not onely to her owne, but to the Eagles alſo; which when they are forſaken, and caſt out of their dammes neſt, the other receiveth and bringeth them up, till they be able to flye: Whereby may be ſhadowed foorth their charity, who give harbour and entertainement to thoſe which are forſaken and deſolate: as *Revel* did unto *Moſes*: Such are herein like unto God himſelfe, of whom *David* ſaith, *Though my father and mother ſhould forſake mee, the Lord will gather mee vp.*

41. Queſt. *Of the Sea-Eagle, or Seamew, or Cormorant.*

The ſea-Eagle looketh vpon the Sunne. ἀναγκάζει τοὺς τέκνους πρὸς τὸν ἥλιον βλέπειν. *Ibid.* Epheſ. 6. 4.

1. This fowle is called עזניה *gnoſniyah*, of the ſtrength, as ſome think, in flying, but rather from the ſtrength of her ſight, in being able to behold the Sunne, *Iunius.* They write of her, that ſhee *conſtraineth her young ones to looke againſt the Sunne*, and their eyes that water ſhee killeth, the reſt ſhe bringeth up as her owne: ſo ſhould parents teach their children to behold with eyes of Faith, the true Sunne of righteouſneſſe, Ieſus Chriſt: which Saint *Paul* calleth, *to bring them vp in the inſtruction, and information of the Lord.*

2. In

2. In Greeke it is called, ἁλιάετος, becauſe it ſeeketh for her prey in the Sea and waters: ſome call it the Oſprey, but that rather is the Engliſh of the *Oſſifrage*, as if one ſhould ſay, *Osbreake*, or Oſprey: their propertie is this, that when they have ſeized upon the prey, more then they can beare, they fall downe head-long into the deepe: And ſo it fareth with covetous perſons, that they periſh through the unſatiable deſire of riches: ſo the Apoſtle ſaith, *They that will bee rich, fall into temptations, and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.*

The Sea Eagle overburdened, falleth into the Sea. καταφέρονται εἰς τὸ ὕδωρ. *Ibid.* 1 Tim. 6 9.

3. Shee hath this ſubtill propertie, ſhee will not ſet upon the Water-fowle, upon whom ſhee uſeth to prey, when they are altogether, but doth *purſue them being ſingle*, and ſevered one from another: So the Devill doth ſpecially ſeduce them that are ſolitary and alone: as *Eve* was tempted, vvhen ſhee was alone by her ſelfe, *Adam* being not with her.

The Sea Eagle ſetteth vpon her prey ſingle Ἐπιθέει δ' ἀποτάμνων καθ' ἕνα. *Ariſt. Hiſt* 9. 34. Geneſ. 3. 1.

42. Queſt. *Whether the Kyte or Vulture bee firſt named in the* 14. *verſe.*

There are two Hebrew words heere uſed, the firſt is דאה *daah*, which the *Septuagint* tranſlate ἡ γύπα, the other is איה *aiah*, which the Greeke calleth ἡ ἰκτῖνος; the firſt moſt tranſlate a Vulture, the ſecond a Kite, *Vatabl. Montan. Pagnin.* and moſt of our Engliſh Tranſlations: But ſome take the firſt for the Kite, *Iunius*, and ſo the Latine Interpreter readeth the firſt place, *Milvum*, the Kite, and in the ſecond, *Vulturem*, the Vulture. I thinke the latter reading more probable, for theſe reaſons:

1. From the notation of the words: *daah*, ſignifieth to flie, and ſo the Kite hath a ſpeciall kind of flying, even ſwimming in the ayre, and as it were gliding, whereof he is called a Gleed; and ſo he is called *Milvus*, as ſome thinke, *à molliter volando*, from his ſoft and ſtill flying; and the *Vultur* ſome will have ſo named, *à tardo volatu*, from his ſlow flying; and *aiah* is ſo called of an Iland, becauſe the Vulture keepeth moſt in ſolitary places, ſuch as Ilands for the moſt part are.

2. From the uſe of the word in Scripture, as *Iob* 28. 7. where hee ſpeaketh of the ſecret places of the earth, from whence the golde and precious ſtones are taken, *the eye of the vulture* (not Kite, as ſome doe read) *hath not ſeene it*: where the word is *aiah*, the ſecond word here: and ſo the *Septuagint* tranſlate the eye γύπος, of the Vulture: ſo alſo *Montan.* and it agreeth very well to the nature of the Vulture, who keepeth in ſolitary and ſecret places, in rockes, and holes of the earth, in ſo much, that γύπα are taken to be the *cavernæ*, holes and hollowes of the earth, derived, as it ſeemeth, from the Vultures haunting and frequenting of ſuch places.

3. Thirdly, the ſecond Fowle heere named, is ſaid, *after his kind*; but there are not ſuch varietie and diverſitie of Kites, but of the Vultures there are divers kinds, as is obſerved by *Ariſtotle*, *lib.* 8. *hiſt.* 3. It is *R. Selemoh* his note, as *Oleaſter* alleadgeth him, that all theſe fowles, of the which it is ſaid after their kind, doe *ſpecie differre*, differ among themſelues in kind: And ſo *Deuter.* 14. 13. there are two kinds of Vultures expreſſed, this *aiah*, and another heere not named: *daiah*, after his kinde, which is a fowle that keepeth in ruinous places, *Eſay* 34. 15. wherefore upon theſe reaſons I reſolue to reade in the firſt place, the *Kite*, and the ſecond the *Vulture* after his kind.

43. Queſt. *Of the naturall properties of the Kite, moralized.*

1. Whereas the Kite is called here *daah*, of flying, becauſe he ſeemeth to ſweepe, as it were, and glide in the ayre, without little ſtirring of his wings, till hee ſee his prey; then he will beſtirre him, and all of a ſudden fall downe vpon his prey: Hereby is ſet forth the ſubtiltie of Sathan, and of craftie and deceitfull men, their ſlie intents, and ſecret practiſes, lurking for their advantage, as they are deſcribed in the Pſalme, *He croucheth and boweth himſelfe*, till they fall into his net, as a fowler hideth himſelfe, and lyeth in wait, till the ſilly bird be caught.

The Kite flyeth ſoftly till hee eſpy his prey. Pſal. 10. 10.

2. The Kite, *Deut.* 14. 13. is called *raah*, of ſeeing; for the two Hebrew letters (ד) *daleth*, and (ר) *reſh*, as they differ but little in ſimilitude of letter, ſo they are often one

Of the Kites quicke eye.

put for another: so the Kite is heereby set foorth, to have a sharpe and piercing eye, as all such fowles have, which live upon the spoyle of other fowles, they have quicke eyes to espie, and crooked billes and tallants, to catch and teare in pieces. This also sheweth the vigilancie of ravenous and covetous men, whose eye is unsatiable and quicke, to spie all advantages, as the Preacher sayth, *The eye cannot bee satisfied with seeing.*

Eccles. 1. 5.

He returneth in his season.

3. *Isodore*, noteth this property of the Kite, that he bringeth out of Spaine, and other hot countreys the Cuckow, into other parts, which are a signe of Summer approching, and therefore some thinke that the word *ἱκτῖνος*, which is taken for a Kite, commeth of *ἱκάω*, which signifieth to come, because his comming is expected. But whether this be so or not, is uncertaine, as *Aristotle* writeth, that the Kite, of those fowles *which have talents, hideth himselfe* a certaine time, as doth the Turtle & Swallow, with others, whom the Prophet *Ieremy* also mentioneth, teaching vs, that as these fowles know their time of comming, and can discerne of the seasons, so wee should learne to know the judgements of God, and discerne the time of our visitation; for want whereof, the Prophet there reprooveth the Israelites, and our blessed Saviour the Iewes.

φωλεῖ τ' γαμψώνυχων ἱκτίνος. hist. 8. c 6.

Ierem 8. 7.

Luke 19. 44.

The Kite a cowardly and fearefull bird.

4. It is further observed, that the Kite is, *audax in minimis, tumidus in magnis*, is bold in small matters, and timorous and cowardly in great: and therefore he dares not set upon wilde birds, that can helpe themselues by the wing, but preyeth upon tame and domesticall birds, as Chickins, and Ducklins: Herein *Augustine* likeneth the Devill to this ravenous fowle, that invadeth them most, *qui intenti sunt veluti grano cibi, & voluptatis*, which are wholly intent upon their pleasure, as the chickins are alwayes feeding, and picking of graine, *in Psal. 90.* or rather, herein the Devill is resembled, because hee, as a coward, will not set vpon those that resist him, as the Apostle saith: *Resist the Devill, and hee will flee from you*, but upon such as give way unto him: and therefore Saint *Paul* exhorteth, *Give not place to the Devill*: And as the Kite doth not seaze upon the Chickens, but when they are apart from the damme: so Sathan onely hath power over the children of disobedience, infidels, and incredulous persons, which refuse to come unto Christ, who calleth them unto him, as the Henne gathereth her Chickens.

Est leo, si fugias; si stas, quasi musca recedit.

Iames 4. 7.

Ephes. 4. 27.

2 Cor 4. 4.

Coloss. 3. 6.

Math. 23. 37.

The Kite hungry, which maketh her bold.

5. The Kite is ravenous, and *avis famelica*, an hungry bird, *Plin. lib. 10. c. 3.* whereof commeth the Proverbe, *Milvina appetentia*, the Kites appetite, which maketh her audacious and bold, that shee will take things out of the shambles, and snatch meat out of childrens hands: This sheweth the qualitie of indigent and idle people, which by theft and piltring seeke to relieue themselues, as the Wiseman saith, *The thiefe stealeth to satisfie his soule, because hee is hungry*, according to the Proverbe, Hunger breaketh stone walles.

Prov. 6. 30.

The Kite lusty at the first, lazie in the end.

6. The Kite in the beginning is lustie, and will pursue after birds, and take them; but in the end becommeth so slouthfull, weake and timorous, that she will not catch at a gnat or flye: whereby is described a carnall man, that falleth away, and such as the Apostle speaketh, are they which *begin in the spirit, and would be perfited in the flesh*: so *Iohan. a. S. Geminian.* applyeth it, *lib. 4. exemp. c. 38.*

Galat 3 3.

The Kite a slothfull bird.

7. The same Authour also compareth one dissolute, and negligent in his worke, to the Kite, that flyeth lazing vp and downe, scarce mooving his wing, onely sending foorth a querulous and complaining voyce: Such are idle persons, that will pittifully complaine, and beg with a dissembling voyce, but will not set their hands to labour: and so the Wiseman describeth a sluggard; *He that is negligent in his businesse, is the brother of a destroyer.*

Prov. 18. 9.

The Kite feedeth most of carrion.

8. *Nyssenus* likeneth the envious person, that rejoyceth in the fall of others, unto the Kite, that liveth for the most part of dead beasts, and carion, and therfore frequenteth Butchers shambles, & feedeth vpon the offall & garbage of beasts; and so as *Lorinus* remembreth (and yet he had it but by hear-say) among vs in England it is provided for by Law, that no Kite neere to a Market-towne should be killed, because they eat vp the bowels of beasts, and other things cast out, that otherwise would corrupt the ayre.

9. Ari-

9. *Aristotle* writeth further: that all foules that have *talents*, and the Kite among the rest, *doe devoure flesh*, that if any other meat be thrust into their mouth, *they cannot eate it*: such are worldly and covetous gripers, and oppressors, which cannot endure the word of God, which crosseth their humors, as *Achab* said of the Prophet *Micaiah*, *I hate him, for he doth not prophecy good vnto me but evill.*

The Kite cannot devoure any meate but flesh. ὃ δύναται καταπεῖν. *Arist.* 1 King. 22. 8.

10. The Kite, as all other Foules for the most part have *a very small spleene*, that it can hardly be discerned; the reason whereof may be this, that foules, that flye in the ayre, have least of that part which is terrestriall, for the spleene is the seat of melancholy which hath an earthly quality being dry and cold: This may afford a good instruction, that we like the birds should flye aloft, and as the holy Apostle saith, not to be like vnto them, *Which mind earthly things, but should have our conversation in heauen.*

The Kite hath a small splene μικρὸν ἔχει σπλῆνα. *hist.* 2. 15. Phil. 3. 20.

11. The Kite being a ravenous bird, bringeth foorth *but two young ones*, which sheweth that nature hath provided, that such spoyling, and ravening birds should not increase too fast, and so it is commonly seene in the world, that many rich cormorants are either childlesse, or abound not in children, as the Preacher saith, *There is one alone, and there is not a second, which hath neither sonne, nor brother, and yet there is no end of all his travaile.*

The Kite hath but two birds. τίκτει δύο. *hist.* 6. 6 Eccles. 4 8.

12 The Kite, and Raven are at enmity as *Aristotle* saith, and the Kite taketh from him what he getteth, as being better in *his talents and flying*, and this is proper vnto the gripers and catchpoles of the World, that they one spoyle an other, as *Augustine* saith, *Prædo es minoris, vt sis præda majoris*, thou preyest vpon the lesse, that thou mayest be a prey to the greater; so the King of Babel, is likened to an Eagle, that cropped the top of the highest branch of the Cedar of Lebanon: that is, carryed away the vnjust, and tyrannicall King of Iudah.

The Kite and Raven enemies. κρείττων τοῖς ὄρνυξι καὶ πίσσελ. *hist. lib* 9 *c.* 1. Ezek. 17. 3.

13. *Berchorius*, resembleth an euill Prælate, that *Non audet invadere Principes, & raptores, sed subditos vt simplices pullos*, that dare not set vpon great men that are oppressors, but his vnderlings and inferiors, that are as silly Chickens, vnto the Kite, which dares not encounter with birds stronger then himselfe, but onely maketh havocke of pullen, and such other simple birds, *lib. 7. moral. c.* 48.

An evill Prelate compared to a Kite.

14. The same author, whereas the Kite hath a speciall property, by the turning of his taile, to direct all his body, and to wind it which way he will to the right hand or left, maketh this witty application: by the taile vnderstanding the end of every action; so, *Consideratio mortis tanquam caudæ ad vitam optimè regendam confert*, the consideration of death, the end of all, profiteth much to the well governing of the life, as *Ecclesiasticus* saith, *Novissimorum memor non peccat*: hee that remembreth the end doth not lightly sinne or doe amisse, but they which thinke not of their end, goe on still, and come to destruction, as a Ship without a Rudder dasheth vpon rockes.

The Kite is directed by his taile.

The consideration of our end directeth.

44. Queſt. *Of the nature, and properties of the Vulture moralized.*

1. The Vulture hath this property, she is cruell toward her owne birds, and if she see them thrive and grow fat, she envyeth at it, and beateth them with her wings and clawes to make them leane, *Tostat. ex Plin.* a right patterne of cruell parents, that envy their children, if they grow in goodnesse, as *Saul* hated *Ionathan*, and would have put him to death, 1. *Sam.* 14. as our blessed Saviour foretold, that for the Gospels sake, the fathers should be set against the sonnes, and the children against the parents, *And a mans enemies, should be they of his owne house-hold.*

The Vulture hard toward his young. Matth 10. 35.

2. A Vulture hath such a quick sense of smelling, that he can perceive the sent of carion a great way off, yea from the one side of the sea to the other, & so beginneth the verse, *Vultur odoratu*, the Vulture excelleth in smelling. *Tostat. q.* 28. It may be applyed against such Vultures, as goe from one land to an other, and passe ouer the seas, to corrupt others, and deprive them of the life of the Gospel, and infect them with Popish superstition: such in times past Scribes and Pharisees were, which compassed Sea and Land to make one Proselyte: and when he was made, he was twofold more the child of hell, then themselves; such Vultures and Harpies, vnder colour

The Vulture smelleth carion a great way off. Matt. 23. 14.

of long Prayer devoured Widowes houſes, ſuch were they of whom *Saint Paul* 2 Tim 3.6. *ſpeaketh, They creepe into houſes, and lead captive ſimple Women laden With ſinne*, And ſuch are the Seminary and Ieſuited Prieſts in theſe dayes, which ſwarme vp and downe like Locuſts out of the bottomeleſſe pit, who ſtinge like Scorpions, and ſtirre Revel 9 3. vp people to ſedition and treaſon.

The Vultures fleſh good for medicine, though not for meate.

3. The fleſh of the Vulture is very groſſe and vnwholeſome, and vnfit for meat, yet it is moſt medicinable: an oyntment made of the fat of the Vulture is good for the ſinnewes, and healeth ſicke and diſeaſed cattell, and many other ſtrange operations are aſcribed vnto it, by *Plinie*. This ſheweth, that although the company of the wicked be hurtfull, and to be declined, as vnwholeſome meat, yet ſome profit may ariſe by them; they ſerve to excerciſe the children of God, and are as a rod in Gods hand, to Iſay 10 15. chaſtice them, as the King of Aſhur was to Iſrael.

The Vulture offended with ſweet ſmells.

4. The Vulture feedeth altogether vpon dead carcaſes, and things of evill ſavour, inſomuch that he doth loath things of ſweet ſavour: yea ſometime ſweet odors kill him, *Clem. Alexandrin. 2. Pædag.* ſuch are they which delight in ſinne, and corruption, and cannot endure the light of the Word at all, that doe the workes of darkeneſſe, and hate the light, leſt their evill workes thereby ſhould be diſcovered.

The Vulture a patterne of an envious man.

5. The Vulture alſo *Baſile* maketh a patterne of an envious perſon, who paſſeth by the things which are commendable in many: but if any thing be eſpied in any, vncomely, or corrupt, that they carpe at: as the Vulture preyeth, not vpon things that are aliue, but dead, corrupt, and vnſavory: *hom. 11. de invid.*

The Vulture ſeeketh his prey afternoone. μέχρι ἀγορᾶς πλησθῆναι hiſt 9 32.

6. It is further obſerved, that the Vulture, *Venatur à meridie ad noctem*, ſeeketh his prey from noone till night, and reſteth in the morning, *Toſtat. q. 28.* But this *Ariſtotle* aſcribeth to the Eagle, and giveth this reaſon, why they reſt till noone, all the forepart of the day, *till the market be full*, and dinner time come, when the refuſe, and offall of meat is caſt out. The Divell alſo watcheth his times, and when men have well fed, and give themſelves to reſt and eaſe, hee findeth fitteſt oportunity for his temptations: as it was afternoone toward evening after *David* roſe vp from his bed, whereon hee reſted, when Sathan laid a bait for him, and entrapped him with the ſight of faire 2 Sam. 11 3. *Bathſheba*.

The Vulture buildeth in Rockes. ἐν πέτραις ἀναβεβηκότες. Ioo 3 14. Iſay 22 16.

7. The Vulture is noted by the great naturalliſt to build, and bring forth his young *in rockes that are inacceſſible*; heereby is ſet forth the like property of the Vultures and Cormorants among men, which build in deſolate and ſolitary places, to get vnto themſelues a name, heereunto the Prophet ſeemeth to allude, who ſpeaking againſt ambitious *Shebna*, ſaith, *He did grave an habitation in a Rocke*.

The Vultures neſt ſeldome ſeene. ὀλίγοι ἑωράκασιν ὀλίγοι δὲ νεοττίαν. *ibid.* 2 Cor 2.11. 1 Cor 11.16.

8. It is ſaid of the Vulture, that never any yet *ſaw his young birds, or his neſt*, and therefore ſome thought, that they came from an other countrey: heerein the ſubtilty of Sathan is ſhaddowed foorth, who worketh cunningly, and ſtealeth vpon one cloſely and ſecretly, and therefore he is ſaid to circumvent vs, and ſo the falſe Apoſtles his inſtruments, are ſayd *to be deceitfull workers*.

The Vulture thought to conceiue without generation.

9. Heereupon becauſe the Vultures birds, and neſt were ſeldome ſeene or found, it was a received opinion, that the Vulture conceived with the wind, without any other generation, which inſtance in nature was much preſſed by diverſe of the Fathers againſt the Gentiles, to make vnto them to appeare probable the conception of our bleſſed Saviour of a Virgine, *Baſil. hom. 8. hexemer. Ambro. 1. hexem. c. 20. Origen cont. Celſ.* Which obſervation whether it bee true or not, is not greatly materiall, ſeeing it was ſo held among the Gentiles, againſt whom that obiection grounded vpon their owne opinion may well be enforced.

The Vulture thought to cheriſh her birdes with her blood.

10. That alſo, which ſome aſcribe to the Pellicane, that ſhe ſmiteth her breaſt with her bill, and with her owne blood doth cheriſh her young ones ready to periſh, is attributed to the Vulture: *Lorin.* whereby they would expreſſe the love of Chriſt, who by the ſhedding of his moſt precious blood revived his Church, which application were moſt fit, if there were any certainty of it; But this contradicteth that which is before noted of the churliſh nature of the vulture toward her yong ones, in ſmiting them with her bill, & clawes; which is more like then the other, ſhe being a ravenous foule.

45. Queſt.

45. Queſt. *Of the Raven, the kindes of them, and whence ſo called,* verſ. 15.

1. Becauſe it is ſayd, *all Ravens after their kind,* we muſt under the name of Raven underſtand all of like kinde, as Crowes, Dawes, and ſuch like: there is alſo the Raven of the ſea, which is like in proportion to the other Raven, onely differing in colour, as being white, *Toſtat.* *Ariſtotle* alſo maketh mention of a Raven, Partridge and Sparrow, that have beene ſeene white, which happeneth, as hee ſaith, διὰ πάθος, by ſome paſſion or accident in the generation; for that which is *ſmall* in the beginning, *is eaſily corrupted.* Of the white Raven. Ὡς δ' ἐπὶ τὸ μικρὸν. de gen. anim. 5. 7.

2. Vnto this kinde may bee referred alſo the Pye, as thinketh *Maimony*, though *R. David* will haue the Pye to bee meant in the former verſe; and ſo *Iunius*. But it belongeth rather to the kind of Crowes, or Dawes, differing onely in colour: for of the Pye there are not many kindes, as there bee of the Vulture, whereof *Ariſtotle* maketh two kinds, one that is leſſe and ἐκλευκότερος, whitiſh; an other greateſt and ἀποδιοπύρρους, of aſhie colour; and it is likely, that there is ſome affinitie in colour betweene γὺψ, a Vulture, and γύψος, parget or playſter, which is white. To this kinde may be reduced the bird called *Picus Martius*, the Woodpecker, whereof *Ariſtotle* maketh three kindes, one leſſe then a Blacke bird, an other greater, a third not much leſſe then an Henne. Of the divers kinds of Vultures. 8 de hiſt. c. 3. 9. hiſt. c. 9.

3. Now concerning the name in Engliſh, it is called a Raven, of ravening and devouring; in Hebrew עֹרֵב *gnoreb*, of the evening, or twilight; ſo alſo of the mixture, becauſe the twilight ſeemeth to bee mixed of the daylight, and the duskineſſe of the night: for the Raven is of ſuch a dusky colour, and vſeth to ſeeke his prey in the evening, in Greeke, κόραξ, of κρώζειν, which ſignifieth *crocitare*, to croke, ſo called of the voyce and ſound which hee vttereth; from whence alſo ſeemeth to bee derived, the Latine, *Corvus*.

46. Queſt. *Why the Raven, and ſuch other Birds were forbidden to bee vſed for meat.*

1. One reaſon is, becauſe they feed vpon carrions, and ſo their fleſh is impure, and to bee abhorred, *Lyr.*

2. And againe, becauſe the Gentiles vſed them *in ſacrificijs*, in their ſacrifices, *Lyra.* but *Toſtatus* refuſeth this for theſe two reaſons: Becauſe the Gentiles offered no Fowles in ſacrifice; and becauſe they uſed alſo oxen, ſheepe, & goats in ſacrifice, whereof notwithſtanding the Iſraelites might eat, *Toſtat. q.* 10. This laſt reaſon being admitted, yet the firſt may bee excepted againſt; for as *Lorinus* ſheweth out of divers Authours, their *Hecatombes* conſiſted of Lyons and Eagles; they ſacrificed the white Cocke to *Æſculapius*, the Doue to *Venus*, the *Picus Martius*, to *Mars*; and *Ambroſe* alſo maketh mention, *Coracinorum ſacrorum*, of the ſacred rites about Ravens.

3. A third reaſon is, becauſe the Gentiles uſed theſe fowles *in augurijs*, in their ſooth-ſayings, and ſuperſtitious conjectures, which they made eſpecially by the flying of birds, directly forbidden in the Law. Deut. 18 10.

47. Queſt. *Of the naturall properties of the Raven, moralized.*

1. The Raven is vnkind to his young ones, and *expelleth them out of his neſt*, as *Ariſtotle* noteth: and therefore his young ones being thruſt out of the neſt before their time, flye up and downe, crying for food, and God by his providence provideth for them: whereupon it is ſaid, *that the young Ravens cry vnto God.* *Heſychius* alſo noteth in the Raven want of naturall affection; and therefore being ſent out of the Arke, he returneth not againe, as having no affection to the place where hee had made his neſt: And ſuch an one, hee ſaith, was *Iudas*, that betrayed his Maſter. Saint *Paul* alſo obſerveth this to have been one of the ſinnes of the Heathen, the want of naturall affection; as of parents toward their children, and contrariwiſe: as the Raven neglecteth her young ones, ſo the young ones againe doe neglect the old, and ſometime ſet upon them, when they are not able to reſiſt, *Elian. 3. de animal. c. 43.* The Raven vnnaturall to his birds. ἐκβάλλει τοὺς νεοττοὺς. l. hiſt. 6. cap. 6. Iob 39. 3. Rom. 1. 30.

2. The

The Raven feedeth on carrion.

2. The Raven feedeth vpon carion, which was an other reason, why hee returned not into the Arke, being sent forth by *Noah*; because he fed vpon the carkases, which floated vpon the water, and *Aristotle* obserueth, that in the Pharsalian battell, where the Medes were slaine, there were no Ravens to bee seene in all *Athens* and *Peloponnesus*: as though *they had some sense* of the present action, flocking thither for their fat prey: hereby is expressed the covetous Gryper, and deceitfull executor, *qui mortibus pascitur alienis*, which is fed with the death, and ruine of others, as *Achab, was by the death of Naboth.*

ὁι ἔχοντες αἰσθησιν &c. *Hist.* 9. 31.

3. *Hugo*, whereas the Raven, and Crow seemeth, when they cry, to sound this word, *cras*, to morrow, applyeth it against those, *qui conuersionem procrastinant*, which procrastinate, and deferre their repentance: but rather heerein, the cry of the Raven, and Crow, which call when there is like to be alteration of weather, and change of times, may be an admonition to vs, to fit, and prepare our selues, for all alteration, and changes: *Sozomen* reporteth this of *Athanasius*, that walking in the streetes, a Raven came flying, and crying toward him, whereat certaine Gentiles laughed, as if he had beene given to southsaying: but he by a divine instinct, more then by any coniecture from the bird, answered, that, κρὰξ, the voyce of the Crow in the Romane tongue, signified αὔριον, to morrow, which was like to bee a bitter day vnto them: and so it came to passe, for the Emperour forbid them to celebrate their pagane feast: *Sozomen. lib.* 4. *c.* 9. so heere we are taught, as the Wise-man aduiseth, not to boast of to morrow; *for thou knowest not what a day may bring forth.*

Athanasius strange prediction by the crying of a Raven.

Prov. 27. 2.

The Raven & Fox friends, and why.

4. The Raven, and Fox, as the Philosopher writeth, are *freinds one vnto an other*, for the Hauke, and Fox are at enmity, and the Hauke, and Raven, and so they helpe one an other: so among men, the cruell oppressor, and crafty deuiser are freinds, and confederates together: as *Achab* was raven, and cormorant to *Naboth*, *Iesabel* the Fox cunningly to contrive his death.

κόραξ καὶ ἀλώπηξ ἀλλήλοις φίλοι. 9. *hist.* 1.

The Raven picketh out the eye. Prov. 30. 17. Math. 13. 19. Rom. 10 17.

5. The Raven first picketh out the eye of the dead corps: some thinketh, because he seeth his owne image in the cleareneſse of the eye, and so like coveteth the like: hereby is signified this property of the devill, who seeketh most of all to put out the eye of faith: and therefore as the foules of the ayre, picke vp the seed sowen in the high way; so the devill catcheth the word sowen in the heart: by the hearing whereof, *faith is begotten in vs.*

The Raven haunteth solitary places. Isay 34. 11. Math. 12. 43. Mark 5 5.

6. The Raven with some other solitarie birds, haunteth desert, vast, and ruinous places: who herein may bee called the devils bird; who also walketh through *desert places*; ready to entrap those, which being alone can vse no resistance: so hee that was possessed with a legion of devils, cryed day and night in the mountaines, and among the graves,: and to make this good, that the Raven ravenous, and of blacke colour, representeth the devill; this strange narration *Plinie* hath, that when *Marcus Seruilius*, and *C. Sectius*, were Consuls, there was on the 5. *calend April.* a solemne funerall of a Raven celebrated at Rome, which was one yeare before the blessed passion of our Saiour, as *Genebrard* obserueth; *in Chronolog:* which was an obscure signification, of the funerall, as it were, of the devill, and destruction of his kingdome among the Gentiles.

The funerall of a Raven celebrated in Rome. *Plin.*

48. Quest. *Whether the first fowle named, v.* 16. *be an Ostrich, or Howlet.*

1. The most doe read, the Ostrich, which is called, *struthio-camelus*, because he is partly like a Camell in his long legs, and feet, partly like a sparrow in his head, and bill, though much greater: this Ostrich heere, they would have named: *Montan. Vatab. Septuag. vulgar latine. Tostat. Lorin.* and our old English translations; and to confirme this reading, that place is obiected, *Lamen.* 4. 3. *the daughter of my people is become cruell; as the Ostriches in the wilderneſse:* because it is the property of the Ostrich to be cruell, and vnkind to their young ones; as is described in *Iob*; but I thinke rather, *Iunius.* and *Pagninus* reading to be more fit; *the daughter of my people, because of the cruell (enemie) is like the Owles in the desert:* for the word is, *leachsar*, for the cruell, the preposition, ל, being ioyned to the word: and it is in the masculine gender, but, *bath*, he *daughter* is put in the feminine, and so can not be the substantive to it: the sense also

Lament. 4. 3.

Iob 39. 17.

ſo agreeth, that the enemie chaſed the mother from the children, as the Owle in the deſert, and ſo were a wonder, and aſtoniſhment to all, as the Owle is to the birds.

2. Wherefore the Hebrew word, *iagnanah*, is better tranſlated, *vluba*, an Howlet, ſo called of the howling cry, as the latine word alſo ſheweth; firſt becauſe it ſeemeth to bee derived of, *gnanah*, which is to anſwere, for ſo it is the property of howlets, one to anſwere, and cry vnto an other. 2. Becauſe the propertyes agree: the howlet, not the Oſtrich keepeth, and cryeth in deſolate places, *Iſay.* 13. 21. and the Howlets doe giue out a mournefull ſound: and therefore the Prophet ſayth, *I will mourne, and howle as the Dragons, and Howlets.* 3. There is an other name for an Oſtrich, he is called בַּת יַעֲנָה, *notzah*: of *natzah*, becauſe hee runneth ſwiftly. Iſai 31. 21. Micah. 1. 8.

3. Adde hereunto, that whereas almoſt every where, this bird is named in the Scripture; the word *bath*, daughter, is put vnto it, as heere it is ſayd, *filia vlulæ*, the daughter of the Owle: becauſe the Owles, the damme, and young Howlets doe one accompany an other, and one anſwere an other: *Oleaſter*, thinketh it is no more, then when in ſaying, *filius hominis*, the ſonne of man, wee meane ſimply a man: but there is more in it, then ſo: for otherwiſe it ſhould have beene ſayd of other birds; *the daughter of them*: But if it be taken for an Oſtrich, there can be no ſufficient reaſon giuen of this addition (*the daughter*) ſome vnderſtand the eggs of the Oſtrich, *Maymony*: which ſome ſay are pleaſant meat, *Braſavolus. ex Lorin.* ſome giue this reaſon becauſe the fleſh of the old Oſtrich, is as dry as a ſticke, and therefore needed not to bee prohibited: *Chazkoni.* the Arabians alſo were, *ſtruthiophagi*, Oſtrich eaters; and there was ſet before, *Heliogabalus*, at ſupper, both the fleſh of Camels, and Oſtriches: *leo Affrican. deſcript. Afric. R. David*, becauſe they vſe to eat the young female, rather then the male: all theſe are weake, and inſufficient reaſons: but if wee vnderſtand the Owle, the reaſon may bee eaſily giuen, why it is ſayd the *daughter* of the Owle, as is before aleadged; and ſome Hebrewes adde further, becauſe the females doe cry, and ſhrike more ſhrill then the males: or becauſe they make an howling, as when the daughter mourneth for the mother; but I inſiſt rather vpon the firſt propounded reaſons: wherevnto this may bee added, that becauſe many things are deſired for meat while they are young, that are refuſed being old, as young Dawes, and Rookes, the young ones of this kind are forbidden much more the old. Why it is added, the daughter of the Owle, or Howlet.

49. Queſt. *Of the naturall propertyes of the Oſtrich moralized.*

Though our reſolution heere is, that the Hebrew word rather ſignifieth an Owle, or Howlet, then an Oſtrich, yet becauſe many follow the ſecond reading, and take occaſion thereby to ſet forth the nature, and propertyes of the Oſtrich, it ſhall not be amiſſe, by the way briefly to touch them.

1. The Oſtrich is compounded, as it were of a bird, and a beaſt, *he hath two feet as a bird*, but his foot is parted in two, *as a foure footed beaſt*, *Ariſt.* whereby *Heſychius* vnderſtandeth thoſe, *qui cum Deo militari videantur, negotijs ſeculi implicantur*, who when they ſeeme to ſerue God, are entangled with the affaires of the world, contrary to that ſaying of the Apoſtle, *No man that warreth, entangleth himſelfe with the affaires of this life.* The Oſtrich compounded of a bird and a beaſt. δίπους ὅτι ὡς ὄρνις, δίχηλος ὡς τετράπους. *de part. anim. lib. 4 c. 14.* 2 Tim. 2. 4.

2. The Oſtrich hath wings and feathers, but he cannot flye with them, they ſerve for ornament, to ſet in mens caps, and on horſes heads: By this hypocrites are ſignified, who make a ſhew of holineſſe, but performe no good worke: as the Phariſees, which were ſtrict and exact in ſome outward Ceremonies, but they left the more weighty poynts, as mercy and judgement. *Gregory* explaineth it further thus, applying it to hypocrites, *qui alas ſanctitatis extendunt*, which ſtretch out, as it were, the wings of ſanctitie; but being weighed downe with worldly cares, *nullatenus à terrâ ſublevantur*, are not lifted up at all from the ground. Math. 23. 23. *Lib. 31. moral. cap. 6.*

3. The Oſtrich leaveth his egges in the earth, and *forgetteth that the foot might ſcatter them, or the wild beaſt breake them*; other birds for the moſt part, build their neſts on high, where they are ſafe. Like herein are worldly men, which lay vp their treaſure The Oſtrich layeth his egges in the earth. Iob 39. 18.

Matth.6.20

ſure here in earth, but our Saviour Chriſt biddeth vs: *Lay vp our treaſure in heaven, Where neither canker nor moath corrupteth, nor theeues breake through and ſteale.*

The Oſtrich hatcheth not his yong ones. Iob 39.8.

4. Beſide the Oſtrich is cruell to his young ones, for hee leaveth his egges in the ſand, and hatcheth them not, but they waxe warme by the heat of the Sunne, and ſo are brought foorth; whereby are deciphered ſuch nice and careleſſe women, which doe not nurſe their children, but put them foorth, and ſo many of them periſh, whom *Sarah* may make aſhamed, who in her old age gave her child ſucke.

Againſt mothers that will not nurſe their children. Geneſ. 21.7. Iob 39.21.

5. He is ſo ſwift, vſing both his feet and wings, that hee can out-ſtrip the Horſe; and therefore it is ſaid, *He mocketh both the horſe and rider*; for he hath two helpes, the wing and the foot, whereas other ſwift creatures have but one, the Hare hath his foot, the Hawke his wing. This teacheth vs, that there are two ſpeciall helps, which ſet forward a Chriſtians courſe, Faith, which is as the wing of the Soule, and to walke in a good way, which is as the foot: ſo *Dauid* for the one ſaith, *O would I had wings like a Dove, then would I flye away, and be at reſt*; and for the other, *I will runne the way of thy Commandements.*

Pſal. 54.6. Pſal. 19.32.

The Oſtrich digeſteth Iron, what it ſignifieth. Phil 3.13.

6. Some ſay, that the Oſtrich, σίδηρον πέπτει, doth digeſt yron, whereof there is no certaintie: If it hath any ſuch property, it ſheweth, that man ſhould inure and acquaint himſelfe to ſuffer and endure hard things, as the holy Apoſtle ſaith of himſelfe, *I am inſtructed to bee full, and to be hungry, to abound, and to want; I am able to doe all things through the helpe of Chriſt, who ſtrengtheneth me.*

50. Queſt. *Of the Night-crow, or Night-hawke, and his properties.*

1. This is the eighth Fowle, which ſome will have to be the Owle, *Noctua, Vatab. Montan. Latin.* with others: but that is ſpoken of next before: Some will have it to bee the Hawke, *Pagnin.* but that is the laſt in this verſe: neither is it the Swallow, as *Iun.* following *R. Iehuda:* for the Hebrew word, *tachmas*, commeth of *chamus*, which ſignifieth *rapere*, to ſnatch; moſt like it is to be the Night-hawke: and ſo *Ionathan in targ.* calleth it *chatphitha*, the Snatcher.

The Night-crow ſeeth better in the night then day. Ierem. 4.22.

2. This Bird is called of the *Septuagint* γλαῦξ, of the yellowiſh colour of his eyes, wherewith he ſeeth better in the night, then in the day: whereby *Heſychius* will have them ſignified, who having ſome knowledge of the law, *lucem Evangelicæ converſationis capere non valent*, cannot receive the light of the Evangelicall converſation; ſuch as are wiſe to doe evill, but have no vnderſtanding to doe that which is good, and all ſuperſtitious perſons, who are *lucifugæ veritatis*, enemies to the light of truth.

The Night-hawke purſueth his owne kinde. Iſai. 58.7

3. This Night-bird, as *Plutarch in Romul.* doth purſue others of his kind, and ſmiteth them with his bill, and killeth them: Like herein vnto him, are cruell and hard-hearted men, which doe perſecute, vexe, or oppreſſe their owne brethren; and therefore the Prophet ſaith; *Hide not thy ſelfe from thine owne fleſh.*

The Night-hawke perfidious.

4. They ſay alſo, that when a Sparrow is chaced of the Hawke, and flyeth to him for ſuccour, hee perfidiouſly maketh a prey of him himſelfe: whereby is ſet foorth their perfidious and treacherous nature, who betray them into their enemies hands, that come vnto them for refuge: wherein *Lot* ſhewed his charitable hoſpitalitie, who would not ſuffer any wrong to bee offered vnto the two young men, whom hee lodged in his houſe, (which indeed were Angels) ſaying, *therefore are they come vnder the ſhadow of my roofe.*

Geneſ. 19.8.

The Birds wonder at the Owle. ὄρνιθα γλαῦκα θεσπεσίως. *hiſt.* 9.1.

The Birds taken while they wonder at the Owle. Epheſ. 5.11.

5. Adde heereunto the qualities and properties of the Owle, who is alſo a night-bird, and of great affinity with the night-hawke: *Ariſtotle* writeth, that in the day time *all the little birds doe flye about the night-owle, and wonder at her*; and they which hawke for birds, do of purpoſe make a ſtale of the Owle; & ſo the ſilly birds, while they come flocking about her, are taken vnawares. As the birds wonder at the Owle, being a bird of darkneſſe; ſo wee ſhould hate the workes of darkneſſe, and the workers of them, as the Apoſtle ſaith, *Have no fellowſhip with the vnfruitfull works of darkneſſe, but reproue them rather.* And they which ſeeme to miſlike the wayes of the wicked, and doe evill themſelues, are like the birds, which while they wonder at the Owle, are taken in the ſnare themſelues: Such were the Iewes, whom the Apoſtle reproo-

veth;

veth: *Thou gloryeſt in the Law, and through breaking of the Law, diſhonoureſt thou God.* Rom. 2.

6. The Owle is an oppoſite enemy to the Dove, and deſtroyeth and eateth vp her egges: *Toſtat. qu.* 31. which ſheweth the oppoſition betweene fruitfull and vntruitfull workes, and how the righteous are an abomination to the wicked. The Owle ſpoyleth doves egges. Prov. 29 27.

7. There is enmity betweene the Crow, or Daw, and the Owle: for the Owle *eateth* vp the *Crows egges* by night, and the Crow eateth vp the Owles egges by day: the one being ſtronger in the night, the other in the day: by the Crow deſtroying the Owles egges, may be ſhaddowed forth, ſuch as are enemies to the wicked, rather of an hatefull minde, or for ſome other ſiniſter end, then becauſe they loue the light; as *Iehu*, for his owne vaine glory ſet himſelfe againſt the houſe of *Achab*, and therefore the Lord ſayth, *he would viſit the blood of Ieſreel vpon the houſe of Iehu.* The Owle and crow enemies, and why. κατεδιει τὰ ὠά. *Hiſt.* 9. 1. Hoſh. 1. 6.

8. The Owle is of the kind of thoſe birds, which are called, νυκτερίδια, which wander vp, and downe, and ſeeke their prey in the night: they take their oportunity of the darkeneſſe of the night to inuade other creatures, which they make their prey; ſo the devill worketh moſt effectually, where there is ſpirituall darkeneſſe: as the *Pſalme* maketh mention, *of the Peſtilence that walketh in the darke.* The Owle why he wandreth in the night. *De hiſt.* 1. 1. Pſal. 91. 5.

9. This night bird doth moſt of all hunt after Mice, Neutes, and ſuch other vermine: and ſo the devill, who walketh in darkeneſſe ſpecially worketh vpon the wicked, vitious, worldly, carnall; that are as the vermine of the world, ſuch, *Whoſe mindes the God of this world hath blinded, as the Apoſtle ſayth.* The Owle preyes on miſe and ſuch like. Θηρεύει μῦς καὶ σαυρους &c. *hiſt* 9. 34. 2 Cor. 4. 4.

51. Queſt. *The nynth bird heere named, whether it bee a Sea mew, cuckow, or what els.*

1. The *Septuagint* tranſlate the Hebrew word, λειρος, *gavin*, the Sea-mew, ſo alſo *Montan. Oleaſter*, latine, *fulica*, the Morehenne: *Fonſeca.* and ſo *Heſychius* thinketh it is a bird, *Quæ ſicut auis volat, & vt aquatile natat*, which flyeth as a bird, and ſwimmeth as a water fowle; thereto comparing thoſe, which did both receive circumciſion, and baptiſme: and ſo *Ariſtotle* deſcribeth the *Larus*, or Seagull, that hee layeth his egges, in the rockes by the Sea. ἐν ταῖς πέτραις τῶν θαλάττιων πτηνῶν. *Hiſt.* 5. 9.

2. *Iunius* tranſlateth it, *aſalonem*, the Merlin, but that is comprehended vnder the kinds of Haukes, but it is rather the Cuckow: *Vatab.* and N. *tranſl.* becauſe the Hebrew word, שחף, *ſhachaph*, ſignified a conſumption, *Levit.* 26 16. and therefore the Cuckow ſubiect to ſuch a waſting diſeaſe, is ſpecially heere meant, and ſo *Pagnin.* readeth, *phthitica*, of that diſeaſe, and we have an Engliſh proverbe agreeable hereunto, *as ſcabbed as a Cuckow*, there is no great difference to tranſlate it the Merlin, or Cuckow.

3. And whereas it will be objected, that this fowle heere named, is taken to bee a Water-fowle, and ſo is not the Cuckow; I anſwere, firſt, that there is nothing in the text to leade vs to thinke it ſhould bee a Water, rather then a Land-fowle. Secondly, there is alſo a Sea-cuckow, as well as a Land-cuckow, which *Ariſtotle* maketh a kinde of fiſh, called κοκκύξ, becauſe it maketh a chattering noyſe like a Cuckow. *Hiſt.* 5 8.

52. Queſt. *Of the naturall properties of the Cuckow.*

Whereas it is reſolved, that this Bird is rather a Cuckow then a Merlin, both becauſe the diſeaſe before touched, is proper to the Cuckow, whereof ſhee hath the name; and for that the Merlin is a kind of Hawke, as *Ariſtotle* maketh it the ſecond kinde of Hawkes, it ſhall not bee amiſſe to ſet foorth heere the properties of the Cuckow. *Lib.* 9. *hiſt. c.* 36.

1. Hee is called in the Greeke, κοκκύξ, and ſo in Latine, *cuculus*, a cuckow, of the noyſe which hee maketh, ſinging nothing but cuckow: hee varieth not his note, nor changeth his tune, till hee bee wearing away, but alwayes vttereth the ſame ſound, repreſenting thoſe which are alwayes idle and vaine in their talke, and alwayes like themſelues; againſt which vice the Apoſtle giveth this adviſe: *Let your ſpeech be gracious alwayes, and powdred with ſalt, that you may know how to anſwere every man*, that is, to change their voyce, and apply it with grace and profit to every occaſion. The Cuckow alwaies hath one note. Coloſſ. 4. 6.

2. This bird is very like vnto an Hawke in colour, but hee hath neither *beake nor talants:* The Cuckow

The cuckow like an hawke onely in colour. Gene. 27. 22. τὴ φωνὴ ὁ σα-φηνίζει. l. 9. c. 49

talants: heereby may be represented, such as make a shew of zeale, and hatred against that which is evill, but are of no practise, nor endeavour, that have *Iacobs* voyce but *Esaus* hands.

Matth. 13. 20. 21.

3. When the Cuckow goeth away, and is to hide himselfe, hee faltreth and doubleth in his voyce, and doth not sing out *plainely his note*, as hee was wont, when Summer is wearing away: like vnto this bird are they, which in time of their prosperity are very chearefull, and forward, but as their estate is changed, so their heart changeth with it: such are compared to the stony ground, wherein the seed, that is sowen flourisheth for a time, but the sunne and heat of persecution parcheth it, and so they are offended and fall away.

The cuckow a fearefull and barren bird. ὀλιγότοκος ὄρνις, &c. *de gen. anim. l. 3. cap. 3.*

4. The Cuckow of all other birds is most barren, for *no bird bringeth foorth but one*, beside the Cuckow: because he is of a cold constitution, as her fearefulnesse sheweth, being afraid of every bird; This sheweth, that many are hindred from bringing foorth good workes by their fearefulnesse, which proceedeth from their cold affection and want of zeale: against which infirmity our blessed Saviour aimeth thus, saying, *Feare not them which kill the body, but cannot kill the soule, but feare him which is able to destroy soule and body in hell.*

Matth 8. 28.

The Cuckow layeth in other Birds nests. πλεῖστα ἐν ἀλλοτρίαις νεοττιαις. *hist. 9. 29*

Gene. 50. 4.

5. The Cuckow doth not build any nest himselfe, but *layeth his egges in other birds nests*, which hatch it vp as their owne, whereby they are called by a custome of speach, *Cuckoulds*, who doe bring vp the adulterous seed of others, as their owne: and they which defile other mens beds, and sow their seeds in other mens grounds, are like vnto the Cuckow, which layeth in other birdes nests: which sinne was the cause of *Iacobs* curse vpon his eldest sonne *Reuben*, because he went vp to his fathers bed.

The Cuckow hideth himselfe all Winter. σαπρὸς γίνεται ὑπὸ τῦ ἔαρος. *hist 9. 49.*

Matth. 7. 27.

6. The Cuckow is of those birds, that hide themselues: all winter he is not seene, but hideth himselfe, *hee beginneth to appeare in the spring*, and goeth away in the beginning of the dogdayes, such are they which in the times of peace and prosperity seeme to be forward professors, but the stormy winter season so nippeth them, that they dare not shew themselues: the wind, rayne, and flouds, beating and blowing vpon their house overthroweth it, because it is not built vpon a Rocke.

The cuckow eateth vp the birds egges where he layeth his. καλαφαγὼν τὰ τῦτ ὠά. *hist. 6. 7.*

Exod. 1 8. 16.

7. *The Cuckow is sayd, to eate vp the birds eggs*, in whose nest hee layeth his owne: and so is vnkind to the bird, in whose neast he findeth intertainement: a true image of those which are vngratefull vnto their benefactors, and vnmindfull of the benefits received, as the *Pharaoh* of Egypt, which knew not *Ioseph*, nor remembred, what great good that countrey had received by his councell in the great time of famine, persecuted his posterity, and destroyed his seed in murdering the Infants.

53. Quest. *Of the Hawke, the tenth bird heere rehearsed, of his name, and why heere forbidden for meat.*

1. The Hawke is called in Hebrew, נֵץ *netz*, of *natzah*, to flye, he is so called of his swift flying: and so in Greeke ἱέραξ, of ἱέσθαι ῥᾴον, *à facilitate motus* of the facility of his mooving: in Latine, *accipiter* of *accipiendo*, snatching and taking; and in English, of having, and holding.

2. The Hawke is counted vncleane for meat, because he is ravenous, and feedeth of no certaine kind of meat, but both of fish, and flesh, and so his flesh is of evill nourishment, and beside it is of an ill constitution, and complexion, as too hot and dry, and fuller of feathers then flesh: *Tostat.*

Lib. 9. hist. 36.

3. The Hawke after his kind is forbidden, because there are divers kinds of them, *Aristotle* saith there is not fewer of them then ten, it had beene too long to name them all: it was sufficient to comprehend them all vnder one generall name, as also for that the Hawkes *young are sweete in eating*, as *Aristotle* saith, now lest any might have taken liberty to eate the young, though they refused the old, a generall prohibition of the whole kind is set downe.

ἦν ἐσθίειν ὅτι νεοττοὶ ἡδυ-χρίαν. *hist. 6. 7.*

54. Quest. *The naturall properties of the Hawke moralized.*

Of the diverse kinds of Hawkes.

1. There are divers kinds of Hawkes, *Aristotle* nameth, as it is said before, tenne, which

which are distinguished three seuerall wayes, First by the forme and fashion of their body, as some are great, as the Falcon, Gartalcon, Tassell, and the like; some small, as the Musket, Sparrow-hawke: one is called περίορχις, of the number of his stones: an other ἀστερίας, *stellaris*, which hath spots like Starres: Secondly by their game, as one is called, φασσοφόνος, that flyeth at Stocke-doues; there is also the Gosse-hawke, and others, whereof some are for the Pheasant, some for the Partridge, some for the Hernesshaw: Thirdly they differ in the manner of their following their game, some will stricke a Dove sitting *on the ground*, some *vpon a tree*, some *flying*. This multiplicity, variety, and number of Hawkes, all enemies to the innocent Dove, and other harmeless birds, sheweth that many are the enemies of the people of God, as it is in the *Psal.* 118. 12. *They came about me like Bees*; so in swarmes and numbers the wicked beset the children of God.

Οἱ δὲ ἐπὶ τῆς καθημένου &c. ὁἱ δὲ ὅπι δένδρου· ὁἱ δὲ πεσομένου, &c. *de hist. l.* 9. *c.* 36. Psal. 118. 12. The Doues obserue the Hawkes manner of flying and avoyd it.

2. I cannot passe by, an other excellent observation of the Philosopher in the same place, that the Doves know the manner of the flying of the Hawkes, if he be of those *that flye aloft*, then the Doue will sit still, if of those *that take to the ground*, the Dove will flye away; which should teach vs to be as wise to watch Sathans manner of temptations, how to auoid and prevent him, where and how he meaneth to set vpon vs, as the Apostle saith, *Lest Sathan should circumvent vs, for we are not ignorant of his enterprises.*

ἐκ τῶν μετεωροδρόμων ἧττον χαμαιπόρων. *Arist. ibid.* 2. Cor. 2. 11.

3. The Hawke is commended for his swiftnesse of wing, as it is sayd, shall *the Hawke flye by thy wisedome*, that is not the skill of man, but God the creator hath given swiftnesse of wing to the Hawke, and so of flying he hath his name in the Hebrew, as is shewed before, which sheweth the diligence, readinesse, and swiftnesse of the greedy enemies of Gods Church, omitting no opportunity, nor forstalling any time to do mischiefe, as the Prophet speaking of the Assyrians, and other enemies of the people of God, saith: *None shall slumber, nor sleepe, neither shall the girdle of his loynes be loosed, nor the lachet of his shooes be broken, his horsehoofes shall be thought like flint, and his wheeles like a Whirle-wind*: and therefore the Prophet was bid to call his sonne: *Mahar, Shalal, Hash, Baz: that is, make hast to the spoyle.*

The Hawke flyeth swiftly. Iob 39 29. Isay. 5. 27. 28. Isay. 8. 3.

4. The *Septuagint* thus translateth that place in *Iob*, *Stretching out his wings immoueable*, for it is proper to these long wing'd foules, to stretch out their wings, without stirring of them, and so seeme to swimme in the ayre: which *Augustine* vseth as a demonstration of the agility of the glorified bodyes of the Saints: that it should not seeme incredible, that they shall one day inhabite the Heavens, seeing that by the course of nature, Fowles are borne vp in the ayre by their feathers and wings.

The Hawke borne vp in the ayre. ἀνοτετακυίας τὰς πτέρυγας ἀκινήτους.

5. The Latine interpreter readeth thus, *Doth the Hawke by thy wisedome (plumescit) gather his feathers, stretching his wings toward the South*: whereby is expressed an other property of the Hawke, who when he is old, and cumbred with feathers stretcheth himselfe toward the Sunne, by the heat whereof the pores being opened, the old feathers fall off, and new grow in the place thereof: *Lyr. Tostat. q.* 32. as the heat of the Sunne reneweth the Hawkes feathers, and so refresheth him, so are wee renewed by the heat of the Sunne of righteousnesse, by his spirit of Grace, as the Apostle saith, *I thanke my God, for the grace of God which is given you in Iesus Christ.* 1. *Cor.* 1. 4.

The Hawke how he reneweth his feathers.

6. And in that the Hawke is sayd to *stretch his wings toward the South*, is signified, that he flyeth into the South and warme climates in winter time, *Plin. lib.* 10. *c.* 8. he is not seene in Winter, and so *Aristotle* saith that the Hawkes are not seene till the Cuckow come, and *sing his note*; By this property of the birds discerning the times of cold and heat, wee should learne to discerne the iudgements of God: as the Prophet sheweth. *Ierem.* 8. 7.

ὅταν φθέγγηται ὁ κόκκυξ *hist.* 6. 7.

7. The Hawke is cruell, and hard to his young ones, as all other birds are that haue talants: when they beginne a little to flye, they *Smite them, and so drive them out of their nests*: Like vnto them are vnnaturall Parents, that are careless of their children, wasting their substance, prodigally and vnthriftily: of such the Apostle saith; If there bee any that prouideth not for his owne, and *Namely for them of his household*, *hee is worse then an Infidell.*

The Hawke vnkind to his young. ἐκβάλλουσι πτῆνες. *hist.* 6. 6. 1 Tim. 5. 8.

8. *Aristotle* writeth, that the Hawke doth *not eate the hearts* of those birds which he

The Hawke eateth not the hearts of birds ὃ κατεσθίει τὰς καρδίας. 9 *hist.* 11. Prou. 1. 18. 19.

he taketh: yet after they are Manned, and tamed, they vse to giue them the hearts of the birds: *Tostat. qu.* 32. such are the cruell, and greedy oppressors of the World, they doe as it were suck out the very heart blood of them, which they devoure: as the Wiseman describeth them: *They lay wait for blood, and lye privily for their lives, such are the Wayes of every one, that is greedy of gaine, he would take away the life of the owner thereof.*

55. Quest. *Of the great Owle, the eleaventh bird,* ver. 17. *and the naturall properties thereof.*

1. In Hebrew it is called כוס *cos*, of *Casah*, to hide as *Ab. Ezra.* because hee keepeth in solitary and desert places: therefore it cannot bee the *Faulcon*, as *Pagnin*, which is not such a retired bird, in Greeke hee in called βύας, of βοάω, of the dolefull noyse which he maketh: and so in Latine, *Bubo*, not the Scritch-owle, as the *Douay* translate, nor the little Owle, as some thinke, but the great Owle rather, who is of the bignesse of an Eagle, as *Aristotle* describeth him, whose property is to frequent desert and solitary places: and therefore the Prophet saith, *Hee was like an Owle in the desert:* solitary, and alone, and mourning by himselfe.

The owle keepeth in desert places. Psal. 102. 7.

2. He is thought to be an ominous bird, when he is seene in the day, and pretendeth some heavy event: *Plin. lib.* 10. *c.* 12. as *Iosephus* writeth, he was to *Agrippa, Antiq.* 18. 1. and an Owle appeared in the Councell of Constance before Pope *Iohn* 22. thereby may be signified, corrupt and vncleane livers; so it is ominous to a City, when any great sinne reigneth, specially in great persons, as the Sodomites great and small were given to vnnaturall lust, immediately before their destruction.

The great Owle an ominous bird

Genes. 19.

3. The *Bubo* or great Owle is like in shape to an other Owle, *But in greatnesse not lesse then the Eagle*, hee hath also talents like him: but yet a cowardly bird: that being thus armed with clawes and bignesse of body, yet wanteth Courage; such are evill and slothfull governours, that being armed with authority, doe not bend their force for the suppressing of evill, and resisting of common enemies, therefore was the King of Israel reprooved by the Prophet, for letting goe *Benhadad* the professed enemy of Gods people.

The great Owle cowardly though as big as an Eagle.

1 King. 20. 42.

4. The Owle is an vncleane bird, and seeketh his prey in the night; he is of the kind of night birds, whereby *Hesychius* saith, they are signified, *Qui noctis vacant operib.* which giue themselves to night-workes, as fornication, drunkennesse, and such like, as the Apostle saith, *They that sleepe, Sleepe in the night, and they that are drunken, are drunken in the night.*

The Owle a night bird.

1 Thes. 5. 7.

8. It is the property of this bird, being very slothfull and timorous, when he is about to be taken, to cast himselfe vpon his backe, and to scratch with his clawes, and bite with his bill, *Tostat. q.* 33. like heerein are covetous extortioners, and other vitious persons, who if they be reproved, and rebuked, doe turne their force against them that reproove them; as *Herod* tooke occasion to put *Iohn* to death, because he reprooved him, for his incestuous life, *Mark.* 6.

The Owle turneth on her back.

56. Quest. *Of the Cormorant the twelfth bird, and his naturall properties.*

1. There is heere no difference in the translation of this word, שלך *shelach*, so called of casting himselfe into the water: and so in Greeke hee is called, καταῤῥάκτης, of bathing, and beating himselfe in the water: in Latine, *Mergus ab immergendo:* of drenching himselfe in the water: *Aristotle* saith, he stayeth so long a while in the water, as one *may goe an aker of ground*: we call it the sea-raven, or Cormorant: whereby are described such as dive and drench themselues in carnall pleasures and covetous desires: which as the Apostle saith, *drowne men in perdition and destruction.*

The Cormorant doth drench himselfe in the waters. ὅσον ἂν πλέθρον διέλθοι πτ. 9. *hist.* 12. 1 Tim. 6. 9.

2. This bird swalloweth whole fishes, and sometime aliue, and herein he is a lively representation of gluttons and insatiable drunkards, that are never satisfied, but adde drunkennesse vnto thirst, and make their belly their God.

The Cormorant devoureth whole Fishes. *Plin. l.* 10. *c.* 47. Deut. 29. 19. Philip. 3. 19.

3. These birds, have this property, that in Winter by reason of their rest, they are fat,

fat, but in Summer they are leane, because of their continuall motion in flying, and labouring in the waters, *Isidor. l. 12. Etym. c, 7.* and he applyeth it thus; that worldly men grow rich, and fat in this world: *Sed redigũtur ad inopiam in æstate futuri seculi,* but in the Summer of the next world come to great necessity, as it is sayd to the rich glutton, *Thou in thy life time didst receive pleasures, but now art tormented.* The Cormorant fat in Winter, leane in Summer. Luke 16. 21.

4. The Cormorant diveth in the water, and taketh the fish, one after an other, and is never satisfied, which noteth the insatiable desire of the covetous men of this world, that still are coveting, and never thinke they have enough: of such the Apostle saith, the desire of *money is the roote of all evill:* it is written of *Martinus*, that on a time beholding this greedy fishing of Cormorants, hee made this vse of it, saying, *Hæc forma dæmonum est, insidiantur incautis, capiunt nescientes, captos devorant, exsaturarique non queunt devoratis,* this is the guise of devils, they lye in waite for men vnawares, they take them vnwitting, they devoure them being caught, and are not satisfied with them being devoured: *Sulpit in vit.* and so Saint *Peter* saith, *Your adversary the Devill as a roaring Lyon walketh about, seeking whom he may devoure,* and therefore, lest the Devill should take vs vnawares, he exhorteth vs to be sober and watch. Covetous men wherein like to Cormorants. The Devill likened to a Cormorant. 1 Pet. 5. 8.

57. Quest. *Of the next bird being the thirteenth in number, Whether it bee the Storke.*

1. Diverse doe take it for the Storke, which is called in Greeke and Latine *Ibis*, a bird common in Egypt, and a great enemy to Serpents, so *Septuag. Montan. Latine interp.* and they which follow it, *Lyran. Caiet, Fonsec. Tostat. Lo in.* with others.

2. But it is rather a kind of Owle, for these reasons; 1. From the notation of the word, ינשוף *janshuph*, which is derived of *nesheph*, which signifieth, *crepusculum*, the twilight: so that it seemeth to be a night bird, so is not the Storke. 2. It is a solitary bird, that remayneth in desolate places, *Esa.* 34. 11. so is not the Storke, which loveth to build in houses, where men dwell; as touching the naturall properties of the Owle, see before: *qu.* 47. and *qu.* 55. of the Storke we shall have occasion to speake afterward.

58. Quest. *Of the Swanne, the naturall properties thereof, 14. Bird.*

Some will have it the Porphyrie or Redshanke, *Septuag. Genevens. Montan.* some Hebrewes, the Back or Bat: but that is mentioned afterward, *ver.* 19. the Daw, *Iun.* rather the Swanne, the Hebrew word: *Tinshemeth* commeth of *Nasham, Halitus,* breath, which agreeth to the Swanne, who doth hisse by putting foorth his breath; so doth the Daw make a noyse with his breath; but hee is comprehended before vnder the kind of Ravens, and crowes: There is a creeping beast afterward, *ver.* 30. called by that name, which is taken for the Dormouse, which sleepeth, and liveth as it were by his breath.

1. The Swanne is very loving vnto his fellow, the male to the female; hee, when he seeketh for the female, doth draw her vnto him, and with his long necke doth as it were embrace her: whereof he may be called κύκνος, in Greeke, of κύειν, to embrace, or kisse: whence also is derived the Latine, *cygnus*, they doe one defend the other, and sit vpon their nest by turnes, and equally have care of their young ones, when they are hatched: neither can the hee Swanne endure, that the shee should company with an other, they are a patterne of chast, mutuall, and matrimoniall loue, as the Apostle would, *Every Man to have his Wife, and every Woman her Husband.* 1. *Cor.* 7. 2. The love of the hee Swan to the Female. The Swanne temperate.

2. The Swanne though he bee conversant among fish, hee feedeth not vpon them, but vpon grasse, and weedes, *Tostat. qu.* 36. a signe of temperance, and abstinence, to teach Men where there is abundance to vse it moderately, and soberly as the Apostle saith: *They that vse this World, let them be, as if they vsed it not.* 1. *Cor.* 7. 31. The Swanne singeth before his death. περὶ τοῦ τοὺς κύκνους ἄδειν.

3. *Aristotle* writeth that they doe *sing most of all before their death*, which although many doe doubt of, yet the Philosopher in the same place writeth, that many have heard them sing in the Assyrian sea. This sheweth that our death ought to be cheerefull, 9. *hebr.* 12.

full, and comfortable, as it is to all that doe well, which made *Balaam* wish to dye the death of the righteous. *Numb.* 23.

4. But the Swanne is noted also for some evill qualities, as hee envieth that the Geese should come neere him, lest they should take part of his food, and heerein hee is a figure of churlishnesse, and want of Hospitality: such an one was *Nabal*, that would not afford *David* a morsell of his bread. 1. *Sam.* 25.

One Swanne devoureth an other. κύκνος ἀλλήλους ἁρπάζουσι. lib. 1

5. Beside he is a cruell bird, for *one Swanne will devoure an other*; like heerein are cruell minded Men, that are as Tigers, and Beares one to an other, and therefore the wise-man saith, *It were better to meet a Beare robbed of her whelpes, then a Foole in his folly. Prou.* 17. 12.

A Swan faire without but of bad flesh within.

6. The Swanne is all white, and faire without, wherefore some thinke he is called, *olor* in Latine, that is, ὅλος ὡραῖος, *totus pulcher*, all faire, but his flesh within is blacke, and of evill nourishment; whereby is painted and set foorth an hypocrite, that maketh a faire shew without, but corrupt within, and therfore by our blessed Saviour they are likned to painted Sepulchres. *Matth.* 23. 27.

59. Quest. *Of the Pellicane or Shoveller, being the* 15. *Bird, the name and nature thereof.*

1. Some thinke it is the foule called, *Onocratalus*, so called, because parting his bill into the water, he maketh a noise like an Asse, *Lat.* whom the *Doway-men* following, translate, *Onocratal*, which is their vse, when they cannot find a fit English word, to keep the Latine: This fowle *Plinie* thinketh to be much like a Swanne, onely differing in the wideneſse of the guilet, and capacity of the maw, *l.* 10. *c.* 7. which is so wide, that some time, *Integer intra eum Puer repertus sit*, a whole child hath beene found within it, *Lorin. ex Aldavand.*

2. In Greeke it is other wise called, πελεκᾶν, of πελεκάω, *perforo*, to beat or peirce: not of beating or pecking of trees, as some thinke it is the same which *Aristotle* calleth δενδροκόπης, the wood or tree p cker, for that is called *picus martius*, and the other *platea*, in English the shoveler, of the similitude of his bill like a shovell, there are two diverse kinds with *Aristotle* of the Pellican, see *l.* 8. *c.* 12. of the other. *lib.* 4. 9. so the Pellican in the Greeke, as *Montan, Vatab.* and our *V.* and *N.* English translations read, and *Platea* the Latine, *Inn.* and so *Aristotles* interpreter every where doth translate, the Greeke word, πελεκᾶν, so called of smiting, or peircing his breast, fetching out blood to reviue his young, bitten of Serpents, as some thinke, or of peircing the Shell-fish, and picking out their meat, whereof more afterward.

3. In Hebrew it is called, קאת *Kaath*, of *Kaah*, to vomit: because his property is to vomit the Shell-fish which he eateth, and when they beginne to open with the warmth of his stomacke, he casteth them vp, *and so they take out the meat*, it cannot bee the Cuckow, as *Pagnin.* to whom this property agreeth not.

πάχρεα ἐξαιρῶσι. 9. hist. 10.

4. There are two sorts of them: *aliud aquatile, aliud solitudinis*, one of the wilderneſse, another that keepeth by the water, *Toſtat. qu.* 37. and so much may bee gathered out of *Aristotle*: *The Pellicanes which keepe by the Rivers*: insinuating, that there is an other kind, which keepeth not by the rivers: which is called, *Pellicanus, vel platea deserti*, the Pellicane of the desert. *Psal.* 102. 7. they differ in this, the Pellicanes of the floods, are ἀγελαῖοι, *gregales*, which flocke together, as the Philosopher describeth them, but the other keepe the desert, and are solitary birds; so then the *Onocratalus, Platea, Pellicane*, seeme to bee one and the same: as the vulgar Latine, reading heere *Onocratalus*, translateth the same word *Pellicane*, *Psal.* 102. 7. and *Vatablus* in this place reading Pellicane in the *Psalme*, reteyneth the word, *Onocratalus.*

πελεκᾶνες δὲ ἐν τοῖς ποταμοῖς γινόμενοι. lib. 9. cap. 20.

The Pellicane why forbidden to be eaten.

5. The Pellicane, though it were vsed for meat among the Heathen, as *Athenæus, lib.* 4. nameth it among other Foule vsed in the feast of *Corys* King of Thracia: yet God would make a difference betweene his people and the Gentiles in their food, and the Pellicane is found by experience, to be *Odoris grauis. saporis ingrati, carnis durioris*,

of

of an evill ſavour, vnpleaſant taſte, and hard fleſh: beſide, it is a ravenous bird, and ſo not wholeſome for meat, as no ravenous birds are, that feed diverſly, and of the ſpoyle of other living things.

60. Queſt. *Of the naturall properties of the Pellicane moralized.*

1. One rare propertie of the Pellicane is, that by his owne blood hee reviueth his young ones: but there is no certainetie of it; for ſome thinke hee killeth his young ones himſelfe with his bill, and after three dayes reviveth them with his blood, *Gloſſ. ordinar.* Some, that hee by his blood doth heale his young, being bitten, and killed of Serpents, to the which the Pellicane is an enemy, as the more common opinion is. *Auguſtine*, and other of the Fathers reſemble Chriſt to the Pellicane, who by the ſhedding of his owne blood, giveth life to his Church: It were much to be wiſhed, that there were any certaine or evident demonſtration of this naturall property of the Pellicane, for this ſo fit an application. But *Ariſtotle* writing of the nature of the Pellicane, maketh no mention of it, and therefore I will no longer inſiſt vpon it.

The Pellicane by his owne blood is thought to reviue his yong ones.

2. But it is certaine, that the Pellicane is a ſolitary bird, and frequenteth deſert places, *Iſai.* 34.11. *Zepham.*2.14. and therefore he was like *Pellicano deſerti*, to the Pellicane of the deſart, and *tanquam bubo vaſtitatum*, the owle in vaſte places; and like the ſparrow, *ſolitario in tecto*, ſitting alone vpon the houſe top: by the deſart, *Auguſtine* vnderſtandeth thoſe, *qui nunquam crediderunt*, which never beleeued: by the vaſt places, ſuch as *crediderunt, & ceciderunt*, which beleeved, and fell away, houſe top, thoſe *qui non vtiliter credunt*, which beleeue not effectually, *tepide agentes*, are looſe and cold in their actes, *ex gloſſ.* The godly are perſecuted of all theſe three kinds, and they marke them, and vvonder at them, as the Birds at the Pellicane, and Owle: and ſo the Prophet complaineth, I and the children vvhich thou haſt given mee, *are as ſignes and wonders in Iſrael.*

The Pellicane a ſolitary bird.

Iſai. 8.8.

3. This devouring bird, which ſwalloweth ſhel-fiſh, and doth caſt them vp, & vomit them vp againe, is a type of belly-gods, and drunkards, which erre in their vomit.

The Pellicane vomiteth vp his meat. Iſai 19.14.

4. And as hee ſwalloweth ſhell-fiſh, and warmeth them in his ſtomacke, to make them gape, that hee may picke out their meate, as before is ſhewed out of *Ariſtotle*: ſuch are flatterers, vvhich vvith kinde vvords deceiue men, and afterward make a prey of them: againſt ſuch the *Pſalmiſt* prayeth: *They flatter with their lips, and ſpeake with a double heart, the Lord cut off all flattering lips.*

The Pellicane how he vſeth ſhell fiſh. Pſal 12.2,3.

5. Their manner is this, they change their place, and goe from the River *Strimon*, to *Iſter*, and there they *bring foorth their young*. So did the Apoſtles, when they could not prevaile with the Iewes by their preaching, they turned to the Gentiles.

The Pellicans change their places. *Ariſt. hiſt.* 8.12 Acts 13.46.

6. When they change their place, they goe in troupes, and *the firſt ſtay for the laſt*, becauſe when they flye over the mountaines, they cannot ſee them behind: vvhich ſhould teach vs, not to bee divided one from another, and as the Apoſtle ſaith, *not forſaking the fellowſhip, that we haue among our ſelues*, Heb. 10.25.

The Pellicanes one ſtay for another. ἀναμένουσιν οἱ πρῶτοι τοὺς ὑστέρους. *Ariſt. ibid.*

7. Some write, that the Pellicane ſleepeth with his bill, which is long, vpright, that ſhee may be ſafe and ſecure from the Hawke, *Iſidor*: ſo ſhould a Chriſtian be armed with confidence in God, even when he taketh his reſt and ſleepe, that hee need to feare no danger; as *David* ſaith, *I will lay mee downe, and ſleepe in peace, for thou only (O Lord) makeſt me to lie downe in ſafetie.* And ſo the Apoſtle; that whether we wake or ſleepe, we ſhould liue together with him.

Pſal. 4. 9. 1 Theſſ. 5.7.

61. Queſt. *Whether the* 16. *Bird, being the laſt in the* 18. *verſe, bee the Swan, or What Bird elſe it is.*

Divers following the *Septuagint*, reade the Swanne, *Montan. Genevenſ.* ſome the Pellican; *Toſtat. qu.* 38. Giereagle, *N. Tranſl.* the *Vulgar*, *Porphyrion*, a Redſhanke; *Iunius* readeth, *Meropem*, which is a kinde of Wood-pecker; which is moſt probable for theſe reaſons:

1. Becauſe the Hebrew word חסידה *racham*, ſignifieth to loue; and ſo the Merops is deſcribed by *Ariſtotle*, that the dammes, not onely when they are olde, but before, *are nouriſhed by their young*: So alſo writeth *Plinie, lib.* 10. *c.* 32.

ἀγλεκτρίονσας διὰ τὴν ἀκηδίαν. *hiſt.* 9.13.

μακρὸν αὐχένα. *lib* 2. *c*. 17. *lib* 8. *c* 8. *lib* 9. *c*. 40.

2. The *Porphyrion*, or Redſhanke, is made an other kind by the ſame Author, which hath a very long necke; and he ſaith, it is peculiar onely to him of all birds to drinke, κατ' ἴξιν, as it were, with biting; but the *Merops* is a Bee-eater, and ſo are not the fowles that have long neckes, and great mawes.

Lib 9. *c*. 13.

3. Yet the Woodpecker in colour agreeth with the *Porphyrion*, or Redſhank, who ſeemeth to bee ſo called of his beautifull and partie-coloured feathers; for ſo *Ariſtotle* deſcribeth him, that his low feathers are pale, his vpper feathers blew, his hinder feathers redde.

62. Queſt. *Of the naturall properties of the Merops, or kinde of VVood-pecker.*

The Merops doth feed the damme. μένειν ἔνδον. *lib*. 9. *c*. 13.

1. His naturall properties are in part touched before, that this bird is of ſingular loue vnto his parents, whom hee cheriſheth, not onely being old, but as ſoone as they are able, the olde ones (they ſay) *keepe within*, and are nouriſhed by the labour of their young: which may be a good paterne for children, to prouide for their parents, which brought them into the world, and nouriſhed them vp: and therefore our bleſſed Saviour reprooveth the Phariſees for entiſing the children to bring their gifts vnto them, and to ſuffer them to doe nothing to their parents, whom they ought to honour.

Marke 7. 12.

The Merops maketh his neſt within the ground. ἐν τῇ γῇ νεοττεύει. *Ibid.* Phil. 3. 19.

2. It is peculiar to this kinde of bird, to build his neſt in the ground, in the caves, *and holes of the earth*: though he have gay feathers, whereof hee may be called μιξόπτηλος, of the diuers aſpect, ſight, or ſhew of his feathers: yet he breedeth within the earth. And herein this bird beareth an image of thoſe, which have goodly gifts, and yet altogether earthly minded, and ſo their glory is their ſhame.

The Merops a Bee-eater. ἀδικεῖσι τὰ μελίττας. 9. 40. Pſal. 17. 14.

3. This Fowle, though a nouriſher of his Parents, yet is a Bee-eater: he is one of thoſe birds, which doe *wrong vnto the Bees*, that profitable creature. Such are worldly covetous men, that with the wrong of others, prouide for their children and family, who are thus deſcribed in the Pſalme: *Men of this World whoſe children haue enough, and leaue the reſt of their ſubſtance for their children.*

63. Queſt. *Of the name, nature, and properties of the Storke, the 17. Bird heere named.*

The Storkes affection to the damme.

1. The Hebrew word, חסידה, *chaſidah*, is ſo called of kindnes, anſwerable to the nature of this Fowle, which doe reciprocally nouriſh their parents, by whom they were fed: this notation of the name better agreeth to the Storke, then to the Faulcon, as *Lyran. Toſtat.* the *Septuagint* tranſlate it, ἐρωδιὸν, which hath the name alſo of ἔρως, love; but *Ariſtotle* maketh theſe two divers kinds, the *Herodion*, and *Storke*, *lib*. 8. 3. and therefore *Oleaſter* is deceived, that ſaith, *Ariſtotle* made no mention of the *Herodion*; the name alſo *Storke* hath his derivation from στοργὴ, love, and the Latine *ciconia*, may ſeeme to bee derived of the Hebrew סכן, *ſachan*, to bee profitable, becauſe this bird is profitable to the parents; in Greeke, πελαργὸς, ſeemeth to bee derived of πελὸς, blacke, and ἀργὸς, white, of the colour of his wings, which are blacke and white. This birds naturall propenſion to the damme, is a very good patterne of childrens reciprocall duetie to their parents: Whereof ſee in the former queſtion, of the nature and property of the bird *Merops*.

The Storke hath large & ſwift wings. Zachar. 5. 9.

2. This bird is commended for her wings and flying, *Iob* 39. 16. ſignifying, that they which ſhould purge the corruptions of the Church, ſhould doe it with ſpeed, as the two women vvhich carried away the vvoman in the midſt of the Ephah, which ſignifieth wickedneſſe, are ſayd to have Storkes wings, which is vnderſtood of the purging of the Citie of God by *Ezra* and *Nehemiah*, of the wickedneſſe, and corruptions therein.

The Storke buildeth her neſt in high firre trees. Iſai. 22.

3. Shee buildeth vpon the top of the high firre trees, *Pſalm*. 104. 17. where they are ſubject to wind and weather, noting ambitious men, that build their neſts on high, from whence they quickly come tumbling downe; as the Prophet ſaith of ambitious *Shebna*, that built him a ſepulchre as in an high place, *The Lord will ſurely rule and turne thee vp and downe in a large countrey.*

4. The

4. The Stork is a great enemy vnto ſerpents, which they feed vpon, for which cauſe they were highly accounted of in *Egypt*, and in *Theſſalia*, it was death for any man to kill a Storke, becauſe they deſtroyed Serpents, and other venemous things; and ſuch are they, which are enemies to ſinne, and ſeeke to ſuppreſſe vice, and therefore as before is alleadged out of *Zacharie*, the woman that caryed away wickedneſſe out of the land, had ſtorkes wings. The Storke an enemy to Serpents.

5. This bird, as divers other, is not alwayes ſeene in our climate, but goeth away in Winter, and returneth in Summer, as the Prophet ſayth, *The Storke knoweth her appoynted time*: and ſo the Philoſopher ſaith, *that the Storke hideth himſelfe*. The Prophet applyeth it againſt thoſe, which are not ſo wiſe to diſcerne Gods judgements, as theſe fowles are to know the ſeaſons of the yeere. The Storke goeth away in Winter. Ierem 8 7. φωλεῖ πελαργὸς. lib 8 c. 16.

6. This Fowle is noted for his chaſtitie, as long as the female liveth, *alium ad coitum non ſociat*, he coupleth not with any other; and if the male play the adulterer, *vltra cum eo non cohabitat fœmina*, the female doeth no longer keepe with him, but driveth him out with her bill, *Toſtat. qu.* 35. Which ſheweth, that adultery is an vnnaturall ſinne: *Adulterers God will judge*: and that divorce for adultery agreeth to the Law of reaſon, and nature, which our bleſſed Saviour confirmeth by the Law of grace, *Whoſoever ſhall put away his wife, except it bee for whoredome, and marryeth another, committeth adultery*. The Storke a chaſte bird. Hebr. 13 4. Math 19 9.

7. This Fowle hath one ſpeciall property, that hee doth purge himſelfe with ſalt water, vvhich with his long bill hee conveyeth vp into his body below, in manner of a *Clyſter*: which kinde of purgation, the Egyptians learned firſt by imitation of this Fowle, called alſo *Ibis*, as *Plutarch* ſaith, *opuſ. de Iſid.* And *Galen* ſaith, Hee hath ſeene this Bird to vſe his bill as a *Clyſter*, *De Phlebot.* *Ariſtotle* noteth an other medicinable property in certaine Birds, and the Storke by name, that when they are wounded by fighting, doe apply vnto the wound, *the hearbe Margeram*, and ſo are healed: which is an argument of Gods ſingular providence, who doth not onely provide food for the fowles of Heaven, but medicine alſo. The Storke called *Ibis* doth medicine himſelfe. ἀμπιδίαση πῶ ὀείγανον. lib. 9. c. 6. Math. 6. 26.

8. The Storke alſo is humane, and loving to mankinde, delighting to build in the tops of houſes and chimneyes, as is vſuall to bee ſeene in *Germany*; whereby it is evident, that he loveth the ſocietie of man: which ſheweth their diſpoſition to be vnnaturall, which doe ſhunne the company of men, and of a ſuperſtitious minde, retyre themſelues into deſart and ſolitary places, as Heremites, Anchorites, and ſuch like. The Storke loveth the ſociety of man.

64. Queſt. *Whether the Heron be the* 18. *Bird heere named.*

1. Some take the Fowle here named, and the Crane to be the ſame, *Toſtat. q.* 40. but that is not like, for there are two divers words in the Hebrew; heere the name is אנפה, *anaphah*, which commeth of *anaph*, to bee angry: but the Crane is called סוס, *ſus*, *Ierem.* 8. 7. of the ſimilitude vvhich hee hath vvith the Horſe, in his height and ſwiftneſſe.

2. The *Septuagint* tranſlate it, χαραδριον, *charadrion*, which *Toſtatus* taketh for the Crane, ſo called of his harſh voyce and ſound: but there is an other word for the Crane, γλαὶξ, and *Ariſtotle* maketh the *Charadrion*, and the Crane to be two divers kinds, both in name: for he ſaith, the *Charadrion* is ſo called of χαράδρα, which ſignifieth an abrupt or hollowe cave in the earth, ſuch as are made by haſtie running brookes; and their properties alſo are divers, as ſhall be ſeene afterwards. *Lib. 9. hiſt. c. 11.*

3. Therefore it is rather the Herne, or Heron, as *Iunius* tranſlateth, to whom our Engliſh Tranſlators conſent, not the Iay, *Vatab.* or the Puttocke, as ſome Hebrewes, as ſaith *Oleaſter*; for that kind is ſpoken of before.

65. Queſt. *Of the nature and properties of the Heron, moralized.*

1. The name of the Heron in Hebrew ſignifieth to bee angry: and *Pagnin* tranſlateth it, *Avis furibunda*, a furious bird; and ſo in Latine ſhee is called *Ardea*, of *ardeo*, to burne; not ſo much, becauſe *ſimus exuerit, quod contingit*, the doung of this bird burneth what it toucheth, but rather becauſe hee, as it were, burneth, and is inflamed with The Heron a furious bird.

with luſt: and ſo in Greeke it is called, ἐρωδιὸς, *quaſi* ἐρωτι ἰδιος, as being given to love or luſt, being a ſalacious bird, which is a kinde of inflammation alſo: and of this Greeke may come the Engliſh *Heron*. This bird then is a paterne of a furious man, given to paſſion and affection; whereof the Apoſtle admoniſheth, *Bee angry and ſinne not*, let not the Sunne goe downe vpon your wrath, neyther give place to the Devill.

Againſt anger

Epheſ. 4.26,27

2. This Fowle chiefely ſeeketh for his food about Lakes and Rivers, becauſe hee hath a broad and long bill, *Ariſt.* *Heſychius* heereby vnderſtandeth ſuch as are given to contemplation, and the ſearching of high things: as theſe fowles with long neckes and billes, doe fetch their meat out of the deepe; ſo wee ſhould not *de inferioribus evellere cibum, ſed de cœleſtibus*, not fetch our meat from below, but from heaven, *Heſych.* Which with Saint *Paul*, is to have our converſation in Heaven.

The Herons food out of the waters, and why.

ἔχει τὸ ῥόγχος πολὺ καὶ μακρὸν. *Ariſt.* 8 *hiſt* 3.

This high cõtemplation is called βάθος, a depth.

Phil 3.20.

3. This Bird is an adverſary to *them that hunt him*; to the Eagle, becauſe hee preyeth upon him; to the Foxe, becauſe hee taketh him in the night; to the Hawke, becauſe hee deſtroyeth his egges: to this propertie anſwereth the Chaldee name *Ibbo, enmitie*: This ſheweth, that as this furious bird hath many enemies; ſo an angry man never wanteth woe: his hand is againſt every man, and every mans hand againſt him, as it is ſaid of *Iſmael*.

The Heron to whom he is an enemy.

πολεμεῖ πᾶσι βλάπτειν ibid

Gene 16 12.

4. One of the kinds of this bird called *Pella*, doth *very hardly bring forth*, and with ſuch paine, that the blood trickleth out of her eyes: whereupon ſome thinke, ſhee is called, ἐρωδιὸς, becauſe τὸ ἔαρ ἱδροῖ, ſhee ſweateth blood: a true type of the hard travell of women, which was layd vpon them in the beginning, as a puniſhment, *Geneſ.* 3. 16.

The Heron bringeth forth hardly.

χαλεπῶς ὠδίνει. *hiſt* 9.1.

Gene. 3.16,

5. There is a kinde of Heron that is called ὀκνὸς, ſloathfull, whereupon there was rayſed a fable, that an idle ſervant was turned into this Bird, which is ἀεργότατος, moſt idle: a right image of ſloathfull perſons: of ſuch the Apoſtle giveth charge, *that they that would not worke, ſhould not eat.*

The Heron an idle bird.

2 Theſſ. 3.10.

66. Queſt. *Of the Nature and Properties of the Crane, moralized.*

Becauſe in ſome mens opinion, this Fowle heere ſpecified is the Crane, it ſhall not bee amiſſe to touch briefely, the naturall properties of this Bird, which are very ſtrange:

The Crane hath an harſh voyce.

Iſai. 38.14.

1. Hee maketh an harſh and dolefull crie, whereof ſome thinke hee is called γέρανος, of the ſound which hee maketh; and thereof commeth the Latine, *Grus*, and the Engliſh Crane, or Grane. Heerein they are like, who through griefe cannot vtter their voyce; as *Hezchiah* ſaith, *He chattred like a Crane, or Swallow.*

The Crane changeth his place.

Ierem 8.7.

2. This Bird is one of thoſe that changeth his place, and goeth away in the Winter, and returneth in his ſeaſon; yea, they *goe very farre*, from the Scythian fields to the Egyptian fennes for their food: Which ſhould teach men, to ſeeke farre for the Word of God, the food of our ſoules, where they have it not, *from Sea to Sea, from the North to the Eaſt.*

ὀλοπίζουσι μακράν. *Ariſt.* *hiſt.* 8.2. *et* 9.10

Amos 8 12.

The Cranes haue a captaine.

ἔχουσιν ἡγεμόνα. 9 *Hiſt.* 10.

2 Cor. 11. 28.

3. The Cranes flye in order in two wings, like the Greeke letter (Υ) and *they haue a Captaine*, who when the reſt ſleepe, their heads being vnder their wings, hee hath his head open, and looketh foorth. This ſheweth the neceſſitie of government, and the care that Governours ought to have, and their watchfulneſſe over their charge; and Saint *Paul* ſaith of himſelfe, *He had the care of all Churches.*

The crane flyeth with the winde.

πτῆναι κατὰ πνεῦμα. 8. *hiſt* 12

4. This Bird alvvayes *flyeth with the winde*, and if they ſee any alteration of weather, they light vpon the ground, and there ſit: That which is reported, how they flye with a ſtone in one of their feet, to poyze their bodie, *Ariſtotle* counteth but a Fable, and therefore *Toſtatus* is deceived, in making *Ariſtotle* his Authour for that, *qu.* 40. this wiſedome of this Fowle, in not flying againſt, but vvith the vvinde, ſhould teach vs to give way to Gods Iudgements, as the Wiſeman ſayeth, *A prudent man ſeeth the plague, and hideth himſelfe; the fooliſh goe on ſtill, and are puniſhed.*

Of the cranes ſtone wherewith he is ſuppoſed to flie.

Prov. 22.3.

5. The

5. The Cranes vſe ſometimes to fight ſo fiercely among themſelues that they fall downe, *and ſo are taken as they fight:* this ſheweth the fruits of ciuill diſſention, which maketh them a prey vnto the enemy: whereof the Apoſtle giveth warning, *If ye bite and deuoure one an other, take heed leſt ye be conſumed one of an other.*

The Cranes fight among themſelues. ὥσε λαμβάνεως μαχομένως. 9 *hiſt.* 12. Galath 5. 15.

6. Concerning the *Charadrion*, it cannot be the Crane, for he keepeth in the caues, and abrupt places of rockes; hee hath both a bad colour and voyce, *hee is ſeene in the night*, and flyeth away in the day: none of which properties agree with the crane.

The Charadrion not the Crane. φαίνεται νύκτως.

This ſtrange property is aſcribed to this bird, that if any which hath the laundiſe looke vpon him, and the bird on him, he taketh the diſeaſe, and dyeth of it, and the Man is cured: which is made a type of Chriſt, who tooke vpon him our ſinnes, and dyed for vs, *Rickel. Berchor.*

The Charadrion healeth the laundiſe how.

67. Queſt. *Of the nature and property of the Lapwing, the 19. Bird.*

1. In Hebrew it is called, דוכיפת *duchiphath*, of the double combe or criſt, that it hath; in Chalde, *nagar tura:* the cocke of the Mountaines, as *Pagnine* tranſlateth it, *Montigallus*, whereby may be ſignified the proud man, *elatu ſuperbiâ*, one lifted vp in pride: *Berchor.*

The Lapwing how he pourtrayeth a proud man.

2. This is an vncleane bird, converſant in dung and filth, and maketh his neſt of *mans dung*, whom heerein *Hierome* maketh a patterne of a luxurious perſon, and a worldly minded man, that followeth worldly pleaſures, and vanities: In *Zachar* 1. 6. and is called, ἐποψ, of prying and looking into filth and durt, ſuch are thoſe who as the Apoſtle ſaith, *mind earthly things. Philip.* 3. 19.

The Lapwing buildeth her neſt of doung. ἐκ τ' ἀνθρωπίνης κόπρου.

3 This is a querulous bird, flying vp and downe lapping and clapping with her wings, whereof ſhee is called a Lapwing, and in Latine *Vpupa*, of the cry, which ſhee maketh, *pu, pu*, or of the Greeke, ἐποψ, heerein ſhe decyphereth thoſe that are troubled with worldly cares, and with ſorrow for earthly things, whereof the Apoſtle ſaith, *Worldly ſorrow cauſeth death.* 2 *Cor.* 7. 10.

The Lapwing a querulous bird.

4. *Iſidor.* writeth, *Corde ipſius abuti maleficos:* that Sorcerers doe vſe the heart of this bird in their enchauntments *l.* 12. *c.* 7. which ſheweth, that they which delight in the filthy pleaſures of this world are the fitteſt for Sathan to worke vpon, as the Deuill did by Chriſts leaue runne vpon the Swinne, and cary them headlong into the Sea. *Matth.* 8. 32.

The heart of the Lapwing vſed to witchcraft.

68. Queſt. *Of the Bat the* 20. *Bird, and the properties of it.*

1. It is called in Hebrew עטלף *gnatalleph* of two Hebrew words עטף *gnataph* and עלף *gnaluph* both which ſignifie to cover: becauſe ſhe flyeth in the twilight, and ſo is hid and covered by the darkeneſſe of the night, ſo alſo of the night it is called in Greeke, νυκτερὶς, and in Latine, *Veſpertilio*, which is a type of ſpirituall darkeneſſe, as the Idoles are compared to Moles and Batts. *Iſay.* 2. 21.

The Bat a night-bird.

2. It is betweene a bird and beaſt, for it hath a mouth, teeth, members of generation like a beaſt, bringeth foorth young aliue, and giveth them ſucke as a beaſt, onely in the flying it is like a bird, and ſo heere reckoned among them; but yet it is vnlike birds in the wings, both in the forme and vſe of them, for it creepeth with the wings, and whereas other birds are πτερωτὰ, flye with their feathers, this is of thoſe that are δερμόπτερα, which flye with a kind of skinne; as bees and flyes are, πτιλωτὰ, flying with a kind of thinne skinne: This mungrill bird betokeneth thoſe which mixe their divine contemplations, with terren thoughts, as theſe, *Pennas pro pedibus vtuntur*, doe vſe their wings in ſtead of feet, ſuch are they which would ſeeme to bee given to contemplation; yet *Volatus eſt circa terram*, they flye neere to the earth, and ſuch are hypocrites that embrace this preſent world, as *Demas* did. 2. *Tim.* 4. 10.

The Bat a mungrell bird

Three kinds of flying things.

69. Queſt. *Why theſe twenty ſeverall kinds of Foules before rehearſed, were prohibited for meat.*

The reaſons hereof, are both Naturall, Ciuill, Morall, Eccleſiaſticall and Typicall.

1. The

1. The naturall reason was, because all these being either of a ravenous kind, and so fed grossely, and were of evill nourishment, as the Eagle, Hawke, Raven, or lived in vncleane places as the Lapwing in dung, and dirt, or had some apparant impurity, and odious aspect, as the Owle, and Bat, and generally the Hebrews give this rule: that all fowles beside these here named are lawfull for meat, which they reckon to bee, 24. twenty are named, and whereas these words, *after this kind*, are foure times repeated, they adde foure more, *Chaskam*, but if any know not these kinds, then they giue this generall rule, that every foule, *Which treadeth on the meat, and so eateth*, is vncleane, as being of a ravenous kind, *Maimony*: and this reason is taken from the naturall disposition of the Foules.

2. The civill reason was, to make a difference betweene the people of God, and the Gentiles, which did feed of divers of these vncleane foules: as the *Arabians* were called *Struthiophagi*, of the eating of the Ostrich, *Strabo*: and *Heliogabalus* had the flesh of the Ostrich set before him at supper, *Lamprid:* and *Firmus Seleucius* did eate an whole Ostrich in one day, *Capitolin*: so *Cotys* king of *Thracia*, among other birds, vsed the Pelicane in his feast: *Athen* and *Aristotle* saith, that the Haukes birds are sweete and pleasant to the tast, 6. *de. histor. c.* 7. yea some of the heathen abstained not from eating of the Bat, or Backe, of all flying creatures most vncleane, as the people of *Borsippa*, a citie in *Babylonia*, *Strabo. l.* 16.

The vncleane food of the Gentiles.

3. The morall reason is taken from the evill qualities and dispositions of these prohibited kinds: as *Hesychius* thus inferreth, that the lawgiver hath set downe these kinds of creatures, *ad Ostensionem figuramq; eorum, à quibus abstinere debent contemplationi vacantes*: to set forth a figure of those things, from the which, they which are given to contemplation, ought to abstaine, *&c.* and whereas some of these beasts and foules are of good signification: as *David* compareth himselfe to the Pellicane, and Owle in the desert, and Christ is called the Lyon of the tribe of Iudah: and Saint *Peter* also likeneth the Devill to a Lyon: hee thus remooveth this obiection: *Quod Laudabile habet, hoc in Christi regno accipitur, quod vituperabile in diabolo, id est rapacitas, &c.* that which is commendable in them, may bee vsed in the kingdome of Christ, that which is to be dispraised, belongeth to the Devill as rapacity, and such other evill qualityes, *&c.* But wee doe not much insist vpon this reason, for some cleane beasts and birds have evill properties, some vncleane good.

Vt homines mundarentur, pecora Culpata sunt. Tertul. de cib. Iud & paulo post in animalibus mores depinguntur humani & actus, & voluptates: Ad hunc modum Theod. quæst. 11. *in Levit & Augustinus vno verbo. Quescibos Indei vitabant in pecoribus, nos vitare oportet in moribus.*

4. The Ecclesiasticall reason which is drawne from the practise of Religion, was, because many of these kind of birds, were superstitiously abused by the Gentiles, both in *sacrificijs & augurijs*: in their sacrifices and southsayings, in their *Hecatombes*, which were solemne sacrifices, consisting of an hundred, they sacrificed Eagles, and Vultures; the Peacock was *Iuno's* bird, the Crow for *Mars*, the Quaile for *Venus*, and so they consecrated other foules, to other of their gods, and goddesses, which were many: yea the very Bat, that base night-bird was dedicated to *Proserpina*, their infernall goddesse, yea and it is yet adored of the Mexico-Indies: as *Gyraldus* writeth, 3. *Histor. Ind.*

5. But the speciall reason was Typicall, to sever the Iewes from the Gentiles, during the time of the Law, and Ceremonies, who were compared to vncleane birds, as Babylon is sayd to bee the cage of every vncleane and hatefull bird: which was true both of the locall, and spirituall Babylon. This difference betweene the Iewes and Gentiles was taken away by Christ, which was signified by the vision shewed to *Peter*, of the vessell let downe from Heaven, wherein were all kind of creatures, whereof he was bid to kill and eate, and so the Apostle saith, that these things, *Were but a shadow of things to come, but the body is in Christ*, and such were those ceremonious observations, *touch not, tast not, handle not*, whereof the Apostle maketh mention in the same place: Christ therefore, as the same Apostle also saith: *Hath made of both one*, (that is Iewes and Gentiles,) and *Hath broken downe the stoppe of the Partition wall, in abrogating through his flesh the Law of Commandements.*

Reve. 28. 2.

Act. 10.

Coloss. 2. 17. *ver.* 21.

Ephes. 2. 14. 15.

70. Quest. *What creeping things, that flie and goe vpon all fower are forbidden, and why.* ver. 20. 21.

1. Those that flie, and walke vpon all fower, are forbidden, as being of a mungrell kind,

kind, betweene Fowles and Beasts: and have an apparant deformity in them, and so are loathsome, and their flesh is of evill nourishment, *Tostat.* such creatures also were most abused of the Heathen in their sorceries, south-sayings, and idolatrous sacrifices, *Lyr.* *Augustine* sometime was of opinion, that there were no such creatures, having never seene any: but he retracteth that, remembring that such things were prohibited by the Law in *Leuiticus*, 2. *Retract. c.* 25.

2. But from this generall prohibition are excepted such flying creatures, that have fower feet, yet goe not vpon them, but onely leape with them, as these kinds, which are afterward named; not that this leaping is a cause why they are made cleane, but a signe that they are not of so terestriall and heavy a nature, nor of so bad a constitution as those, which cannot leape; neither are we to vnderstand, every kind of leaping (for some of the other may force themselues to leape) but that which is naturall and perpetuall vnto them.

71. Quest. *Whether is the better reading, Which haue leggs or shankes aboue their feete, or Which have not,* ver. 21.

1. Some allow both readings, that these are sayd both to have leggs, and not to have leggs, because they are not like the leggs of other creatures, but turned backeward, or rather, for that the Locusts come forth first without leggs, and after their leggs grow: as *Plinie* saith. *l.* 11. *c.* 29. And of this iudgement is *Oleaster*, who alloweth both readings; and saith it may be vnderstood, that they have not, *crura elevata*, leggs vpright as Cockes have. But surely one place cannot admit contrary readings: neither is it like that *Moses* set downe both, the one in the text, the other in the margine: as that place is given in instance, *Exod.* 21. 8. which some read, *hath not betroathed, Iun. Vatabl. Mont. Pag.* some hath betrothed, as the *Septuag.* the Latine and our English translations: But there the first reading is most agreeable to the sense, *If she please not her Master, Who hath not betrothed her:* for the not betrothing, is a signe of her not pleasing: *Moses* intended not both those senses, which are contrary the one to the other.

2. Some doe read heere negatiuely: which have not leggs, *Iun.* but the words following, *ad saliendum super terram*, to leap with vpon the earth, are against that reading, (for to say, which have *no leggs to leape with*, and yet the meaning is, such as doe leape with their leggs, as namely the locust, and other afterward mentioned) were somewhat incongruous: and againe it is evident, that these Leaping-creatures have leggs, or shankes vpon their feet wherewith they leape, though of a diverse fashion; for כרעים *cheragnim*, translated by the *Septuag.* σκέλη, shankes, are those parts which reach from the ankle vp to the knee: whereof the forepart is called ἀνλικήμιον, *crea*, the skinne, the hinder γαστροκνημία, *sura*, the calfe: which distinct parts of the legge, though these leaping creatures have not, yet leggs they have. *Arist. lib.* 1. *Hist. cap.* 18.

3. Now thon whereas the reason of this difference is, because the particle, לא with *aleph*, signifieth (*not*) vsually, which is the word heere vsed: but yet it is sometime taken for לו *lo* with *vau*, which being a Pronoune affix, with the prepositon, (ל) *lamed*, signifieth *to him*: and so doe the most interpreters take it heere, *Montan. Pagnin. Vatab* all the Greeke, and Chaldee translations: and the Hebrewes also will have this to bee one of the places, where the Pronoune is written with, *aleph*, א in stead of ו *vau*, which letters are interchangeable, and are taken sometime the one for the other, as it must needs be acknowledged in some other places, as will appeare evidently in comparing together, 2. *Sam.* 23. 18. and 2. *Chron.* 11. 20. for in both places the same story is rehearsed, and in a manner in the same words: in the first it is said of *Abishai*, one of *Davids* worthies, ולוא *veloshem*, to him was a *name among the three*, in the other, ולאש *veloshem*, *to him not a name among the three*; which would imply a manifest contradiction, vnless in the last place, *lo*, with *aleph*, in stead of *vau*, be taken for the Pronoune and not for the negative Particle: so *Montan. Vatab. Septuag.* and almost all the rest read, but *Pagnin*, and *Iunius*; the consent of interpreters,

ters, and to free the Scripture from contradiction doe moove me to consent to the former opinions.

72. Quest. *Whether all those fower be locusts mentioned,* ver. 22. *or diverse kinds.*

1. The Hebrews thinke they bee all Locusts, but of diverse sorts and kinds, the first, *Arbeh*, they take for the common Locust, so called of their number: the second *Salpam*, because it keepeth in rockes, whereof it is called; the third *Chavol*, which the *Septuag.* translate, ὁπλομάχος, because it fighteth with serpents, and so *Plinie* writeth of the locusts, which fight with serpents, *l.* 11. *c.*29. the fourth *Chagab*, which is also a kind of Locust destroying greene things, 2. *Chr.*7.13. and whereas it is said of every one of these fower, *after their kind*: some Hebrews will have fower kinds more understood, & so eight in all, to this opinion also subscribeth *Oleaster*: that all these are *locusts*.

2. Some will have these all Locusts, but not diverse kinds, but onely differing, *Secundum maius & minus, perfectum & imperfectum*, in respect of the quantity, lesse, or greater, perfit, or imperfect, as the *Bruchus* which is the first, they say, is the Locust before it have wings, *attacus*, when it beginneth to have wings, and a Locust when it is growen to perfection, *Tostat.* following *Lyran*, but if all these are of one kind, how is it sayd of them all fower: *after his kind*, againe it shall appeare afterward, that these are diverse kinds.

3. Some thinke that they are diverse kinds, as *Isidor* reckoneth the *Bruchus*, among Serpents, 12. *Etym. c.*14. some will have it to be without wings, *Scaliger. exercit.*112. some will haue the *Attacus*, and *Ophioma*, to be certaine birds, *Vatab.* but heere instance is given of things that flye, having fower feet, and therefore these kinds can be neither serpents, nor birds, nor creeping things without wings.

4. The more probable opinion is, that these fower are so many severall kinds, of creeping, and flying creatures, the Hebrew, ארבה *arbeh*, the *Septuag.* translate βροῦχος, which some thinke is so called of βραχὺς, short, being of a lesser sort: the second kind, סלעם *salgam*, which commeth of סלע *Selang*, a *rocke*, because there it breedeth, as *Aristotle* writeth of a certaine locust of the sea, which he calleth πέτρα, which breedeth, ἐν τοῖς πετρώδεσιν, in stonie, and rockie places, the *Septuag.* translate heere, ἀττάκους, and so the Latine, *attacum, the attake*, say our Doway translators, every where making Latine words English: some thinke it is so called of the privative (α) and θὶξις, which is the cause, which this kind putteth off, when it groweth, *Vincent. lib.* 16. *spec. c.*114. some derive it of ἀφεῖν, *à subsidiendo*, of hopping, and so they are called, *attæ*, which are lame, & iumpe or hop in their gate: some for *Attacus*, read *Attelabus*, which *Plinie* maketh a kind of small *Locust*, *c.*29. 5. and *Aristotle* writeth therof, 5. *Histor. c.* 29. *Iunius* translateth it *Bombycem*, the Silkeworme: the third is חרגול *chargol*, which the *Septuagint* translate the *Ophiomach*, and so the Latine: because it signifieth with Serpents, and *Aristotle* saith, many have seene the locust, *When bee fought With Serpents. Iunius*, doth expound it, *Cantharum*, a kind of Beetle, and so our new English translation: the fourth is, חגב *chagabh*, whereof mention is made in other places of Scripture, as *Eccles.* 12. 5. but the former *chargol*, is onely found heere: it seemeth to be derived of *Gabah*; *elevare*, to elevate or lift vp it selfe, as grasshoppers doe, and *Chabah*, which signifieth, *fissuram*, a chinke, or cranie, where such things keep: *For the Locusts bring foorth their young in clefts*, the *Septuag.* read, ἄκρίδα, the *Locust*, so called, *quia deserpunt*, ταὶ ἄκρας, they crop the tops of herbes, and flowres, and it is called a Locust, *a locis vstis*, from the burnt places, making the grasse to wither, and beseare: *Iun.* readeth, *cicadami*, the grasshopper, and so our English: which in Greeke is called τέττιξ, of τερπίζω, which is *lascive canto*, to sing wantonly; and in Latine, *cicada*, because, *cito cadit*, it quickly falleth, and perisheth, being but a summers bird.

*Lib.*5. *hist. c.*17

Of the names of these fower kinds of creeping things and their signification.

ὅταν μάχηται τοῖς ὄφεσιν. *hist.* 9. 8.

ἐν ταῖς ῥαγμαῖς ἐκπίκ. *Iesai.* 5.28.

5. Now that these, or the most of them are divers kinds, and not all of them severall sorts of Locusts, may thus appeare: 1. Because it is said of every of them, *after his kind*: and therefore they were not all of one kinde; now the young Locust without wings, and when it beginneth to have wings, and when it is come to the full growth, are all of one kinde: as the young Pigeon, when it is yet spoone-feathered, and when it

it beginneth to take the wing, and the old Dove, are all of one kinde. It is no sufficient answere with *Tostatus*, and *Lorinus*, to say, that they haue divers names, though all of one kinde, *juxta vulgi acceptionem*, according to the vulgar taking, or opinion; as a *Lamb*, and *Ramme*, *Agnus*, *Aries*, are divers names of the same kinde. 2. The great naturalist, maketh these diuers kindes, as the Locusts, which hee calleth, ἀκρίδες hee describeth, *l.* 5. *histor. c.* 28. and they which are called, ἀτταλάβοι, which the translator interpreteth, *Bruchos*, a kinde of grasse-worme, he treateth of in the next chapter following, *c.* 29. and the Grasse-hopper, called τέττιξ, he setteth forth the nature of it, *c.* 30. hee also maketh the fourth kinde of those, which are called κάνθαροι, *canthari*, which is a kinde of Beetle, divers from the rest, of the which he writeth, that when they are touched, *contrahunt se in incisuras*, they contract or gather themselues into their incisions, and joynts, not as other *insecta*, which συνελίττονται, *conglomerantur*, are folded vp as on an heape together, such as haue length of body. Thus it appeareth evidently, both by *Moses* the great Law-giver, and by this famous contemplator of Nature, that these foure flying and creeping animals, make so many divers and distinct kinds. εἰς τὰς πτυάς. *de part. anim. l* 4. *c.* 5.

6. But although it bee resolved vpon, that these foure heere named, are divers kinds, yet it is not certainly knowen, what kinde of creatures they are, being now growen out of knowledge: and therefore *Vatabl.* in his translation doth retaine the very Hebrew names; and so our former English translations: *Radulphus*, and *Hugo* in their Commentaries professe they know not what they are.

73. Quest. *Whether it were an vsuall food, to eate Locusts, and such like.*

1. Some seeme to be of opinion, that they were not to bee eaten; and wheras we object the example and practise of Saint *Iohn Baptist*, whose meat is said to be locusts and wilde hony; some for ἀκρίδων, Locusts, reade καρίδας, crab-fishes; some ἀχράδας, wilde peares; some ἐγκρίδας, which were *Bellaria*, junkets made of honie: but what neede this nicenesse, seeing by *Moses* Law they were allowed to feed of locusts. Math. 3. 4.

2. Some thinke that they were permitted to eat of them, but it was a miracle, that they were nourished therby: for *Pliny* writeth, that they which did vsually eat locusts, lived but fortie yeeres, *lib.* 6. *c.* 30. and *Galene* writeth, that the birds called, *Selencidæ*, in *Asia*, doe voyde the Locusts whole, which they had eaten, and seeme to be little nourished thereby, 5. *de loc. affect.* And some adde further, that the eating of Locusts maketh men leane, and swart coloured, short liued, and full of lyce, *Cardan.* 9. *de subtil. Scalig. exercit.* 91.

3. But seeing that not the Iewes onely, but other people, as the *Parthians*, did eate of Locusts, it is not like, that it was any miraculous thing, that they were nourished by Locusts: nor yet is it to be thought, that the Lord would have prescribed vnto his people, any vnwholesome meat: But yet this may be graunted, that it was a base and course kinde of meat, but vsed of the vulgar sort, because it was common and easie to be had, as learned *Beza* sheweth out of *Plutark. Annot. in* 3. *Matth.*

4. But whereas some Hebrewes thinke, that the Locust was appoynted to be eaten in remembrance of the plague brought vpon Egypt by the Locusts, is but one of their fancies, and idle conceyts.

74. Quest. *Of the nature and properties of the Locust, moralized.*

1. The Locust is called *arbeh*, of the numbers and multitudes: for *rabah* signifieth to multiply. Heereby the Scripture vseth to expresse the numbers of wicked men, who are like a company of Locusts, as the Midianites lay vpon the ground like Locusts, but yet they shall not prevaile by their number, as *Ieremiah* prophecying against *Egypt*, whose Cities are noted to have beene 1020. and the Townes not to bee numbred, saith, *The hewer shall cut downe his thicke Wood, though the trees thereof were more then the Locusts.* Locusts in Hebrew, so called of their number. Iudg. 6. 5. Ierem. 46. 23.

2. The Locusts are very fearefull and timorous, and therfore it is said of the Horse, The Locust timorous.

Iob 39 23. *Canst thou make him afrayd as the Grashopper?* Whereby is expressed the nature of carnall and worldly men, that are full of feare, and at their wits ends, and know not which way to turne themselues, when Gods judgements approach, as *Micaiah* said to the false Prophet *Zidkiah: Behold, thou shalt know in that day, when thou shalt goe from chamber to chamber to hide thee.*

1 King. 22.25.

The Locust often shifteth his place. Psal. 109.23. Hebr. 13.13.

3. The Locust shifteth and changeth his place, and the earth doth, as it were, tosse him, and shake him from one place to another: so the *Psalmist* complayneth; *I am tossed or shaken like a Locust.* Men are in this world Locusts, having no certaine abiding place: as the Apostle saith, *We haue here no abiding citie.*

The Locusts flock together. Prov 30.27. Psal. 83.6,7.

4. The Locusts vse to flocke together in great troupes: *They haue no King, yet goe they foorth by bands*: this sheweth the confederacie of the wicked, how they band themselues together to destroy the people of God: as Locusts come in troupes to deuoure the fruits of the earth: as it is in the Psalme: *They haue consulted together, and made a league against thee, the Tabernacles of Edom, the Ishmaelites, Moab, and the Agarens.*

The Locusts eat the latter growth. Amos 7.1.

5. The locustes vse to come in the beginning of the shooting of the latter growth, after the first growth is mowen: which sheweth, that as the locust deuoureth, *herbam serotinam*, the latter growne grasse, so vntimely fruites, doe soone perish, and wither away: If one deferre his repentance, it seldome proueth right: and therefore the righteous man is compared to a tree, *that bringeth forth the fruit in due season.*

Psalm. 1.3.

The Locust spoyleth and deuoureth. Ioel 2.3. Nahum. 3.16.

6. The locust is given to spoyle, and deuour greene things, it was one of the plagues of Egypt: and so the Prophet describing the plague, and hurt, that should come by Locusts, sayth, *the land is a garden of Eden before him, and behinde him a desolate Wildernesse*: vnto these the Prophet compareth merchants, *that are like vnto the Locust, that spoyleth, and flyeth away*: such are also all Extortioners, Oppressors, Gripers, Vsurers, who spoyle and deuoure all that they medle with.

The rising of the sun chaseth away the Locusts. Nahum. 3.17. Revel 9.3.

7. It is the property of Locusts to remaine in hedges, in the cold of the night, but when the Sunne ariseth, they fly away; herein are Heretikes, and superstitious persons like vnto Locusts, who swarme in the time of darkenesse, and in the cold of religion, as they are sayd to come out of the smoke of the bottomlesse pit; But when the light of the Gospell appeareth, they doe hide themselues: as blessed bee God, the swarmes of Fryers, those Locusts of Rome are fled out of our Coastes in England, and wee trust shall never returne againe; But wee hope the Lord will rid his Church for ever of them, as with a strong west wind, he cast the Locusts of Egypt into the red Sea.

Exod. 10.19. The Locusts spawne soone dissolveth ὡς ἐάν τις ἅψηται σωθλίβεσζ. 5 hist 28. Micah 7.1

8. The egges, or spawne of Locusts is so soft, that if one doe but touch it, it dissolueth; such are the fruits of Hypocrites, and time seruers, they soone vanish, neither doe they continue long in their well doing, and so the Prophet compareth the good workes of such vnto the summer fruit.

The Locust dyeth after he hath brought foorth. τεκοῦσα ἀποθνήσκουσιν. Ibid. Iames 1.15.

9. The Locusts bring forth their young in the spring: but as soone as *they haue brought forth, they dye*: which is a lively Image of wicked men, which bring forth euill workes, which are their ruine and destruction, as the Apostle sayth, *When lust hath conceiued, it bringeth forth sinne, and when sinne is finished, it bringeth forth death.*

The Locust all belly. χοιλίαν τὸ σόμαλος ἐχομένην. Ar. 4. hist 2 Phil. 3 19.

10. They say the Locust is all belly, *which is ioyned to his mouth*, and endeth at his taile; whereby Epicures, and Gluttons, and vnsatiable Gurmondizers are signified, whose God is their belly, as the Apostle sayth.

The Locust & grashopper dieth in winter. Math. 13,21. Luke 16.25.

11. The Locusts, and grasse-Hoppers are but for the summer time, then they sing, and are chearefull, but the Winter killeth them: such are worldly carnall men, who flourish in time of prosperity, but when affliction, and persecution commeth they fall away like the seed sowen in stony ground, the heat of persecution causeth it to wither: And such in this life, haue pleasure, but in the next punishment, as the rich glutton in the parable.

75. Quest. *Whether v. 23. be vnderstood of vncleannesse, taken by eating or touching.*

1. Whereas it is sayd againe, all fowles that creepe, and haue *foure feet, shall bee an abomination*

abomination vnto you, which was ſaid before, *verſ.* 20. Some thinke, that it muſt bee referred to that which followeth, how one is made vncleane by touching of thoſe things, *Lyr. Toſtat.* but it ſeemeth by the vſe of the word, שקץ, *ſhakatz*, which ſignifieth to loath and abhorre a thing, that it is meant of abhorring of it for meat; and ſo is it taken, *verſ.* 20. and throughout this chapter: but afterward concerning vncleanneſſe taken by touching, an other word טמא, *tama*, is vſed, which ſignifieth to defile and pollute: for one may abhorre and loath a thing, when hee is not defiled by it. It is then a concluſion of the former prohibition, concerning the not eating of flying and creeping things, *Iun.*

2. But whereas generally heere ſeeme to bee prohibited all fowles that creepe, and have foure feet: wee need not with *Toſtat.* to vnderſtand thoſe which haue foure equall feet, but it muſt be vnderſtood with the former exception of thoſe foure kinds allowed for meat; all but they ſhould be an abomination vnto them.

3. And though mention be made onely of foure feet, they alſo are forbidden which haue more then foure feet: for all kinde of Locuſts and Graſhoppers haue at the leaſt ſixe feet, whereof the two laſt are longer then the reſt, and doe ſerue them to leape with, as the Philoſopher ſheweth. *Ariſt. lib 4. de part. c. 6.*

76. Queſt. *Of the pollution taken by touching, or carrying of the carkaſes of vncleane Fowles*, v. 24, 25.

1. If they touched their carkaſes with any part of their fleſh, hand or foot, yea nayles or teeth being joyned to their body, they by this touching were made vncleane, *Maimony.*

2. Likewiſe it made them vncleane to carry any of their dead carkaſes, whether they tooke them vp themſelues, or were layd vpon them: whether he beare it on his head, by his hand, or on any part of his body; yea, though he touch it not, but carry it by a threed, or any ſuch thing, *Maimony:* for the words are generall, who ſo ſhall beare of their carkaſe.

3. And there is an apparant difference noted, betweene the pollution taken by touching and carrying; for in the firſt hee was vncleane a while vntill the even, and there was no waſhing required: but his vncleanneſſe was taken away, *ſolo lapſu temporis*, by the lapſe and ende of the time limited: but in the ſecond there is required, *ablutio veſtium*, a waſhing of his clothes, *Cajetan.* which *Lyra* thinketh was but *aſperſio aquæ*, a ſprinkling of water, but there is a manifeſt difference made betweene the ſprinkling of the hallowed water, and the waſhing of their clothes vvith vvater, *Numb.* 19. 19.

77. Queſt. *Of their being vncleane to the evening, What it was, and how to bee accounted.*

1. They were by this kinde of vncleanneſſe, that came by touching, or bearing theſe carkaſes, barred from entring into the Sanctuary, and were made irregular on that behalfe, *Lyr.* but they were not thereby reſtrayned from the company of others, *Toſtatus.*

2. And to the evening this vncleanneſſe continued, which was the Sun-ſet when the day ended: ſo that whether any were made vncleane by this meanes, many houres before the Sunne-ſet, or immediately before, there was the ſame terme limited: and if after the Sunne was ſet, this vncleanneſſe were taken, and now the night was come, it is probable, that he was to continue vncleane till the Sunne-ſet the next day, becauſe the day was already begun, which the Iewes counted from the Evening, *Toſtat.* But no expreſſe proviſion is made for this in the Lavv, both becauſe it was not vſuall to touch and handle any ſuch vncleane things in the night: neither vſed the Lay ſort in the night to goe vnto the Sanctuary to offer any ſacrifices: and therefore becauſe it was no hinderance to bee barred from the Sanctuary in the night, it is like, they vvere the day following till the evening to beare their vncleanneſſe taken the night before.

3. This continuing vncleane till the evening, *Cyril* vnderſtandeth myſtically of Chriſts comming in the evening of the world, by whom our vncleanneſſe is taken away, *What is ſignified by being vncleane till the evening.*

Pſal. 30. 5. way, *c.* 14. *de Ador. Heſychius* of repentance, alledging that place in the Pſalme, *Heavineſſe may abide in the evening, but ioy commeth in the morning:* but rather it ſheweth, that the ceremonies of the Law were not to continue long: and the legall vncleanneſſe did not defile one indeed, ſeeing ſo ſhort a time did weare it away, *Borrh.*

78. Queſt. *Of the difference betweene vncleanneſſe from Without, and that which was Within.*

There were two kinds of vncleanneſſe, one from things without, as by touching or bearing of them; the other was within, as in thoſe that had the leproſie, or any running iſſue: theſe two kinds did very much differ.

1. In reſpect of the time; the firſt did make vncleane but vntill the even: the ſecond was without limitation of time, it held vntill they were cleanſed, as of their leproſie, and the reſt.

2. The firſt onely did ſequeſter them from the Sanctuary; the other did beſide exclude them from the ſocietie of men, they were caſt out of the hoſte: as every leper, and every one that had an iſſue. They alſo which were defiled by the dead; which was a ſpeciall caſe in ſuch pollutions as were extrinſecall, ſuch alſo were vncleane ſeuen dayes. The reaſon why theſe were excluded out of the hoſte, was, becauſe leprous perſons were contagious, and infectious; and they which had running iſſues, and other diſeaſes not infectious, yet did defile other legally, and made them vnfit to enter into the Sanctuary. Numb. 5 2.

3. A third difference there was: they which were extrinſecally vncleane at the eventide, were cleane without any other circumſtance; but the other were after they were cleane from their diſeaſe, to ſtay ſeven dayes, as it is preſcribed to the leper, *c.* 14. 10. becauſe it was requiſite, that ſufficient tryall ſhould be had of their cleannes, before they were admitted to the ſocietie of others.

79. Queſt. *What beaſtes carkaſes being touched, made vncleane*, verſ. 26. 27.

1. Here are two rules given: the firſt of beaſts that had hoofes, where three notes or markes are given, if they divided the hoofe, but not throughout, as the Camell divideth the hoofe in the vpper part, but not in the neather: or if it divided the hoofe into two, but chewed not the cud, as the ſwine; or divided not the hoofe into twaine, but chewed the cud, as the Cony, their carkaſes being touched, made vncleane: for ſo it muſt be ſupplyed out of the 26. verſ. And this is directly vnderſtood of beaſts, for the word is *behemah:* ſo that *Toſtat.* following the Latine, which readeth *animal*, doth moove but a needleſſe queſtion of Birds and fiſhes.

2. The other rule is, of ſuch beaſts, which walke vpon their pawes, *v.* 27. as Lyons, Beares, Dogs, Cats: *Toſtatus*, becauſe the Hebrew word ſignifieth *hands*, vnderſtandeth ſuch beaſts, which having foure feet, *ſuper anteriores moveantur magis*, doe move moſt vpon the fore-feet, as divers kinds of Serpents: but that was counted, *quod inniteretur ſuper poſteriores ad ſaliendum*, which did reſt vpon the hinder feet to leape with, as is ſhewed before in the Locuſts. But this obſervation of his is not true; for not every thing that did flye, and had foure feet, and the longeſt behind, was counted cleane, but onely thoſe kinds before expreſſed; and the Philoſopher ſpeaking of ſuch which had the *hinder longer then the middle feet*, which he calleth, πηδητικὰ, ſuch as vſed to leape, giveth inſtance of Locuſts, and Gnats. Therefore by hands are vnderſtood here the pawes both before and behind; which have divided clawes, like hands, *Inn.* To apply it onely to Apes, as *Vatab.* whoſe forefeet are indeed like to hands, is too particular; for many beaſts cannot be named of that faſhion.

What is meant by the hands of beaſts.

τὰ ὀπίσθια μείζω τῶν μέσων. οἱ ἀκρίδες καὶ τὸ πτηνὸν λῶν γένος. 4. *de part. An* 6.

3. Now the dead bodies of theſe beaſts were vncleane howſoever, whether they dyed of themſelues, or were killed, but ſo were not the carkaſes of ſuch beaſts as were allowed for food; for they which were killed, eyther for food or ſacrifice, made not vncleane by touching of them, but onely if they dyed alone, or were killed by any vvilde beaſt, for then they vvere vncleane alſo for food: but the carkaſes of the other were

were ſimply vncleane, their dead bodies could not bee touched without vncleanneſſe, but aliue they might, as the Aſſe, Camell, Horſe, and ſuch like. See more heereof before, *qu.* 26. vpon this Chapter.

80. Queſt. *Of the difference betweene the vncleanneſſe to the even in the Prieſt and Lay-man*, ver. 28.

1. *Toſtatus* here mooveth this queſtion, and decideth it thus; that a Lay-man might continue vncleane 36. houres, two vvhole nights, and a vvhole day, if hee chanced to touch any vncleane thing after the Sun-ſet: for then hee was to continue vncleane vntill the Sun-ſet the next day, but vvas not to goe to the Sanctuary till the morning following. But the longeſt time of continuance for the vncleanneſſe of a Prieſt, vvas but 24. houres, till the Sunne-ſet the next day, if he touched any vncleane thing after the Sunne-ſet the evening before: for hee might after the Sunne-ſet enter into the Sanctuary, to offer Incenſe, or ſet vp the lampes, or to doe ſomewhat about the evening ſacrifice; all vvhich vvere done in the twilight after the Sunne-ſet, *Toſtat.* to this purpoſe, *qu.* 12.

2. But this is no difference at all in the limitation of time, for the continuing of the vncleanneſſe both of the one and the other; for the Law is one and the ſame, and maketh no difference betweene one and another: and the reaſon vvhy the Prieſt, after the Sunne-ſet did performe his office and ſervice in the Sanctuary, and a Layman did not enter into the Sanctuary till the morning, was, not for that the vncleanneſſe of the one continued longer then the vncleanneſſe of the other: but becauſe the Lay-perſon had no employment in the Sanctuary by night, as the Prieſt had.

81. Queſt. *What is meant by waſhing of their clothes*, v. 28.

1. *Lyra* his opinion here is, as is partly touched before, *qu.* 78. that this waſhing was but *aſperſio aquæ*, the ſprinkling of the water, made of the mixture of the aſhes of the red Cow, preſcribed, *Numb.* 19. But there is manifeſt difference betweene ſprinkling, and waſhing; for the words are divers: נזה, *nahaz*, which the *Septuagint* tranſlate, ῥαντίζειν, ſignifieth to ſprinkle, and כבס, *chibbes*, πλύνειν, to waſh, and they are both preſcribed to be vſed, *Num.* 19. 19. firſt the vncleane perſon was to be ſprinkled, and afterward his clothes were to be waſhed.

2. Neither hath *Toſtatus* his Collection any certaine ground heere, that thinketh that every vncleane perſon was to bee ſprinkled, though his clothes vvere not to bee vvaſhed: as heere hee thinketh, that hee who touched onely theſe carkaſes, though he did not beare them, was to be ſprinkled with that water, though he waſhed not his clothes, *qu.* 13. But it ſeemeth, that the ſprinkling of that water was required onely in ſome ſpeciall kinds of vncleanneſſe, not in all, in the place before recited; and ſeeing it is not here expreſſed, there is no neceſſity to ſuppoſe it.

82. Queſt. *Of the Weeſell, and the naturall properties thereof.*

1. In Hebrew it is called, חלד *choled*, of *cheled*, which ſignifieth time, not becauſe it liveth long, as *Oleaſter*; but becauſe it ſoone waxeth old, and ſo giveth way to time: In Greeke it is called γαλῆ, of the ſimilitude it hath with a Cat, in Latine, *Muſtela*, of μῦς, and σέλλω, of ſnatching vp of Mice: for ſhee devoureth and deſtroyeth Mice, though an enemy to Pullen; that which is not good for one thing, may ſerue for another. The Weeſels in Cities and Townes are of good vſe, for the ridding houſes of their vermine: Which ſheweth, that one ſometime may make vſe of an enemy; as *David* ſayth, *I will keepe my mouth brideled, while the enemy is in my ſight.* The Weeſell an enemy to Mice. Pſal. 39. 1.

2. *Heſychius* noteth, that the Weeſell is *animal doloſum, & furtis vacans*, a craftie beaſt, and given to theft; it is nimble, and can winde and turne it ſelfe, it maketh holes and creepeth in, and hideth it ſelfe; a true image of a thiefe; *They dig through houſes in the darke, which they marked for themſelues in the day.* The Weeſell a thiefe. Iob 24. 16.

3. The Weeſell is an enemy to the Serpent, and when he is to fight with him, hee eateth Rue, the *ſmell whereof is an enemy to Serpents.* Thus nature hath taught this little beaſt, The Weeſell eateth Rue fighting with the Serpent.

beaſt, how to defend it ſelfe againſt her venemous and hurtfull adverſarie; and ſo the Apoſtle ſaith, that vnto the wicked and vnbeleevers, the Word of God, *is the ſavour of death vnto death.*

2 Cor. 2. 16.

The Weeſell whether it bring forth her yong with her mouth. χὴ τὸ στόμα τίκτειν 3. de Gen. cap. 6. τῷ στόματι κατφέρειν τὰς πεοπὰς. *Ibid.*

4. Some ſay, that the Weeſell doeth, *ore concipere, aure parere,* conceive with the mouth, and bring forth by the eare, *Hugo.* Some the contrary, that ſhe conceiveth by the eare, and bringeth foorth by the mouth, *Ariſteas apud Geſner.* vvhich may ſignifie ſuch (if it were true) that doe heare tales vvith their eares, and enlarge the report vvith their tongue. But *Ariſtotle* long ſince found this to be but a fable, *that the Weeſell doeth bring foorth with her mouth*; vvhich vvas *Anaxagoras* his opinion: the occaſion of vvhich fable vvas, becauſe ſhee was ſeene often, *to carry her young ones with her mouth.*

The Weſell timorous. τὰς μικρὰς καρδίας ἔχουσι τὰ θηλά. 3 *de part.* 4.

5. It is further obſerved by the ſame Authour, that as other beaſts that are *timorous and fearefull, haue great hearts,* to the proportion of their body, as the Deere, the Hare, ſo hath the Weeſell: ſo a thiefe that is given to pilfering and ſtealing, hath alwayes a fearefull heart, fearing to bee taken: as *Ieremy* ſaith, *The thiefe is aſhamed when hee is taken, Ierem.* 2. 26.

83. Queſt. *Of the naturall properties of the Mouſe.*

1. The Mouſe is in Hebrew called עכבר, *gnacvar,* of *gnacar,* to trouble, or corrupt, in Greeke μῦς, of μύζειν, *mutire,* of the piping noyſe it maketh. It is an hurtfull beaſt, eating and devouring meat in houſes, and ſpoyling and corrupting the fields abroad, as the Philiſtines Countrey, was deſtroyed by them, 1. *Sam.* 6. 5. by them are ſignified ſuch as are idle, and vnprofitable, and onely waſte and conſume the ſubſtance of others, and in the end come to miſery and beggery themſelues, as the Wiſeman ſaith: *Yet a little ſleepe, a little ſlumber: ſo their povertie commeth as one that travaileth by the way, and neceſſity like an armed man.*

A Mouſe a devourer and ſpoyler. Prov. 24 33. 34

2. The Mouſe, as *Heſychius* noteth, *propter ventris ingluviem, multa pericula ſuſtinet,* to fill her belly, doth vndergoe many dangers: whereby ſuch are ſignified, which are altogether given to their belly, and to carnall pleaſure, ſuch as the Apoſtle ſaith, *make their belly their God.*

The Mouſe vndergoeth many dangers to fill her belly Phil. 3. 19.

3. The Mouſe is numbred among thoſe creatures, which are οἰκητικὰ, which doe make and prepare them houſes: a patterne of worldly and earthly minded man, which buildeth his houſe, and maketh his neſt and habitation here in earth: againſt ſuch, and on the contrary Saint *Paul* exhorteth, that *wee ſhould haue our converſation in Heaven, Philip.* 3. 20.

The Mouſe maketh her an houſe. 1. *hiſt* 1.

4. The Mouſe encreaſeth exceedingly, *both in number and ſpeed. Ariſtotle* writeth, that of one female, ſhut vp in a certaine veſſell, in a very ſhort while were found an hundred and twenty young ones: and hee further giveth a ſtrange inſtance of a ſhee Mouſe in Perſia, that being cut vp, there were found young within her, *that had young.* Whether this be true or not, it is a thing evidently knowen, that this vermine encreaſeth wonderfully. Whereby may be ſet foorth the great encreaſe and numbers of evill, hurtfull and vnprofitable perſons in the world, and the multiplying of evill and ſinfull actes: as the *Pſalmiſt* ſayth: *They were more in number then the hayres of his head. Pſalm.* 40. 12.

The wonderfull encreaſe of Mice. τῷ πλήθει καὶ τῷ τάχει. 6. *hiſt* 37. τὰ θήλεα οἷον κύοντα. *Ibid.*

84. Queſt. *Whether the next Beaſt bee a Crocodile, or a Tortoyſe, or What elſe.*

1. The Latine following the *Septuagint,* readeth a Crocodile, ſo alſo *Vatabl. Toſtat.* but *Oleaſter* vſeth a good reaſon againſt that reading, becauſe it is not like that a Crocodile, which as *Plinie* ſaith, groweth often to be aboue 30. cubites long, ſhould bee placed betweene theſe ſmall creatures: and beſide, the Crocodile keepeth onely about *Nilus,* and ſo there was no feare of the Iſraelites eating of him: and he is a devourer of men, and not like to be eaten and devoured himſelfe; and beſide, his fleſh is ſuch as is not to be eaten: and wheras it is added here, *after his kind,* there are not divers kinds of the Crocodile, being onely found in Egypt.

2. Neither

2. Neither yet is *Oleaſters* reading to be admitted, vvho would haue it to be *Bufo*, a Toad, and ſo *Pagnin. Rubeta*, a kind of Frogge, and *Geneuenſ.* as though the vvord *Hatzabh* ſhould come of *tzabah, intumeſcere*, to ſwell, becauſe the Toad vſeth to puffe vp himſelfe, and ſo ſwelleth. Of this venemous kinde it was not needfull to giue any caution, no more then of Snakes and Serpents, which are venemous, and man abhorreth the very ſight of them.

3. Therefore it is rather *Teſtudo*, the Tortoys, *Iun.* and *N. V.* becauſe the Hebrew word צב *tzabh*, ſignifieth alſo a covered Coach, as it is taken, *Numb.* 7.3. as the Tortoyſe ſeemeth to carry his houſe or cover on his back: the *Septuagint* alſo may meane the land-Tortoyſe alſo in reading, ὁ χροκόδειλος ὁ χερσαῖος, the land-Crocodile, for the Crocodile of Egypt is, ἀμφίβιος, that is, keepeth both in the water, and the land; and ſo *Ariſtotle* maketh two kinds of the Tortoys, the ſea-Tortoys, and χερσαῖα, the land-Tortoys. But ſeeing that divers take it for the Crocodile, as ſome doe for the Tortoys, it ſhall not be amiſſe ſomewhat to touch the nature of them both. *Hiſt.* 5 3.

85. Queſt. *Of the nature of the Tortoys.*

The Tortoys covered with a ſhell.

1. The Hebrew name is, as before is ſhewed, *tzabh*, becauſe hee carrieth his ſhel as a cover on his backe, called in Greeke, χελώνη, and in Latine *teſtudo*, *à teſta*, of his ſhell, which covereth him like a ſhield, which alwayes he carrieth about; prefiguring a worldly man, that maketh his riches as his defence and ſtrong hold, as the Wiſeman ſaith, *The rich mans goods are his ſtrong citie.* Prov. 10.15.

The hardneſſe of the Tortois ſhell.

2. The Tortoys ſhell groweth ſo hard, that it ſeemeth to exceed the hardneſſe of a bone, as *Ariſtotle* ſaith, *Their ſhelles are ſtronger then bones*; and *Plutarch* giveth them the epithete of *Tortoyſes couered with a ſtony skinne.* Which alſo may ſhadow foorth the hard and ſtony heart of rich worldly men, vvho are voyd of Mercy, Charitie, and Compaſſion; as it is ſaid of *Nabal*, *That his heart within him became as a ſtone*, 1. *Sam.* 25.37. ἰσχυρότατοι γίνονται τῶν ὀστῶν. *de part.* 4 11. *Plut. Symp. Probl.* 2. λιθοῤῥίνων χελύων.

The Tortoys encountring with the viper, eateth a certaine herbe.

3. They write, that when the Tortoys is to encounter the Viper, hee eateth the herbe *Origanum*, or *Cunila*, which is Peny-royall, or Margeram: and on a time one obſerving it, went and pulled vp the herbe, and the Tortoyſe miſſing of it, dyed. Which may affoord to vs a good inſtruction, how wee ſhould bee armed, when vvee encounter with the ſpirituall adverſary. The Word of God is called *The Sword of the Spirit*, hee who is armed therewith, will quench all the devils fiery darts, *through the Shield of faith*, *Epheſ.* 6.16,17. ἐπεσθίει τῶν ὀρίγανον. 9 *hiſt.* 5.

The Tortoys liveth a while without his heart.

4. It is ſaid of the Tortoys, that they live, *their heart being taken away*: Which may ſhadow foorth the ſtate and condition of a ſetled minde, and of a confident and reſolute man: who hopeth beyond hope, and liveth when this life is taken from him: as holy *Iob* ſaith, *Though he kill me, yet will I put my truſt in him*, *Iob* 13.15. τῆ καρδίᾳ ἀφῃρημένης. *lib. de iur. et ſen. c* 3.

86. Queſt. *Of the nature of the Crocodile.*

The crocodile chaſed away with Saffron.

1. The Crocodile, a kind of Serpent that keepeth in the river Nilus, is ſo called, as it is thought, of κρόκος, *ſaffron*, and δειλὸς, *fearefull*, becauſe hee cannot endure the ſight, or ſavour of Saffron, and yet loveth Honey: Whereupon they ſay, that in Egypt they ſtraw Saffron, to keepe him from their Hony: This may have the ſignification, which the herbe *Cunila* hath before ſpoken of, wherewith the Tortoyſe is armed againſt the Viper. Saffron is one of the precious plants, or ſpices, which are found in the Garden of the Spouſe, repreſenting the Church; *There is Spikenard, Saffron, Calamus, and Cynamon*; theſe doe ſignifie the graces of the Spirit, whereby wee defend our ſelues againſt the ſpirituall adverſary, as Saint *Peter* ſaith, having ſet downe divers neceſſary graces, as vertue, faith, knowledge, temperance, patience, and the like; *If you doe theſe things, you ſhall never fall.* Cantic. 4.14. 2. Peter 1.9.

The crocodile malicious, and liveth of the duſt.

2. *Heſychius* ſaith, that the Crocodile is *animal duri corij, & malitioſum, & ex ſolo vivit*; of an hard skinne, malitious, and liveth of the duſt: a true patterne of a covetous vvorldly man, who putteth his confidence in his riches, that are as his thicke skinne and ſcales, and is vncharitable, and onely thinketh of earthly things, as the

the rich man, who built him barnes to lay vp his Corne in, and then sayd to his soule, *Soule, thou hast much goods layd vp for many yeeres, live at ease, eate, drinke, and take thy pastime, Luke* 12.19.

The crocodile provident for his young.

3. They write, that hee is so provident for his young, that hee layeth his egges whither *Nilus* cannot come, *Tostatus. qu.* 46. So is a worldly man described in the Psalme, *Whose children have enough, and leave the rest of their substance for their children, Psalm.* 17.14.

The Crocodiles teares.

4. The Crocodile lyeth in wayt for men, and when he hath devoured them, hee weepeth. Whereupon the Proverbe came, *Crocodili lachryma*, the Crocodiles teares: vsed against hypocrites, that in their cruelnie shew some semblance of sorrow, as *Pilate* washed his hands, and yet condemned Christ, *Math.* 17.24.

The crocodile fleeth from those that resist him. James 4.7. *Εστε, ὶ φυγίας; ὶ στας, μαχὶ μυῖα recedit.*

5. The Crocodiles, *fugientes insequuntur, formidant resistentes*, doe pursue them that flee, and are afrayd of those that resist; and there are certaine people of small stature, inhabiting an Iland in *Nilus*, that subdue them, and ride vpon their backes, and whersoever they see them, they flee from them: A type and image of the Devill, who if resisted, will flee away: and by faith hee is subdued and trampled vpon, as the Apostle sayeth: *The God of peace shall tread Satan vnder your feet shortly, Rom.* 16. 20.

The crocodile hath no tõgue διὰ τὸ ὕυδρος ἄγλωττ. *Arist. de 4. part.* 11. Marke 9. 17.

6. They write, that the Crocodile, *Because hee liveth in the Water, is without a tongue*, or hath a very little one; as other fishes, which haue no vse of it in chewing of their meate, which they swallow whole: and fishes also for the same reason are mute. And mention is made in the Gospel of a dumbe spirit: the devill in silence and subtilty seeketh his prey, and goeth about to devoure.

The Dolphin striketh the Crocodile in his belly. Math 8.32.

7. The Dolphin is an enemy to the Crocodile; and whereas the skinne of his backe is so hard, that nothing can pierce it, hee striketh him beneath in the soft of his belly, *Tostatus ibid.* which *Bercorius* thus applyeth; that the faithfull overcome the Devill, *qui habent aspera pœnitentiæ opera*, which doe exercise the strait works of repentance, and abridge themselues of carnall pleasure: but they are soone made a prey of the Devill, who follow fleshly and swinish delights: as the Devils had leave given them to enter into the herd of swine.

The Egyptians worship the Crocodile.

8. The Egyptians did worship the Crocodile, and made a God of him, though hee were a devourer, and a destroyer, as the men of Calecute worship the Devill, the enemie of mankinde, and the Gentiles, as the Apostle sayeth, sacrificed to Devils, 1 *Cor.* 10.20.

The crocodile moveth his vpper jaw. μόνος κινεῖ σιαγόνα τὴν ἄνωθεν. *3 hist.* 7.

9. The Crocodile, whereas all other creatures moove the neather jaw, *hee onely mooveth the vpper iaw*, to supply the want hee hath in the vse of his feet, that are but short: An image of the Deuill, who specially seduceth men, and withdraweth them from heavenly matters that are above; as the Dragon with his tayle, *drew the third part of the starres of heaven, and cast them to the earth, Revel.* 12.4.

The crocodiles egge no bigger then a goose egge. He encreaseth as long as he liveth. εὐξάνεται ἕως ἂν ζῇ. 5. *hist.* 33

10. The Crocodile commeth of an egge of the bignesse of a Goose-egge, and yet hee groweth till hee bee fifteene cubites long; *Plinie* saith, thirtie cubites, and hee liueth long, and *increaseth as long as hee liveth.* This also setteth foorth the manner of the increasing of Sathans kingdome, and how hee disposeth his temptations: hee beginneth with small matters, and so by degrees proceedeth in his temptations: as first hee inured *Iudas* to theft, and trayned him vp in other false tricks, as in repining at the boxe of oyntment powred vpon Christ, at the length he brought him to betray his Master.

The bird Trochilus picketh the Crocodiles teeth, without danger. ὃ βλάπτει. 9. *hist.* 6.

11. *Aristotle* writeth of a certaine bird called, *Trochilus*, which is thought to bee the Wagtaile, which the Crocodile suffereth to enter into his mouth, and picke his teeth, for his owne food, which is a pleasure also to the Crocadile, *and hurteth him not*, but openeth his iawes and letteth him flye: so the Devill fostreth, cherisheth and enricheth them which serve him, as hee sayd to our blessed Saviour, when he shewed him the glory of the World: *All these will I give thee, if thou wilt fall downe and worship me. Matt.* 4. 9.

12. One property more is worthy to be observed, that of the Crocodiles doung,

is made an Ointment wherewith Womens faces are ſophiſticated, *Vt rugoſa inuencula appareant*, that they which have wrinkled faces may appeare young, *Toſtat. qu.* 46. Let Women then be aſhamed with *Iezabel*, to paint their faces, which was done in former times with the poyſonous Crocodiles filth.

87. Queſt. *Of the next creeping thing mentioned firſt*, ver. 30. *whether it be a Ferret, or what elſe.*

1. It is not the *Attelabus*, the Woodſeer, *Iun.* for that is counted among the Locuſts, *Ariſt.* 5. *hiſt. c.* 29. and is of flying rather then creeping things.

2. Nor yet the *Hedghog*, as *Oleaſter*, which is not to be counted among the things that creepe, which are onely heere ſpoken of.

3. Nor yet a *Rat*, *Genevenſ.* for they are of the kind of greater Mice, which is named before.

4. Nor the Badger, as *R. Solom.* which is no creeping thing; nor the *Horſeleach*, as ſome: for the word, *anakah*, of ſqweaking, or crying, agreeth not thereto.

5. Rather the Ferret, which the *Septuag.* tranſlate, μυγαλη being like, partly the Mouſe, partly the Weeſell: ſo *Pagnin* readeth, *Viverra*; *Lorinus* ſaith, *abſurdè ſentiunt*, they thinke abſurdly, that compound it of the Mouſe and Weeſell, betweene whom there is *diſſimilitudo naturæ*, an vnlikeneſſe of nature, the one being an enemy to the other: but this is no reaſon, for one creature may have the ſimilitude of an other, vpon the which notwithſtanding it may prey; as the cuckow which is like an Hawke, is ſometime devoured of the Hawke, as *Ariſtotle* writeth. *lib.* 6. *hiſt. c.* 7. *Heſychius* alſo ſaith, it is compounded of the Mouſe and Weſell, therefore I reſolue with our new tranſlation, that it is moſt like to be the Ferret.

88. Queſt. *Of the naturall properties of the Ferret.*

The nature of this beaſt may beſt be ſearched out of the ſignification, and meaning of the names which it hath.

1. It is in Hebrew called אנקה *anakah*, of crying or ſqweaking, and in *Caldee*, ילא of yelling: for it is the property of this beaſt, if it be taken from the prey, or the prey from it, it ſqweaketh and cryeth out; ſuch are the rich men of this World, who yell, and cry out, when they depart with their riches, as the Merchants which were become rich, are deſcribed weeping, and wayling at the fall of Babylon: *In one howre*, Say they, *ſo great riches are come to deſolation. Revel.* 18. 17. The Ferret ſo called of ſqweaking.

2. It is in Latine called, *Viverra, quaſi vivens in terra*, as living in the earth, creeping into, and ſearching in the holes thereof; an image of a worldly and earthly minded Man, whoſe deſire and converſation is toward, and in the earth, as the Pſalmiſt deſcribeth worldly Men, *Whoſe portion is in this life. Pſal.* 17. 14. The Ferret liveth in the holes of the earth.

3. *Heſychius* ſaith it is a compounded animall, of the Mouſe and Weeſell, *Et ex vtroq; habet vitia*, and taketh of both their vices; of the Weſell, *vt dolos faciat*, to vſe craft and deceit, and of the Mouſe, *vt ventrem repleat*, to fill her belly: ſo craft and deceit is vſed in the World, to this end, to follow pleaſure, and fill the belly, as the Apoſtle ſaith: *Meates for the belly, and the belly for meates, but God ſhall deſtroy it and them.* 1. *Cor.* 6. 13. The Ferret taketh of the nature of the Weeſell and Mouſe.

4. The Ferret is a little beaſt, which Men vſe, *ad cuniculos ex antris expellendos*, to drive coneyes out of their holes, *Geſner*: and ſo to this agreeth the notation of the name Ferret, as if one ſhould ſay, *furet*, a little thiefe, the like practiſe is vſed by theeves, and beſetters of houſes, who have little boyes in their companie, whom they vſe to thruſt in at the windowes; to which the Prophet ſeemeth to allude: *They enter in like a theiſe at the windowes. Ioel.* 2. 9. The Ferret vſed to drive out Conies.

89. Queſt. *Of the nature of the Chameleon.*

1. The next of the creeping things is tranſlated by ſome, the Snayle, by ſome the *Lizard*, *Iun. Pagnin.* the *Septuag.* and Latine read, *Chameleona*, which is moſt like: the Hebrew is כח, *coach*, of the greene colour: in Greeke χαμαιλέων, a little creeping Lyon, becauſe he preyeth vpon flyes, as the Lyon vpon great beaſts: this beaſt is ſayd to change

How the Chameleon changeth his colour

change his collour, all but into white and red, whereof there are diverse opinions: some thinke that hee taketh the collour of those things, which are neere him, as the fish called *Polypus*, taketh the similitude of the rockes and stones, where he lyeth to deceive the fish, because he hath, *rarum & pellucidum corpus*, a smooth and shining body, *Theophrast*, *Tostat. q.* 48. some thinke, *his feare the cause of this change*; *Tostatus* misliketh this, for though feare alter the colour, as wee, when we are afraid, waxe wanne and pale, yet it will not change the body into euery colour: but these opinions may be thus reconciled, the Chameleon being in feare, swelleth with drawing in the ayre, and then his skinne being pent with the ayre, and so thereby made smoother, is apter to receiue the impression of the colours of the things obiected, and this is that which *Aristotle* saith, that his colour is changed being *puft vp with winde*: heerein the Chamelion, is a notable, and lively representation of flatterers, and time servers, who fit themselues for all companies, times, and occasions, which change their minde and iudgement, as the winde, and therefore the Apostle exhorteth, *Not to bee caryed away with every Wind of doctrine. Ephes.* 4. 14.

διὰ φόβον γίνεται πολύμορφος, *Arist.* 4. *part.* 11.

ὁ δὲ χρωιὰς ἢ μεταβολὴ ἐμφυσωμένῳ αὐτῷ γίνεται, *Hist. lib.* 2. *cap* 11.

Terra cibat talpam, flamma pascunt salamandram: vnda fit halecibus esbum, aer Chameleonti.

2. They say the Chameleon liveth onely of the ayre, it hath no other meat, or drink, *Plinie.* 8 *c.* 33. and there are foure creatures noted, which liue of the pure elements, the Salamander of the fire, the Chameleon of the ayre, the Herring of the water, and Moule of the earth; vnto the which are compared the envious Man, that burneth with envie like fire; the lascivious Man, that liveth in pleasure resembled to water; the covetous Man, which feedeth of earthly things; and the proud Man, puft vp with vaine glory, as the Chameleon with the ayre: so the Apostle sayth, rashly puft vp with his fleshly minde.

Coloss. 2. 18.

τρέφει δὲ ὀδελμὸν κύκλῳ &c. *Arist. hist.* 2. 11.

The Chameleons rouling eye.

3. The Chameleon is further described thus: when he looketh, he turneth all *the eye round about*, and not the apple of the eye onely, *And so he easteth his eyes, and sight vpon every place*; much like heerevnto is the foolish, and inconstant Man, *The eyes of a foole are in the corners of the World*, that is, his eye is vnstedfast, and his desire is caryed with his eyes, vnsetled, and vnconstant, and lusting after every thing, and transported with vaine delights, and foolish pleasures.

Prov 17. 24.

The Chameleons motion slow.

4. An other property of the Chameleon is, that his *motion is very* slow, like to the Tortois: he is very apt to change his colour, and so to make shewes: but slow in motion: like heerein unto him, are they that are forward in shewes, and offers, but slow in performance of any good duty: hence it is that the Apostle exhorteth to shew our faith by our workes: not to professe onely, but to practise.

ἡ δὲ κίνησις νωθής, 2. *hist.* 11.

Iam. 2. 18.

90. Quest. *Of the nature of the Lizard.*

Heere are two kinds of creeping things, which some will have to bee *Stellio*, in Greeke, καλαβώτης, and *Lacerta*, the *Lizard*, Greeke, σαύρα, the first is called in Hebrew, אנקה, *taah*, the other, חמט, *chomet*, so the *Septuag. Latin. Vatab.* but these seeme both of one kind, for the *Stellio*, so called, because he hath spots like starres, is a kind of *Lizard*, and in all respects beside like vnto him: and beside *Aristotle* describeth them to be alike in divers qualities, as for lying hid in the fowre cold moneths, and in putting off their old skinne, as shall be seene afterward: therefore because it is sayd of some of these after their kind, so we may vnderstand of the rest, therefore with *Oleaster*, we take this to bee the *Lizard*, and the next to bee the *Snaile*, so also *Pagnin.* and *N. transl.*

Of the difference between the Stellion and Lizard.

The Lizard putteth off his skinne.

1. Now then *Aristotle* saith, that these two, the *Stellio*, and *Lizard*, *Doe put off their old age*, that is, their old skinne, in the Spring and Autumne, which may be a very good resemblance to vs, to put off our old sinnes, and coruptions, which the Apostle in the same phrase calleth, *The putting off the old man*; *seeing*, saith hee, *you haue put off the old man with his workes. 2. Coloss.* 3. 9.

ἐκδύνει τὸ γῆρας, 8. *hist.* 7.

The Lizard hideth him selfe in Winter.

2. The Lizard and Stellio, being of the same kind, doe *lye hidde*, the fower cold moneths, and *eate nothing*; nature hath so provided, that they defend themselues from the cold, by hiding themselues, a patterne of timorous and fearefull Men, who in time of persecution and trouble, dare not shew themselues, but doe hide their profession, and

οὐκ ἐκδύεται ὑπὸ νίφ, 8. *hist.* 15.

in

in a manner deny their faith: ſuch were they, whom Saint *Paul* complayneth of: *At my firſt anſwering, no Man aſſiſted mee, but all forſooke mee, I pray God that it be not layed to their charge.* 2. *Timoth.* 4. 16.

3. The Lizards egges *are hatcht of their owne accord,* for *he liveth not a yeare,* his life is thought to be but *ſixe moneths,* his egges are ſoone hatched; and as his beginning is haſtie, ſo his continuance cannot be long; a figure of rich covetous Men, who make *haſt to be rich,* by fraud, oppreſſion, and ſuch vndirect meanes, ſuch riches ſhall diminiſh, and they themſelues cannot be innocent.

The Lizard liveth not a yeare. λέγεται ἐξαμηνῶ ὀβιοῦ εἶναι ὁ σαύρος. &c. *Ariſt.* 5. *hiſt.* 33.

4. The Stellion is a faire creature to ſee too, being ſpotted with markes like vnto Starres, but yet it is very venemous, as *Ariſtotle* writeth, that in diverſe places of Italy, *his bitings are deadly*; a ſigne of flatterers, that giue good words, and make a faire ſhew, and yet intend and worke miſchiefe; ſuch an one was *Ioab,* who embraced *Abner* friendly, and yet ſtrucke him to the heart.

The Stellions bitings are deadly. τὰ δήγματα θανάσιμα. 8. *hiſt.* 29. 2 Sam. 4. 27.

5. The Lizard, *in Sepulchris habitat,* dwelleth in graves, and ſuch other vncleane places, *Heſych:* a repreſentation of thoſe, which either ſpeake evill of the dead, or enrich themſelues with dead mens goods, defrauding their Willes, Teſtaments, Intents and Legacies: ſuch are vnfaithfull Executors, and deceivers of ſuppoſititious Teſtaments, which is a ſacrilegious impietie: for as the Apoſtle ſaith, *A Teſtament is confirmed, when Men are dead. Heb.* 9. 17.

The Lizard liveth in graues.

6. The Lizard forgetteth where ſhee layeth her egges, and ſo ſitteth not vpon them, *Borrh:* the like property have many rich Men, who hide their money in the earth, as the vnprofitable ſervant, that hid his talent in the earth, ſo that no profit came of it. *Matth.* 25. 25.

The Lizard forgetteth where her eggs are layd.

91. Queſt. *Of the nature of the Snaile.*

1. The Hebrew word חֹמֶט, *chomet,* I reſolue rather to be a Snaile, with *Pagn. Oleaſter,* and *N. Tr.* then a Chameleon with *Iun.* or Lizard, with *Vatab. Montan. Septuag.* for ſo the word derived of חָמַט, *chatum, reconditus fuit,* to lye hid, agreeth to the Snaile, who hath his fleſh hid *in the ſhell,* and nothing appeareth but his head, and beſide *they lye hid all Winter,* ſo in a double ſenſe the name agreeth vnto them, becauſe they lye hidde in their ſhells, and in the time of Winter, and of carying his ſhell, or houſe, it is called in Greeke, φερέοικος, *domiporta,* a right picture of a ſluggard, who ſtirreth not abroad, for any profitable employment, but keepeth home for feare of the cold, as the wiſeman deſcribeth him: *As the doore turneth vpon the hinges, ſo the ſlothfull Man vpon his bed; hee hideth his hand in his boſome, and it greiveth him to put it to his mouth.*

The Snayle lyeth hid in his ſhell. ἔχει σάρκα ἀφανῆ. 4. *hiſt.* 6 φωλεύει τὸν χειμῶνα. 8 *hiſt.* 12.

2. There is an other Hebrew word for a Snaile, *ſhabhlul,* שַׁבְלוּל, which is derived of two words, *ſhebil, ſemita,* a path, and *lub, cochlea,* a Cochle, or round ſhell: in Greeke called, κόχλος, *concha,* a round ſhell of κοχλόω, to turne round: ſo called of the forme, and faſhion of the ſhell, and in Engliſh a *Snaile,* of her ſlacke and ſlow creeping in the way: another figure of one that is ſlouthfull in his buſineſſe: of ſuch the wiſeman ſpeaketh: hee that is *Slothfull in his buſineſſe, is the brother of a great waſter. Pro.* 15 9.

A Snaile how called in Hebrew and Greeke.

3. A Snaile is of a waſting ſubſtance, and of no long continuance; like heerevnto are the wicked, *That ſhall conſume, and melt away as a Snaile,* and periſh like the vntimely fruit of a Woman.

A ſnaile ſoone conſumeth. Pſal. 58. 8.

4. A Snayle decayeth and dyeth, *if his ſhell bee taken from him,* ſuch is the mind and ſtate of a worldly Man, whoſe heart faileth, when his wealth decayeth, for as his heart encreaſeth, when his money encreaſeth: (as the old verſe ſheweth: *The love of Money encreaſeth, as the money it ſelfe encreaſeth,*) ſo the heart faileth and goeth away, as the money decreaſeth, and decayeth: and further as a Snaile put out of her houſe dyeth, ſo a worldly Man hath no hope but in this life: as the wiſeman ſaith, *When a wicked Man dyeth, his hope periſheth. Prou.* 11. 7.

A Snayle dyeth if his ſhell be taken away. ἀειὰρ ἐξόντος τοῦ ὀστράκου 5. *hiſt.* 33. *Creſcit amor nummi quantum,* &c.

5. It is obſerved, that there is not a Snaile to be found, where there is either Sow, or Partridge: for both of them eate them vp, this ſheweth how the worldly Man, likened to the Sow that walloweth in the mire, as the other is given wholly to earthly things,

The Sow and Partridge devoure Snailes, Matth. 7. 6.

things, and the rich Man, compared by the Prophet, to a Partridge, becauſe he gathereth riches in abundance, as the other layeth vp eggs; they both are enemies to the
Ierem. 17. 11. ſlothfull perſon, figured out in the Snailes, both becauſe they are diligent enough in their worldly affaires, in ſo much that many times their ſleepe goeth from them, as the Preacher ſaith, the ſacietie of the rich will not ſuffer him to ſleepe, and they both
Eccleſ. 5. 11. make a prey of the vnthrifty, and ſlothfull Man.

92. Queſt. *Of the nature of the Moale.*

The Hebrew word חנשמת, *tinſhemeth*, which ſome tranſlate, *glis, a dormouſe, Iun.* but the Mouſe is ſpoken of before; ſome the Camelion, *Vat.* ſome the Salamandar: *Tharg. Hieroſ.* I reſolue rather to be the Moale: the ſame is before the name of a foule, which was reſolved to be the Swanne, the firſt named in the 18. *ver. neſhem*, in the Hebrew ſignifieth breath, becauſe it is peculiar to the Swanne by his breath and ayre to make a kind of hiſſing: what reaſon may bee of the impoſing of this name to the Moale, cannot eaſily be conjectured, vnleſſe it be, for that the Moale living in the earth, hath not ſuch vſe of breath, as creatures that live in the open ayre: there is an other Hebrew name for a Moale, *chephorperoth*, that is, *digging holes*; of his caſting vp
Iſay. 2. 20. of the earth: whereof he is called in our Engliſh tongue, *a Molewarpe*, of caſting vp the moule; that is, the earth, a true image of an earthly minded Man, that is alwayes working in the earth, and caring for worldly things, and never hath any deſire to ſpirituall and heavenly, as the Apoſtle ſaith, *The naturall Man perceiveth not the things of*
1 Cor. 1. 14. *the ſpirit of God, for they are fooliſhneſſe vnto him.*

The Moale blinde. 2. The Moale in Latine is called *talpa*, of the Greeke, τυφλὸς, *blind*, ſome thinke, of the Hebrew שלם, *talleph*, a Batt: who liveth in the darke being a night bird, as a Moale doth in the darke earth: and ſo the Moale is held to be blind, hee may bee ſayd after a ſort to have eyes, having a certaine thinne skinne drawne over the place of the eyes, vnder the which if the skinne be taken away, appeareth a little blacke: but for all this, ſimply he may be ſayd not to *have eyes*: an other property of worldly and earthly men, who are blind in diſcerning of heavenly things: as the holy Apoſtle ſaith, *Hee*
2. Pet. 1. 9. *that hath not theſe things is blind, and cannot ſee afarre of:* and therefore Idoles and their worſhippers, are by the Prophet likened vnto Moales and Batts, *Iſay.* 2. 26. among the

Moales eaten of whom. Idolaters alſo the Moale was dedicated to *Neptune*, *Alexand. ab Alexand. lib.* 5. *cap.* 25. and ſome of them, as the *Bœotians*, did not abſteine from their fleſh. *Ariſtoph.* in *Acharnenſ.*

Moales will not live in ſome places. 3. *Ariſtotle* writeth, that in Bœotia, in the region called *Orchomenius*, there are many Moales, but in the next ground adjoyning called *Lebadica*, there are none at all, and if they be brought thither, *they will not roote*; whereby are repreſented men of this world, ſo given to carnall pleaſure, and delight, that they cannot endure to liue in the ſociety of Gods Church; as the prodigall child went out of his fathers houſe, that he might take his courſe without checke, and controlement, to live in pleaſure.

ἄκ ἐθέλουσιν ὀρύττειν. 8. *hiſt.* 28.
Luke. 15. 13.

The Moales generation out of the earth. 4. *Heſychius* obſerveth, that the Moale, *de terra generatur*: is generated of the earth, and ſo is of an earthly nature: a figure alſo heerein of carnall Men, that are altogether borne of the fleſh, according to that ſaying of our bleſſed Saviour: *That which*
is borne of the fleſh is fleſh. *Iohn* 3. 6.

The Moale is ſaid to open his eyes when hee dyeth. 5. Some write that the Moale beginneth to ſee when he dyeth: *Oculos incipit aperire moriendo, quos cluſos habuit vivendo*, he beginneth to open his eyes in dying, which he had ſhut while he lived, *Toſtat. ex Plin. qu.* 50. Which alſo may decypher the ſtate of a worldly Man, who neither ſeeth heaven, nor thinketh of hell, in his life time, till he approach vnto judgement, and beginneth to feele that, which before he beleeved not: as it is ſayd of the rich glutton being in hell, that then hee lift vp his eyes, *And ſaw Abraham afarre off, and Lazarus in his boſome:* hee had no grace to lift vp his eyes to Heaven before in his life, till hee was in torment, when it was too late.

93. Queſt. *Of the vncleanneſſe taken by theſe creeping things, given in inſtance.*

1. The number of all theſe creatures which are prohibited, make in all 32. putting together the vncleane beaſts, fowles, and creeping things; which, as ſome obſerue, are counted by couples, as the vncleane beaſts that went into the Arke, which is *Auguſtines* obſervation, 15. *de Civit. c.* 27. and of ſome others: which ſeemeth ſomewhat curious; for then it would follow, that ſo many onely of all ſorts were counted vncleane; whereas by that clauſe ſo often repeated, *and after their kind*, other are vnderſtood of like nature, not being expreſſed, and therefore *Heſychius* collecteth well; *Non quia alia non ſunt immunda, ſed quia hæc maximè ſunt*, not that other things are not vncleane, but theſe moſt of all.

2. But whereas *v.* 31. mention is onely made of vncleanneſſe by touching of theſe creeping things: it followeth not, that they were not made vncleane by carrying of them, as it is expreſly ſayd before of the carrying of the flying creeping things, as thinketh *Maimony*. For ſeeing the creeping things are more vncleane in themſelues, then the other, it was as vnlawfull to carry them, as the other: and becauſe to carry an vncleane thing did more defile, then to touch it onely; (for the one was to be cleanſed by waſhing of the clothes, *v.* 28. and not the other) the leſſe being heere forbidden, muſt alſo include the other: and for that the one followed the other; for hee that did beare them, could not but touch them alſo. Whether creeping things did not defile by the bearing of them.

3. Beſide an other obſervation of ſome Hebrewes fayleth: that theſe things defiled onely being dead, and that nothing defiled being alive, but man, *Maimon.* for it is evident, *cha.* 22. 5. that the touching of vncleane creeping things alive or dead, defiled, as *Toſtat.* and *Lorinus* inferre out of that place: So then this difference is to bee made of vncleane things; ſome it was not lawfull to touch, neither alive nor dead; as venemous things, becauſe of their poyſonfull nature: ſome things made vncleane being touched, when they were dead, not alive, as the Horſe, Aſſe, and ſuch like: ſome neither alive nor dead defiled by touching, as cleane beaſts, which they might eat, and ſacrifice: vnleſſe they dyed alone, or were torne of wild beaſts. Creeping things not to bee touched alive nor dead. Exod 22. 31.

94. Queſt. *Why it was vnlawfull to eate or touch theſe vncleane creatures.*

1. Theſe things were forbidden as vncleane by the Law, for the reducing of the people from the idolatrous vſages of the Heathen, that they ſhould not adore any of theſe things, as the Heathen did, which was an abomination for them, ſo much as to eat or touch; and the things which they might kill and eat, they could not imagine to bee Gods, as the Egyptians did, which therefore abſtained from the eating of thoſe things which they adored.

2. An other reaſon was, for the exerciſing of their obedience, as the Lord made triall of *Adams* obedience, in forbidding the eating of ſome fruit, as heere hee tryeth the Iſraelites obedience, in charging them to abſtaine from theſe creatures.

3. A third reaſon was for ſignification, that they ſhould abhorre thoſe qualities which were odious euen in the beaſts, as filthineſſe in the Swine, rapine in the Vulture, voracitie and gluttony in the Cormorant, and ſo of the reſt. *Heſychius* alſo maketh the like ſpirituall application: by their carkaſes vnderſtanding the dead workes of ſinne; *Nihil enim ſic polluit ſicut peccatum*, for nothing defileth like vnto ſinne.

95. Queſt. *Why the vncleanneſſe continued vntill even.*

1. *Oleaſter* giveth theſe reaſons: 1. Becauſe blemiſhes and ſpots which came by touching vncleane things, were ſeene in the day, and hid in the night: 2. Becauſe the evill ſmell or ſavour might bee worne out in this time: 3. It was inconvenient for a man to continue long in vncleannes: 4. Becauſe the vſuall time of waſhing was when they came home at night. See before, qu. 79.

2. But this laſt, howſoever the other reaſons be admitted, is not ſufficient; for as the Hebrewes well obſerue, there were divers degrees of vncleanneſſe: the more

principall before they were waſhed, and the leſſe principall, or ſecond kind, after they were waſhed, vntill the even; and though during their vncleanneſſe they might touch no holy thing, or enter into the Sanctuary, yet their common meat by their touching was not made vncleane: wherefore their waſhing was not deferred vntill the even, though their vncleanneſſe continued ſo long: for if they vſed in the day to waſh for their pleaſure, as *Bathſheba* did, no doubt they would much more waſh for their neceſſitie, to bee cleanſed.

The waſhing to bee made cleane not deferred alwayes to the euening 2 Sam. 11. 2.

96. Queſt. *Of the polluting of veſſels and inſtruments for vſe, whereupon any of the dead carcaſes fall.*

1. Before, the Law provided for voluntary vncleanneſſe, that came by touching; now proviſion is made for involuntary vncleanneſſe, when any of the dead carkaſes ſhould fall vpon any veſſell; whereby ſome doe ſet foorth the difference betweene voluntary, and involuntary ſinnes, *Heſychius*.

2. Not onely the whole carkaſe, but any part thereof defiled: yet the Hebrewes note, that the bones, skin, hayre, and ſuch like, defiled not, ſeparated from the fleſh, *Maimon.* which muſt bee rightly vnderſtood: for Badgers skinnes were vſed to cover the Sanctuary, and yet the Badger it ſelfe was an vncleane beaſt. But this muſt be conceived, that theſe parts newly ſevered from the fleſh, till they were put vnto ſome other vſe, may be thought to be vncleane, as the carkaſe it ſelfe was.

How many kind of veſſels might be defiled.

3. But whereas the Hebrewes name but ſeven kinde of things that might receive vncleanneſſe; as clothes, skinnes, ſackes, veſſels of wood, mettall, bone, and veſſels of earth, they are too ſtrict in their computation: for glaſſe veſſels are none of theſe kinds, and yet they might be defiled as well as other, therefore the number is left indefinite; it is ſaid, *Whatſoever veſſell it be that is occupied, ſhall be vncleane.*

What kind of wooden veſſels were capable of vncleannes.

4. Touching Wooden veſſels, they giue theſe rules, that ſuch inſtruments as ſerve for mans vſe onely, as ladders, receive no pollution: but ſuch as ſerve for the vſe of man, and of veſſels alſo, as tables, cupboards, which ſerve to ſet cups and diſhes vpon. Likewiſe, that which ſerveth during the time of vſing it, as a wooden Candleſticke, is not vncleane; but that which ſerveth continually, as well during the vſe, as otherwiſe, as the ſcabberd for the ſword. But the words are generall, euery veſſell or inſtrument, that was for vſe, was to be waſhed from the vncleanneſſe.

Whether an imperfect or broken veſſell might receiue vncleanneſſe.

5. The like conceits they haue, that cloath made of any thing growing out of the land, is vncleane, but not that which is made of wooll, or any thing out of the ſea: nor imperfect veſſels, which were not finiſhed, nor pieces of broken veſſels were not capable of pollution: but the contrary is evident out of the text: for rayment in generall is named without any limitation, and any veſſell for vſe: now a veſſell not fully perfited, or a piece of a broken veſſell, might be put to ſome vſe, as a potſheard might ſerue to put fire in, or to take water out of the pit. Iſai. 30. 14.

97. Queſt. *Of the manner of waſhing the things that were vncleane.*

1. The Hebrewes here alſo obſerue, that the vncleane thing was to bee put all in the water, and ſo to be rinſed and cleanſed, whether it were man or veſſell: but that could not alwayes be obſerved; for how could their tables, or veſſels bee put all into the water, it was ſufficient to waſh them, by putting water vpon them, as it ſeemeth the practiſe was: but ſuch things as might be put into the water, were waſhed, and ſo cleanſed, as it is here ſaid, *It ſhall be put in the water.* Marke 7. 4.

2. *Lyra* thinketh, that this waſhing was nothing but the ſprinkling of the water made of the aſhes of the red Cow, preſcribed *Numb.* 19. but there is difference betweene waſhing, and ſprinkling, as is ſhewed before, *queſt.* 93. And *Toſtatus* his reaſon is good, that like as that which had any holy thing in it, as a drop of the blood of the ſinne offering, was to bee waſhed with water, before it returned to common vſe, as is preſcribed, *chap.* 6. 27. So by the ſame reaſon, if any veſture, or any other veſſell were made vncleane, by any thing dropping or falling vpon it, it was to be ſcoured out.

3. Yet

3. Yet *Toſtatus* his opinion, that every vncleane thing was purged and cleanſed two wayes, *per aſperſionem*, by aſperſion of the puryfying water, and *per ablutionem*, by rinſing or waſhing, hath heere no certaine ground, though his reaſon ſeeme probable, becauſe there was *duplex immunditia*, a two-fold vncleanneſſe; *naturalis*, the naturall, when any thing receiued a reall vncleanneſſe, by any ſpot, or blemiſh, which was to bee vvaſhed out; the other was *legalis*, a legall vncleanneſſe, vvhich was rather in opinion and reputation, then reall: to the purging whereof, the ſprinkling of the purifying Water was requiſite: Theſe are probable conjectures, but not neceſſarily inferred out of this place.

98. Queſt. *Of the manner of purifying earthen veſſels*, v. 33.

1. The Hebrewes here obſerue a difference betweene earthen veſſels, and others, for they are not vncleane on the outſide, but onely on the inſide: and whatſoever toucheth other vncleane veſſels, is vncleane: but if any thing come within the ayre of an earthen veſſell, though it touch it not, is vncleane, becauſe it is ſaid here, *Every earthen veſſell, whereinto any of them falleth.* To this purpoſe, *Maimony, Chaskuni.* But this opinion of theirs may be excepted againſt; for, that the out-ſide alſo of the earthen veſſell is vncleane, is evident, where it is ſaid, that *the earthen veſſell, which hee toucheth that hath an iſſue, ſhall bee broken:* howſoever he touched it, without, or within, it was to be broken. 2. Whereas they alledge for proofe heereof, that an earthen veſſell is not defiled on the out-ſide, becauſe it is ſaid, *All the veſſels that are open, and haue no couering ſhall be vncleane:* that is ſpoken generally of all veſſels, as well earthen, as others: and this is a ſpeciall caſe, that all the veſſels in the tent where a dead body is, ſhall be vncleane, though they be not touched by the dead corps.

Whether an earthen veſſell bed file'on in the inſide Levit. 15. 12.

Numb. 19. 15.

2. *Toſtatus* mooveth a queſtion, whether glaſſe veſſels were to be counted among the veſſels made of mettle, or earth; and he reſolveth, that they are rather of the mettle kind, and that the Law maketh no mention of them, becauſe they were not then in vſe. *Lorinus* conſenteth with them in the firſt, but not in the ſecond: for it is like, that glaſſe was in vſe in *Moſes* time, ſeeing mention thereof is made in *Iob*, vvho is thought to haue lived before *Moſes*, and hee to be the writer of that Booke; there the word is, זכוכית, *zecuchith*, of *zacah*, to purifie, and make cleare or pure, tranſlated by the *Septuagint*, ὕαλος, *vitrum*: ſo alſo *Vatabl.* or *Chryſtal. Pagnin.* becauſe of the purity and cleareneſſe of it. I rather conſent to the *Hebrewes*, that the Glaſſe is to be reckoned among the Earthen veſſels, becauſe of the matter, being made out of the earth, and manner of making by fire, and the quality, the brittleneſſe thereof, all which agree to the earthen veſſell.

Glaſſe veſſels whether to be counted amóg the earthen, or mettall veſſels. Iob 28. 17.

3. Now the reaſon why the earthen veſſels were to bee broken, was as ſome *Hebrewes* ſuppoſe, becauſe of the vileneſſe of them, that there was not ſuch loſſe in them as in the other: adde hereunto, becauſe the reſt were not of that brittle nature to bee broken, and therefore were to bee purified ſome other way. Some finde out a myſticall reaſon thereof, as *Heſychius* vnderſtandeth it of ſome greater meaſure, and degree of ſinne, when it entreth, *ſicus aqua in interiora*, as water into the inner parts, and cannot bee purged, *ſine magno labore, & contritione*, without great labour, contrition, and bruiſing of the Spirit. Some apply it to the aboliſhing of ſinne by death; for we are compared to earthen veſſels, and death to the breaking of them.

Why the earthen veſſels were broken.

2 Cor. 4. 7. Ierem. 19. 11.

99. Queſt. *What meat is vncleane by water falling vpon it*, v. 34. *When, and to whom*, v. 34.

1. By meat here is vnderſtood that which was otherwiſe lawfull to be eaten: for the fleſh of creatures forbidden to be eaten, was vncleane howſoever, *Toſtat.*

2. Here alſo ſome of the *Hebrewes* obſervations may be admitted, as that nothing, either beaſts or fiſhes are made vncleane, while they are aliue, nor hearbes while they grow; but when the one is dead, the other pulled vp, becauſe before they are not ſaid to be meat. They ſay alſo, that no corrupt things, nor putrified liquours receiue

any vncleanneſſe; that is, becauſe they are vncleane already, and not fit for meate, *Maimony.*

Hebrewes traditions & vncertaine gloſſes touching the Law of cleane and vncleane meats refuſed.

3. But other of their conceits wee receiue not, as 1. that nothing but meate is made vncleane; the contrary appeareth, *v.* 32. *Whatſoever is made vncleane, by the falling of any carkaſe vpon it.* 2. They ſay, the ſauces for meats, as ſpices, and whatſoever ſerveth for odour, or ſight, is made vncleane: but this is againſt the ſaid generall rule. 3. This prohibition they would haue onely to be vnderſtood, of holy fleſh ſuch as remained of the ſacrifices, as *chap.* 7. 19. *The fleſh that toucheth any vncleane thing, ſhall not bee eaten:* but concerning common meates, they might as well eate the vncleane, as cleane, *Maimony.* But it is evident, that heere the Law ſpeaketh generally *of all meat that ſhall be eaten:* and the holy fleſh was not in danger to be polluted by theſe vncleane beaſts carkaſes: for how ſhould they come in the Sanctuary?

4. Neither doe theſe Lawes, ſay they, concerne all the people, but the Prieſts onely, that they ſhould not be defiled by the dead, or any vncleane thing, *Idem.* This is contrary to the Law, *chap.* 5. 2. where ſacrifices are appoynted for the cleanſing of any perſon whatſoever, that was vncleane by touching of any vncleane thing.

5. They adde further, that where it is ſaid, *Their carkaſes ſhall ye not touch*, it is onely meant of ſolemne feaſts, not at other times: for then the cleane and vncleane might eat together, *Deut.* 15. 22. *Idem.* But this alſo is againſt the meaning of the Law: for this difference of beaſts and fowles for meat, was to bee obſerved perpetually, and not at the ſolemne Feaſts onely: and the eating of the cleane and vncleane together, is vnderſtood of ſuch as were vncleane by an outward and extrinſecall vncleanneſſe, as by touching any vncleane thing; not of any inward vncleannes, as the leproſie, running iſſues, and ſuch like: for theſe it was not lawfull to company with, but with the other it was; the husband was not to touch his wife ſeparated for her vncleanneſſe, *Levit.* 15. 19. and ſo not to eat or drinke with her. Now then theſe and ſuch like are but their owne traditions, which are directly againſt the Law; and their intent herein, as it ſeemeth, was but to procure more liberty vnto themſelues, becauſe they found the ceremonious obſervation of the Law, to be ſo burdenſome, as indeed it was, as Saint *Peter* calleth it a yoke, *that neither they, nor their fathers were able to beare.*

Acts 15 10.

100. Queſt. *What water falling vpon meat, made it vncleane.*

1. The *Hebrewes* vnderſtand generally all water; for vnleſſe water did fall vpon the meat, it was not apt to receiue any vncleanneſſe, by touching any vncleane thing, *Maimon. Lyranus* alſo, and *Richelius* ſeeme to vnderſtand it generally of all waters, for the ſhunning of Idolatry: becauſe Idolaters did vſe to powre waters conſecrated to Idoles vpon their meat.

2. *Caietan* alſo hath an other conceit by himſelfe, that this is meant only of fleſh, either ſodden in water, or lying raw in the water; not of roſted fleſh, or ſuch as the water is drained out of. But both of theſe conceits we reject; the firſt, becauſe this law ſpeaketh of an actuall vncleanneſſe in the meat by the comming of water vpon it, not of a capacitie onely, or an aptneſſe to be made vncleane: nor the ſecond, for all meates whatſoever, and other things alſo were made vncleane by the touching of vncleane carkaſes, as is evident out of the generall prohibition, *v.* 32.

3. Wherefore the better opinion is, that not the falling of every water, but that onely which was made impure by any ſuch carkaſe: and as *Auguſtine* ſaith, the water is vnderſtood, which came *de vaſe quod factum eſt immundum, de morticinis immundis*, out of the veſſell which was made vncleane by the vncleane carkaſes, *qu.* 37. *in Levit.* ſo alſo our *Iunius*, and their *Toſtatus*, and *Lorinus.*

101. Queſt. *Whether the drinke onely out of ſuch vncleane veſſels, was made vncleane, not the drie meat.*

1. Whereas the words are generall, *all drinke that ſhall bee drunke out of any veſſell*; the meaning is, out of any vncleane veſſell, during the time and continuance of the vncleanneſſe thereof, ſhall be vncleane; and ſo that word *every ſuch veſſell*, is well ſupplied

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in our Englisth Translation: so also *Tostat.* for otherwise they should bee driven to drinke onely out of rivers and fountaines, if it were not lawfull to drinke out of any vessell.

2. But *Tostatus* hath an other Collection that is not current, that onely drinke received vncleanesse, and not *arida*, drie things; because moyst things are apter to receiue vncleanesse by adhering to the vessell, and they doe longer keepe it, and more easily disperse it. But it is said before, *ver.* 33. that whatsoever is within the vncleane vessell, is vncleane, whether it be moyst or drie. So then, as before the Law determined touching meat, how it was made vncleane, by the comming of any impure water vpon it; so also the drinke was made vncleane by any such impure water falling into it, as *Iunius* translation insinuateth.

3. But the *Hebrewes* heere againe are too curious: that onely these seven liquours make things apt for vncleanesse, Water, Dewe, Oyle, Wine, Milke, Blood, Honey: and if they fall vpon the meat by the owners wil, and not otherwise, *Maimon.* These Glosses are directly against the text, which speaketh of all liquour, or drinke whatsoever, though it be not any of these seven kinds: and if it fall vpon meat howsoever, whether by the owners will, or otherwise, it maketh vncleane. Therefore that conceit of the *Hebrewes*, that water of Mulberies, Pomegranates, or any fruit maketh not vncleane, because it is none of those seven kinds, is a Glosse of their owne without any ground.

Seuen kind of liquours make vncleane according to the Hebrewes.

102. Quest. *Of other things made vncleane, by the falling of carkases vpon them*, vers. 35.

1. This rule here set downe, before expressed, *v.* 31. is repeated, *ad declarandum extensionem, & exceptionem*, to declare both the extension, and enlarging of it to ovens and funnesses, and for exception, as afterwards Fountaines and Welles are excepted, *Cajetan.*

2. But *Caietan* is deceived, vnderstanding the falling of these carkases, *in actu mortis*, in the very act of death, and not otherwise: for though the word is *belatham*, in their death, the meaning is, after they be dead; and so heere expresse mention is made of *nivlatham*, their dead carkases, as the *Septuagint* expound it, if any thing fall, τῶν νεκρωμάτων αὐτῶν, *from their carkases*, or πεπνικότων, *dead bodies*: for whereas the carkases of beasts that goe vpon their pawes, doe make vncleane, *v.* 37. such as Lyons, Beares, it were a rare case, and not vsuall to touch them, as they are in dying, for it were dangerous then to come neere them.

3. As before the vessels are said to be vncleane, wherein the meat was contained, so here the instruments wherewith they were dressed, as the *Oven*, which seemeth to be derived of the Hebrew word, *aphah*, to bake, the word here is *tanur*, of *tanah*, to give, and *vr*, the fire or flame: as if one would say, the gift of the fire: the other instrument was *chiraim*, Bake-pans for flesh, as the other was for cakes, as *chazkumi*, which seemeth to be derived of *carah*, which in one acception is to eate, in Greeke, χυτρόποδες, potts with feet, nor *sytropodes*, as *Lyra* would deriue it from the Greeke prepositon σὺν, and πὶς, and πόδες, *With three feet.* Some read *trevets*, vpon the which the pots stood, *Pagn.* some ranges for pots, some pots; rather it was *testus*, a Bake-panne.

These for their matter were made of earth, because they were to be broken, and so the Greeke word, κλίβανος, may seeme to bee derived of the Hebrew, *lebana*, which signifieth a bricke or tyle: and for the forme they were, *portatiues*, moueable to be caried from place to place, *S. Iarchi. Hugo:* for otherwise, if they had beene ovens fixed to a place, it had beene inconvenient vpon every such occasion to breake them downe.

103. Quest. *Why Welles and fountaines are excepted.*

1. Here Fountaines and rivers are excepted, and all places where there is plenty of water: *hebr.* a *gathering together of water*, as pits, ponds, ditches, not vessels that stand with water: for there was not the like necessity as of the other; for these might bee supplyed, and filled againe with water.

2. The reason was not, as *Lyra* following the *Hebrewes*, because the waters were next to the earth, which could not bee defiled: for the contrary appeareth in the Law of purging the leprosie, for there the very stones and morter was to be pulled out of the wall, if they appeared infected with the leprosie, *c.* 14. *v.* 41.

3. The reasons therefore of this exception may be these: first because of the necessary vse of fountaines, which could not be spared; for that which was vncleane, continued to till the Evening, which might fall out to bee 24. houres from Sunne set to Sunne set, but so long they could not want the vse of the Fountaines and Rivers: secondly, whereas all other things were cleansed with water: with what should the water be purified, if it were vncleane: adde heereunto that in Fountaines and Rivers, where there was a confluence of water, the infection, and vncleanneſse received, was soone dispersed, and so could not leave such a pollution behind it.

4. Yet were not the waters, if any vncleane thing were cast into them, left without remedy; for that vncleane thing, wherewith they were defiled, was to be taken away, and remooved: *Iun.* and the water next vnto it was to be cast out.

104. Quest. *What carkasses they were, the touching whereof made vncleane,* ver. 36.

1. He speaketh not heere of all carkasses, but onely of the vncleane creeping things before spoken of, and of other vncleane beasts; for touching the carkasses of cleane beasts, how they defiled, is afterward shewed, *ver.* 39.

2. *Hesychius*, heere following the *Septuagint*, readeth thus, he that toucheth the vncleanneſse *Of the soule of their carkasses*; and so because hee that toucheth an vncleane thing, *Non animæ, sed corporis immunditiam tangit*, doth not touch the vncleanneſse of the body, but of the soule; hee would have it vnderstood of Doctors, and Teachers, whose evill example of life we should not follow; but there is no such word in the Hebrew, which signifieth soule, and the *Septuagint*, which are now extant, have it not: they onely say, ἀπτόμενος τῶν σωμάτων, hee that toucheth their carkasses; so that this explication hath no ground out of the text.

3. *Tostatus* heere observeth, that this vncleanneſse heere spoken of, is onely taken by touching, not by carrying; and therefore it needed but a simple kind of purgation, by the sprinkling of the purifying water: but heerein hee is deceived in deferring this touching to the persons, which is rather vnderstood of that part of the water, which touched any vncleane thing cast into it, that onely was vncleane, *Genevens.* and so to be cast out: as for the persons that touched their carkasses, that is set downe before, *ver.* 31. with a limitation, they should be vncleane to the Even, which is not mentioned heere.

105. Quest. *Why the seed that was watered, was polluted, and not the dry seed,* ver. 37. 38.

1. It must be vnderstood, of the graines of Corne remaining whole, not ground, or beaten into meale, for then it was no longer seed; or if it were sod, or baked, as the graines of Wheate; for then it is not properly to be called seed, because *vis germinativa*, the growing vertue and force thereof is extinguished, which is killed either by too much heat, or cold: neither is it called seed, when it is layd in the ground, being then corne rather then seed.

2. This seed, if it be wetted, and then a carkasse fall vpon it, it is vncleane, and must not be sowen, but cast vnto cattell, the reason is, because being wet it is more apt to take infection, and be defiled; but so long as it is dry, it is freer from pollution, and may be vsed, there being the like necessity of vsing of seed, as of fountaines, and wells of water, before also excepted for the like reason.

3. But if water chance to be powred vpon the seed, and it be dry againe and all the moysture consumed, before any carkasse fall vpon it, it is as before, and is not made vncleane, *Tostat. q.* 17.

4. But the *Rabbines*, heere note, that this powring of water, which maketh the seed apt

apt for vncleanneſſe, muſt be vnderſtood of a voluntary powring: but if it be without the owners will, it maketh it not apt for vncleanneſſe: as when one hideth his fruits in the water becauſe of theeues: *Maimony.* But this *gloſſe* cannot ſtand with the generall words of the text, and not onely if a man of purpoſe powre water vpon the ſeed, but if the raine doe wett it, or *per accidens*, accidentally water come vpon it, by this Law it is made vncleane, *Toſtat. Ibid.*

5. But ſtill we muſt vnderſtand the dead carkaſſes of vncleane beaſts: for the carkaſſes of cleane beaſts, which were allowed for meat, did not make vncleane, vnleſſe they dyed alone, or were torne of beaſts, as even now ſhalbe ſhewed.

6. *Heſychius* applyeth this vnto thoſe that ſinne after Baptiſme, who are thereby made vncleane, as the ſeed by water powred vpon it; but I omit ſuch applications, as not ſo fitly agreeing to the letter of the text.

106. Queſt. *How the carkaſſes of cleane beaſts defiled.* verſe 39. 40.

1. Not the carkaſſes of cleane beaſts, which were killed for ſacrifice, or meat defiled, but ſuch as either dyed alone, or were torne of other beaſts, *Exod.* 22 31. or which had ſlaine any Man or Woman: for then it was to be ſtoned by the Law, and in this caſe ſome thinke they could not ſell the fleſh to the Gentiles, for the deteſtation of murther. *Aquin.* 1. 2. *q.* 105. *a.* 2. *ad.* 11. Exod. 21. 29.

2. But heere a diſtinction muſt be made betweene him, that did willingly eate of ſuch things (for then there was a greater penalty, appointed by the Law, for one that ſinned maliciouſly, and with an high hand,) and he that did it ignorantly, or of neceſſity, who in this caſe did take a legall kind of vncleanneſſe, but yet without ſinne: but the other beſide that vncleanneſſe defiled his ſoule by a voluntary tranſgreſſion: for hee which did his duty in burying his father or mother, or ſome other friend, yet received a legall impurity outwardly, though his ſoule were not, in ſo doing, defiled with ſinne. Numb. 15. 30. Some kind of legall vncleanneſſe without ſinne.

3. Heere are three degrees of vncleanneſſe mentioned; to touch their carkaſſes, which was the leaſt kind of vncleanneſſe, and required the leaſt purgation: the eating of them, in which caſe they were to waſh their garments: and the carrying of them, and heere they were alſo to vvaſh their garments, vvhich might receive ſome reall vncleanneſſe, as by the eating, ſo by the bearing of them: and in this caſe, ſome thinke they vvere alſo to vvaſh their fleſh: as the *Septuagint* beſide the vvaſhing of their garments, adde further καὶ λόσεται ὑδατι, and hee himſelfe ſhall bee vvaſhed vvith vvater.

4. The *Rabbines* ſay, the bones, teeth, nayles, haire of the carkaſſe defile not: *Chaskum*; vvhich muſt be vnderſtood, vvhen they are ſeparated from the fleſh, and dryed, that no evill ſavour, or contagion remayneth: but the fleſh and marrow defile, not the blood, nor fat: *Maymony*, the fat indeed is allowed for other vſes, *Levit.* 7. 24. but the blood had not the like vſe, and therefore is defiled as vvell as the fleſh. What parts to be counted of the carkaſſe

107. Queſt. *Of the vncleanneſſe received by creeping things.*

1. There are three rules given; the things which creepe vpon their belly, as ſerpents; or creepe vpon all foure, as the Scorpion, Newtes, Toades; or which haue many feete from the head to the tayle, as Cankers, which are called πολύποδα, of many feete, and ſome, *Centipeda*, of an hundred feet.

2. Theſe it was vnlawfull to touch alive, as well as dead, becauſe of their venemous nature, feeding vpon the corruption of the ground: *Toſtat.*

3. The *Rabbines* ſay, that he that did eat, ſo much as an Olive, of any creeping thing, was to be beaten, *Maimony*, but thus they adde to the law, in preſcribing a certaine quantity, whereas the law alloweth none. Hebrewes traditions,

4. They further will have all creeping things, Foules, Fiſhes, Beaſts, heere vnderſtood, becauſe *ver.* 43. all creeping things are generally forbidden: but rather it is to be reſtreyned to all creeping things in the earth, as *ver.* 42. is by name ſet downe, Whether creeping things in the waters are heere vnderſtood.

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otherwiſe Fiſh ſhould be comprehended, which doe as it were creepe in the waters, and goe vpon their breaſt.

108. Queſt. *Why ſuch ſtrait charge is given of not eating, or touching creeping things.*

1. Their conceit is not heere to be miſliked, that the ſerpent going vpon the belly is counted vncleane and abominable in deteſtation of the Serpent, whereby the Devill tempted *Eva* in Paradiſe, vpon whom it was layd as a curſe, that hee ſhould goe vpon his belly, and indeed the Hebrew word heere vſed, גחון, *gachon*, which the *Septuag.* tranſlate κοιλία, of κοῖλος, hollow, becauſe the belly is hollow, is vſed onely heere, and *Geneſ.* 3. 15.

How the Serpent was accurſed to goe on his belly.

2. But whereas this malediction was layd vpon the Serpent, to goe vpon his belly, it was not for that he went vpon his feet before, as *Moſes Barcephas de Paradiſ. c.* 27. or becauſe the Devill ſet him vpright, that hee might more conveniently ſpeake through his truncke vnto the Woman, as *Didymus ex citat. Ippom:* but becauſe that going of the ſerpent, which was naturall vnto him before, ſhould become odious, and execrable vnto Man.

3. Heerein the Serpent was a type, and figure of the Devill, to ſhew his vile condition, who is fallen from Heaven vnto the earth, and turneth himſelfe to terrene things, *Rupert.* and the manner alſo of his temptation, who ſeduceth Men, *Per ſuperbiam in pectore, & luxuriam ſuam in ventre*, by pride, which hath the ſeat in the breaſt, and lecchery in the belly, *Gregor.* 11. *Moral. c.* 1.

4. So alſo by the not touching of things which creepe vpon the earth is inſinuated, as *Heſychius* applyeth it, that we ſhould, *Declinare omnes, qui terrena ſapiunt*, decline all thoſe, which ſavour of earthly things.

109. Queſt. *How Men were defiled in their Soules and Bodyes, by touching vncleane things.*

1. In the Hebrew it is ſayd, *make not your ſoules abominable*, which may be vnderſtood three wayes, ſometime the Soule is taken for the Body, as *Numb.* 9. 7. 10. certaine Men were defiled by a Soule, that is a dead body: and ſo indeed their bodies were properly defiled, and made vncleane by touching and eating of vncleane things, ſometime it ſignifieth the whole perſon, as *c.* 5. 1. *If any Soule, that is, perſon, have ſinned:* and ſo is it taken heere, you ſhall not defile *your Soules*, that, is your ſelues, the Soule is taken in the third ſenſe for the ſpirituall and intellectuall part of a Man, and this was alſo defiled, by their diſobedience vnto theſe lawes, if they willingly neglected them, or if *omiſſa fuit legalis mundatio*, the legall cleanſing were omitted, *Caietan.*

How the ſoule is defiled by vncleane things.

2. Heere are two phraſes vſed, they ſhould not make their ſoules abominable, nor defile themſelues; the firſt word is שקץ, *ſhakatz*, interpreted by the *Septuag.* by the word βδελύσσομαι, which properly ſignifieth, to loath, and abhorre a thing, ſpecially for the evill ſavour, being derived of βδέω, to ſtinke, or ſend out an evill ſavour: the other word is טמא, *tama*, μιαίνω, to defile, or contaminate, which is by touching of any vncleane thing: ſo the Latine word, *contamino*, ſeemeth to be derived, *a contactu*, of touching: theſe two differ as the cauſe, and effect; for they which were defiled in themſelves, thereby became odious, and abominable, and loathed of others.

The difference betweene a thing abominable and vncleane.

3. Now they which were defiled by any of theſe things, thereby alſo became abominable, being barred from entring into the Sanctuary, and from the vſe of holy things: as the men defiled by a dead body could not keepe the Paſſeover with the reſt of the people, but were put off to the ſecond Moneth: and for the ſame cauſe the Iewes did forbeare to enter into the common Hall, or place of iudgement, leſt they ſhould be defiled, and ſo might not eate the Paſſeover: becauſe *Pilate* an heathen Iudge there ſate in iudgement, and they counted themſelues defiled to company with a Gentile: ſpecially they obſerved it at this time, becauſe of the ſolemnity of the feaſt, and rather by tradition of their elders, then by any rule of Law: but though the vncleane could not enter into the Sanctuary, nor be partakers of the Paſchall ſacrifices, yet they did

The vncleane could not eat the Paſſeover. Numb. 9. 7. 10.

Iohn 18. 28.

Act. 10. 28.

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eate of the vnleavened bread, vpon necessity, because they did put leaven out of their houses for seven dayes together, *Lorin.* The vncleane might eat of vnleauened bread.

4. But whereas the Latine text readeth, *Ye shall not touch any of them, v. 43. Tostatus* sheweth, that therby also the eating of them is forbidden, because that cannot be done *sine tactu*, without touching: and so *Lorinus* sheweth, how to touch, sometime signifieth to taste, as *Iob* saith, *Such things as my soule refused to touch, are my meat.* All this labour may bee spared, though it be true that they say, because there is no such word in the *Originall*: but it onely saith, *neither defile your selues thereby.* Iob 6. 7.

110. Quest. *Why the Lord sayeth*, I am the Lord your God, *vers.* 44.

1. This may be vnderstood two wayes; one, as God is the generall Lord, and Creator of all men, and so all are bound to obey; as when the Lord sent to *Pharaoh*, to let his people goe, hee was bound to obey by this generall bond, and therefore was punished for his disobedience: or as he had entred into a speciall covenant with the Israelites to be their God, and they to bee his people, and so they were much more tyed by this speciall bond, to obey his Lawes.

2. So this conclusion of the Chapter sheweth the reason, why they were bound to observe these ordinances, which is taken from the Covenant, both on Gods behalfe, he was holy, and therefore they should bee holy: for otherwise there can bee no communication betweene an holy God, and vnholy people: as also on the peoples behalfe, whom the Lord had bound vnto obedience, by the late deliverance of them out of Egypt, *Iun. Analys.*

3. This then is a speciall reason to moove them vnto holinesse, because the Lord whom they served, was holy; for as the intention of humane Lawes is, *vt faciat amicitiam hominum ad invicem*, to make amitie and friendship among men: so the intention of the divine Law is, *vt constituat amicitiam hominis ad Deum*, to make friendship betweene man and God: and because *similitudo moris, ratio amoris*, the similitude of manners is the cause of loue; there can be no loue betweene God, who is most holy, and man being vnholy. *Aquin.* 1. 2. *q.* 99. *a.* 2. Ὡς αἰεὶ τὸ ὅμοιον ἄγει θεὸς ὡς τὸ ὅμοιον.

111. Quest. *Why mention is made onely of creeping things, wherewith they should not defile themselues*, v. 44.

1. The reason is this, because these were the vncleanest of all other, for these causes: 1. It was vnlawfull to touch these both aliue and dead, and the other dead onely, *Tostatus*. 2. Of all other kindes, both fowles, beasts, fishes, some were cleane, but of creeping things, none, *Lorin.* 3. There was in creeping things a more poysonfull and venemous nature, then in any of the other. 4. *Hesychius* addeth a fourth reason, why this is repeated and inculcated, that wee should haue no societie with those, *quæ terrena sapiunt*, which sauour of earthly things. Creeping things why more vncleane then other kinds.

2. There are two words here vsed, which signifie creeping things, שרץ, *sheretz*, and רמש, *remesh*, which are indifferently applyed both to creeping things in the waters, and vpon the earth. The first is attributed to fish, *Genes.* 1. 20. and heere to creepers on the earth; the second, there to creeping things on the earth, and here, *v.* 46. to the fishes that moove in the waters; the fishes are sayd, *repere*, to creepe, the things on the earth, *reptare*, which is a *frequentatiue*, derived from the other, and betokeneth to creepe often, and is translated by the *Septuagint*, κινούμενα, mooving. The Hebrew names for creeping things.

3. Now the *Rabbins* make this difference betweene creeping, and mooving things vpon the earth: the creeping things are they which encrease by generation of the male and female: the mooving things, that are bred without any generation, as maggots in dunghils, and wormes in fruit; of the which they giue these rules; if these wormes breed in the fruit while it groweth, and is not pulled, or separated from the earth, they may not be eaten, but if after they grow in the fruit, and come not out of it, they are not vncleane, vnlesse they come out of the fruit, for then they creepe vpon the earth, *Maimony*. But this Glosse is directly against the Law: for all things that creepe The Hebrews distinction of creeping things on the earth. Maggots and wormes, whether forbidden among creeping things.

creepe on the belly, as wormes, and haue many feet, as cankers, whereſoever they are found, with the fruit, or without, are vncleane, for they are creeping things, and vpon the earth: otherwiſe by this rule they might eate maggots in cheeſe, and wormes which may breed in the fleſh, and body of beaſts, which are cleane by the Law.

112. Queſt. *Why ſuch ſpeciall mention is made of the bringing the people out of Egypt*, v. 45.

1. There are foure ſpeciall cauſes, why this benefit of deliverance out of Egypt, is ſo much magnified in Scripture: firſt, in reſpect of the time, it was the firſt generall benefite which the Lord wrought for the whole nation; that which he did for *Abraham*, *Iſaac*, *Iacob*, was for ſingle perſons. Secondly, for the manner, never was any deliverance procured with ſuch an high hand, by ſo many wonderfull workes, as were the plagues brought vpon Egypt, and the overthrow of *Pharaoh* in the red Sea, and the making of a way for them thorow the ſame. Thirdly, the benefit was great, receiued by this deliverance, they were redeemed from a moſt cruell bondage, therefore
Deut. 4 20. called *an yron furnace*, where they were not onely oppreſſed with moſt ſlaviſh ſervitude, in making bricke, and gathering ſtraw themſelues, but their male children all deſtroyed, *Exod.* 1.5. Fourthly, in regard of the end, which was to make and conſtitute them a people peculiar vnto God: all other benefits which came afterward, were conferred vpon them, as being now a conſtituted people, and a ſetled Church: therefore it is ſaid here, *I brought you out of Egypt to bee your God*: and in *Deuteronomy* it is ſayd, *The Lord brought you out of Egypt, to bee vnto him a people and inheritance*, *Deut.* 4.

2. This their deliverance was ſo famous, that forreine nations tooke notice of it, as
Exod. 18. 10. *Hobab*, and *Rahab*, by the which great worke they were induced to acknowledge the
Ioſh. 2. 9. greatneſſe of the God of Iſrael. There was cauſe therefore, why the people of God, whom this benefit ſpecially concerned, ſhould moſt of all be put in mind of it.

3. Therefore the Lord did take it with moſt heavy indignation, that the people did aſcribe this great benefit vnto the golden calfe, as the Lord relateth himſelfe vnto *Moſes* their words: and for the ſame cauſe the Lord not being yet fully reconciled vnto
Exod. 32. 8. the people, doth attribute this worke of their deliverance vnto *Moſes*, and as it were putteth it from himſelfe, ſaying vnto *Moſes*, *Depart from hence, thou and thy people, whom thou haſt brought out of Egypt*, *Exod.* 33.1.

113. Queſt. *To what end and vſe the deliverance of the people out of Egypt, is ſo often mentioned.*

1. The Lord vrgeth it as a reaſon, and inducement to move the people to the obedi-
Exod. 20. 1. ence of his Lawes, vſing this as a preface vnto the Morall Law ſet foorth in the tenne
Exod. 29. 46. Commandements, and as a concluſion of divers Ceremoniall Lawes, as alſo in this place hee thus concludeth this preſcript of the difference betweene cleane and vncleane things.

2. Heereby the people are ſtirred vp, not to bee forgetfull of that great God that
Deut 6. 12. brought them out of Egypt, but alwayes to bee thankfull vnto him, and mindfull of him, in the middes of their proſperitie, leſt their hearts ſhould bee lifted vp to forget him.

3. That hereby they might be kept from the ſtrange worſhip of other Gods, but ſhould acknowledge onely the Lord to be their God, that by a mighty hand, and great
Deut. 4. 34, 35. deliverance brought them out of Egypt.

4. By the remembrance of this great deliverance they are encouraged, and emboldened againſt their enemies, not to feare them, but to truſt in God, who delivered
Deut. 20. 1. them out of Egypt.

5. The Lord alſo in many places doeth inculcate their being in Egypt, to moove
Levit. 19. 34. Deut. 10. 19. 24. 22. 18. them vnto charitie, and mercy to bee ſhewed vnto ſtrangers, that the experience of their former miſery ſhould draw from them compaſſion toward others.

6. It is vſed alſo as an eſpeciall argument to perſwade them to a more religious care

care of the ſervice and worſhip of God, in keeping of his Sabboths, becauſe the Lord delivered them out of Egypt. Deut. 5. 15.

7. As alſo it was a moſt evident repreſentation of the ſpirituall, and eternall deliverance of the Church of God, by a greater deliverer then *Moſes*, namely, the moſt bleſſed Lord Chriſt Ieſus, and from a greater captivitie, then that from *Pharaoh*, from the tyranny of the Devill; and for a longer time, even for ever, whereas the Iſraelites went into captivitie againe. Hereunto alludeth *Zacharie* in his Song, *That we being delivered out of the hands of our enemies, might ſerue him without feare.* Luke 1 74.

114. Queſt. *How the Lord is ſaid to be holy, and why*, v. 45.

1. The Lord is holy, ſubſtantially, and eſſentially in himſelfe, not as others are by communication: hee is *originally holy*, as having no beginning of holineſſe, but from himſelfe, *perfectly* holy, others are holy with ſome imperfection; and *vnchangeably* holy, whereas in men their holineſſe is mutable, ebbing & flowing, increaſing and decreaſing: ſo the Lord is truely called ἅγιος, holy, which word is derived from the privative (α) and γῆ, the earth, as in whom there is no terrene, groſſe or impure thing.

2. The Lord ſaith, *I am holy*, to make a difference betweene the true God of Iſrael, who was moſt holy, and the falſe Gods of the Heathen, who were impure, both in themſelues, for they were devils, whom they worſhipped, which are called *immundi ſpiritus*, vncleane ſpirits, in the Goſpel in many places: and they were impure in the opinion of their worſhippers, as the Poets ſet foorth the enmitie, the adultery, and murder of their Gods: and they were impure in their manner of worſhip; for they kept the feaſts of *Priapus*, *Berecinthia*, called the mother of their Gods, of *Bacchus*, of their Goddeſſe *Flora*, in moſt obſcene manner, the Virgines in ſhewing their nakedneſſe, and the men their ſecret parts: Heereof *Auguſtine* treateth at large, *l. 6. 7. de Civitat. Dei.* Of the impure Gods of the heathen.

115. Queſt. *Of the Epilogus, and Concluſion of this Whole Chapter*, verſ. 46, 47.

1. In this concluſion there is a briefe repetition of that which is handled in this Chapter, and an expreſſing of the end, which was to make difference betweene cleane and vncleane creatures, *Iun. Analyſ.*

2. Though it be ſaid onely, *What may bee eaten, and not eaten*, yet therein is included, what alſo made vncleane by touching; but the other only is mentioned, becauſe it was the chiefe, and all theſe kinde of creatures given in inſtance, were of ſuch things as were lawfull to be eaten, or not.

3. Neither is it meant of all kind of vncleanneſſe, but only that which came by eating or touching, which came from without; of that kind which is from within, it is treated of in the Chapters following.

4. The *Rabbins* heere obſerue, that not onely vncleane creatures themſelues were vnlawfull to be eaten, but the things that came of them, as their egges, and milke, vnleſſe of ſome few, as the milke of women, and hony of bees, which were lawfull to be eaten, though not the things which they came of. Thus much of the queſtions out of this Chapter. Milke of women, & honey of bees lawfull to be eaten, though not what they came of.

4. *Places of Doctrine.*

1. Doct. *All the creatures good in themſelues.*

THough it pleaſed God to make a difference betweene cleane and vncleane beaſts during the time of the Law; yet this is no argument that they are evill in themſelues: they were all created good; and albeit that by mans fall many creatures became hurtfull, yet euen now in the decayed ſtate of man, they ſerue vnto the glory of God, and vſe of man, either for his comfort, or puniſhment; and ſo, as the Apoſtle ſaith, *To the clean all things are cleane.* Titus 1. 15. *Iſidor* wel ſaith, *Si radas ſupercilium hominis, parvam rem demes*

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mes, sed totius corporis ingeres fœditatem, ita & in universitate creaturæ, si extremum vermiculum malum dixeris, universæ creaturæ iniuriam facis, If thou shave off but a mans eyebrow, thou shalt take away but a small thing, but by this meanes thou shalt bring a deformity vpon the whole body: so in the whole body of the creatures, if thou say the least worme is evill, thou wrongest the whole frame of nature. *Isidor. lib. 1. sentent. cap. 11.*

2. Doct. *Of the provident care of God toward both the Soules and Bodyes of Men.*

This heerein appeareth, that the Lord by this law hath both provided wholesome food for the bodies of Men, forbidding such things as were hurtfull to Mans health; as also hath heerein taken care for their soules to deceive all bestiall, and brutish qualities which are observed in the vncleane creatures forbidden; so that the Lord may say
Isay. 5. 4. to vs his people and vineyard: *What could I have done more to my vineyard, that I have not done vnto it.* And that God did not heerein so much care for their bodies, as for their soules, *Hesychius* well inferreth out of these words. *ver.* 44. *Defile not your soules,* &c. *Ostendit pollutionem quam odio habet, non esse de cibis immundis, sed eam, quæ animabus ex malis actionibus evenit,* The Lord sheweth that the pollution which hee hateth, is not that which commeth of vncleane meats, but which happeneth to the soule out of the evill, and vncleane actions.

3. Doct. *God no respecter of persons.* ver. 3.

This *Cyrill* observeth, whereas after the camell which is a great beast, the little Conie is named, that God is not partiall, or any accepter of persons, as the Apostle
Rom 2. 11. saith, *There is no respect of persons with God: Sed à summo & supremo vsq; ad infimos, quicunq; impurus est doctrinâ, & moribus impurum, & execrabilem esse;* but from the highest and chiefest, vnto the lowest, every one corrupt in doctrine, or vncleane in manners, to be held impure, and execrable before God, 14. *de ador.*

4. Doct. *Of the difference of sinnes, and diverse degrees of spirituall vncleannesse.*

Like as there was difference in the legall vncleannesse: for hee that did but touch a carkase, was vncleane onely to the even, but he that did beare it, was beside to wash his clothes, *ver.* 28. so all sinne defileth not the soule alike, for some sinnes are of negli-
Proverb. 23. 29 gence, some of study, and set purpose, as the wiseman saith, *To whom is Woe, to whom are Wounds, to them that goe and seeke mixt Wines:* and so *Hesychius* observeth, *ver.* 32. by the touching of an vncleane thing, and by the falling of it vpon any vessell, *Tangunt morticina, qui ex industriâ peccant:* they touch dead bodies, which sinne of purpose; *Incidunt in nos morticina, quando præter opinionem in peccata incidimus:* they fall vpon vs, when beside our opinion or thought, we fall into sinne.

5. Doct. *The doctrine may be good, though the Doctors, and Teachers are evill.*

This *Hesychius* also collecteth out of the, 36. *ver.* where fountaines and wells are excepted from being made vncleane, by the falling of any carkase into them: *Nec divina propter hæc abominamus eloquia, quod ex eis quidam immundi prædicatores effecti sunt,* neither doe we abhorre the divine sayings, though by occasion thereof some have become evill and vncleane Preachers, *Hesychius.* This is that which our blessed Saviour doth warne the people of, touching the doctrines of the Scribes and Pharisees, that
Matth. 23. 2. sate in *Moses* chayre, *All whatsoever they bid you observe, that observe and doe, but after their Works doe you not, for they say and doe not.*

6. Doct. *Holynesse the end of the precepts of the Law,* v. 44.

These ordinances which consisted in meats and drinks and washings, and other car-
Hebr. 9. 10. nall rites, were imposed vpon the Iewes but for a while, *vntill the time of reformation,*

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by the which notwithstanding was signified the internall holinesse of the soule, as Saint *Peter* vrgeth out of these words: *As he that calleth you is holy, so bee you holy in all manner of conversation, because it is written, bee yee holy, for I am holy*; yea thus much is acknowledged by the Iewish Masters themselues, that a greater holinesse is intended by the Law, then that which consisted in Meats, and Drinks: as one of them thus writeth: *The cleannesse of the Body bringeth one to the holinesse of the Soule, from evill thoughts, and the holinesse of the soule is a meane to make vs like the majestie of God, as it is written, be ye holy, for I am holy.* *Maimony* thus concludeth his treatise of the vncleannesse of of meats: so also *Hesychius*, *Qui verè illi adhærere desiderat, quia ille sanctus est, ipse etiam sanctimoniæ studeat, sine quâ nemo videbit Deum*: he that will truely adhere vnto him, because he is holy, must also study for holinesse, without the vvhich none shall see God. *Hebr.* 12. 14. 1 Pet. 1. 15. 16.

7. Doct. *The vertue of the Sacraments dependeth not of the Worthinesse of the Minister.*

Thus much also may be gathered out of the same words, that the Lord saith, *I am holy*; the vertue then, force, and efficacy of the Sacraments dependeth vpon the holinesse of the instituter and ordayner of the Sacraments, Christ Iesus, which cannot be defiled by the corruption of the Minister: as the Sunne beames are not polluted shining or beating vpon a stinking puddle. We may then say of Baptisme, and the other Sacrament, as Saint *Paul* doth of preaching the Gospell: *What then, yet Christ is Preached all manner wayes, whether it be vnder pretence, or sincerely, I heereon ioy, and will ioy*: so by what Minister soever the Sacraments be ministred, so they be duly, according to Christs institution, administred, they loose nor their force, though the comfort may not be so great to the receiver, because of the scandall, and want of edification by the Word: *Augustine* to this purpose writeth thus excellently; *Nec aquâ nostrâ mundamur, nec vestrâ inquinamur, sed aqua Baptismi in nomine Patris Filij & Spiritus-Sancti, nec nostra nec vestra est: sed illius de quo Ioanni dictum est, super quem*, &c. Wee are neither cleansed by our water, nor defiled by yours, the water of Baptisme is neither ours nor yours, in the name of the Father, Sonne and holy Ghost: But this of whom it was said to *Iohn*: *Upon whom thou shalt see the Spirit come downe, and tary still on him, that is he which Baptizeth with the holy Ghost, August. lib. 2. contr. liter. Petilian. c. 6.* Phil. 1. 18. Iohn 1. 33.

5. *Places of Confutation.*

1. Confut. *That Peter had not a primacie aboue and before the rest of the Apostles.*

Lorinus would gather so much, that as *Moses* being not onely a Prince, and Lawgiver, but a Priest, is named as the chiefe before *Aaron*, so *Peter propter primatum*, because of his primacie is named first among the Apostles in the new Testament.

Contra. 1. This place maketh directly against this collection; for *Moses* was a Levite, no Priest, *Aaron* vvas the cheife Priest, and yet is named after him, which rather sheweth, if there were any force in this argument, a prioritie, and preeminence in the civill magistrate before the high Priest. 2. But there is no great matter to bee gathered out of the order of naming: for sometime *Aaron* is named before *Moses*, *Exod.* 6. 20. sometime *Miriam* before *Aaron*, *Num.* 12. 1. If they answere that in the setting downe the *Genealogie*, *Aaron* is named before *Moses*: so I answere with *Hierome*, where *Peter* is named before the other Apostles, *Hoc ætati delatum fuit, quia senior erat: This was given vnto* his age, because he was the elder, *lib.* 11. *cont. Iovinian.*

2. Confut. *Against the carnall and corporall presence of Christ in the Sacrament.*

Origen and *Procopius* following him by this cleane, and vncleane meat prescribed to

the Iewes, vnderſtãdeth the word of Chriſt, which is the moſt cleane food of the ſoule, thus applying theſe words of our Saviour: *My fleſh is meat indeed: & my blood is drinke indeed: Carnib. & ſanguine verbi ſui tanquã mundo cibo & potu potat, & reficit omne hominũ genus*: with the fleſh & blood of his word, as with cleane meat & drink, he refretheth all Men, *&c.* and having thus made mention of Chriſts fleſh: he addeth, vnderſtand what is ſayd ſpiritually, not carnally: *Si enim ſecundum literam ſequaris hoc, quod dictum eſt, niſi manducaveritis carnem meam, & biberitis ſanguinem meum, occidit hæc litera*, for if thou follow this which is ſayd according to the letter, vnleſſe yee eate my fleſh, and drinke my blood, this letter killeth: *hom. 7. in Levitic.* this ſo evident a teſtimony againſt the carnall preſence, *Lorinus* would turne an other way, giving this *gloſſe* vpon it: that he doth not hereby deny, *Realem & externam comeſtionem*, the reall, and externall eating: but onely his meaning is, that the Sacrament is not eaten after the manner of other meat, *Citra ſymbolicam & myſticam ſignificationem, atque ſine re in Sacramento, ſpeciebuſq; contenta*, &c. without a ſymbolicall and myſticall ſignification, and without the thing it ſelfe, contained in the Sacrament, and vnder the ſignes and ſhewes thereof, *&c.* *Contra.* A myſticall eating of Chriſt in the Sacrament we doe acknowledge; but *Origen* condemneth ſuch an eating of Chriſts fleſh, which is vnderſtood according to the letter, which is the Popiſh eating of Chriſts body, which they preſſe, and vrge according to the letter: grounding their opinion chiefely vpon the litterall ſenſe of thoſe words of our Saviour, *This is my body*, This litterall ſenſe *Origen* reiecteth, and calleth it a killing letter: the Papiſts preſſe the litterall ſenſe, therefore *Origen* is directly againſt them: and that it was no part of his meaning; that Chriſts fleſh is in that carnall manner preſent in the Sacrament, is evident, becauſe he ſaith, that Chriſt doth feed vs with the fleſh of his word; but they are not ſo groſſe to thinke that Chriſts true and naturall body is in his word, when it is Preached.

Iohn 6.55.

3. Confut. *Againſt Plutarch, who chargeth the Iewes falſely to bee worſhippers of Bacchus.*

He affirmeth of the Iewes, that they doe not abſteine from the Swines fleſh, becauſe they abhorre it, for then they would alſo kill them, as the Magitians which deſcend from *Zoraſter*, doe kill, *Mures aquatiles*, the water mice, and count him moſt happy who deſtroyeth moſt of them, but this he maketh to bee the reaſon, becauſe *Adonis*, who is the ſame, that *Bacchus*, was killed of a ſwine: and he further would ſhew, that the Iewes adore the god *Bacchus*, by their feaſt of Tabernacles, the name of the *Levites* ſo called, of *Evan* and *Lyſius*, the names of *Bacchus*, by their Sabboth ſo called of *Sabbos*, one of *Bacchus* names, by the high Prieſts Miter, the long robe with hanging bells, abſteining from Honey, to this purpoſe *Plutarch. l. 4. Sympoſ. c. 5.*

Contra. All theſe are malicious cavils againſt the Iewes, 1. The Iewes did not kill ſwinne, becauſe they were not to touch their carkaſes being dead, and he is contrary to himſelfe; firſt, he ſaith, they abhorred not ſwinne, becauſe they killed them not: and afterward hee ſheweth they did abhorre them, becauſe a ſwinne killed *Adonis*.

2. *Bacchus* Prieſts in many things might imitate the Leviticall Prieſts, in their apparell and other vſages: not that the Iewes did borrow of the Gentiles, but they rather of the other: as *Ambroſe* well ſaith: *Hæc oratores ſeculi de noſtris vſurpata in ſuis poſuere libris*: their Orators vſurped theſe things from ours, and put them in their Bookes. 1. *Officior. c. 21.* as they borrowed their wiſe ſayings from the people of God, ſo they imitated them in their doings.

3. In the reſt he ſheweth his ignorance, for the Levites were ſo called of their father *Levi*: the Sabboth is derived of the Hebrew, שבת, *ſabath*, to reſt: and betweene *Sabbas*, and *Sabboth*, there is great difference.

4. And ſo farre were the religious Iewes from adoring *Bacchus*, whom the heathen worſhipped, and celebrated his feaſts, with all obſcene behaviour, and furious exceſſe, that becauſe they had kept ſuch a *Bacchus* feaſt vnto their golden Calfe, the Lord welnie had caſt them off, had not his wrath beene appeaſed by the interceſſion of *Moſes*. *Exod.* 32.

4. Confut.

4. Confut. *That the Soules of Men doe not passe into other bodies, of Men or Beasts.*

This was the foolish opinion of *Pythagoras*, among the heathen: for he affirmed of himselfe that he was first one *Euphorbus*, then *Callides*, afterwards *Herotimus*, then *Pirrhus*, and last of all *Pythagoras*, *Hierom. Apolog. 3. adverſ. Ruffinum*: of this opinion was *Herode*, who thought that Iesus was *Iohn* risen from the dead: and some thinke because it is said, *Iohn* was *Elias*, that the soule of *Elias* was in *Iohn*. This fantasticall opinion *Lorinus* saith, may be confuted out of those words, *ver.* 43. *Defile not your soules*: every Man his owne soule, and so the Scripture more evidently elsewhere saith; *The soule of Ionathan, did cleaue vnto the soule of David*; and the Lord saith, *As the soule of the Father is mine, so the soule of the Sonne is mine*: every one hath his owne soule, not an others: neither is there any soule of all Men, as *Aberroes* seemed to thinke, *in 3. de. anim.* or that in nature there is but one soule of all, which according to the Christian Faith is multiplyed, and made many, as *Achillinus* cited by *Lorinus*. Marc. 6. 16. 1. King. 18. 3. Ezech. 18. 3.

Contra. These phantasies were thus learnedly confuted by *Origen*. 1. Whereas they sayd, that the transitian, or transmutation of soules commeth for sinne, let them tell vs, *Propter quæ peccata transmutata sit anima Heliæ*: for what sinnes the soule of *Elias* was changed. 2. *Iohn* himselfe, saith he, was not *Elias*. 3. And if alwayes for sinne the soules must passe into their bodies: *Nunquam dabitur Mundi finis*, there should never be an end of the World. 4. And if Mans nature must be changed, because it is sayd: *Man is like the Beasts that perish*, then it would follow that the Devill also must passe into the body of a Lyon, because he is sayd to bee a roaring Lyon, and so resolveth well: *Homo efficitur irrationabile pecus per negligentiam, non naturam*, Man is become an vnreasonable creature by negligence, not by nature, *Ex apolog. Pamphil.* *Ambrose* also thus pithily overthroweth the same fancy, 1. *Quæ potest esse gratia, si non totus evasi, quæ vita, si in me opus Dei occidat*, &c. what grace is it, if I be not wholly delivered, what life if the worke of God perish in me, *&c.* he toucheth two maine arguments together, one taken from our redemption, which should leave our better part vnredeemed, if Mens soules were not peculiar to themselues: and from life euerlasting, the greatest glory whereof is obscured, if every Mans soule should not bee ioyned with his body. 2. *Secundum imaginem Dei factos transferri non posse credimus in effigies bestiarum*: they which are made according to the image of God cannot bee transferred into the shape of Beasts. 3. Concerning their conceit, who thinke it is true in nature, though not in religion, he further saith: *Non patitur hoc natura, & si pateretur natura, non pateretur gratia*, nature doth not suffer this, and if nature would, yet Grace will not permit, *&c.* and so he concludeth thus: *Mirum videre non debet, quod creditis vos gentiles in bestias posse mutari, qui bestias adoratis*: it need not seeme strange, that you thinke the Gentiles may be changed into beasts, seeing ye worship beasts, *de fid. resurrect.* Psal. 49 12.

5. Confut. *Against the invention and profession of monasticall, and solitary life.*

Whereas mention is made of the deliverance of the Israelites out of Egypt, *Lorinus* will have it a type, as *Liberationis omnium fidelium de captivitate diaboli*: as of the deliverance of all faithfull, from the captivity of the Devill: so, *Religiosorum de captivitate seculi*, of the religious from the captivity of the World.

Contra. How well their Monkes and solitary Men are freed from the captiuity of the World, we shall need no other witnesse then *Bernard*: whom they challenge to be their owne.

1. He sheweth what their manner of fasting is: *Fercula ferculis apponuntur, & pro fidis carnibus a quibus abstinetur, grandia piscium corpora duplicantur*: Messes are added to messes, and in stead of flesh, from the which they onely absteine, they double the bodies of great fishes: *Solent vina delibuta melle, & pigmentorum respersa pulveribus bibere*: Monkish fasts.

they vse to drinke wine in their great feastes, tempered with honey, and poudred with spices: *Apolog.* such were the Monkes tastes.

2. As was their strictnesse of diet, such was their humility in apparell: *Cucullum empturus, lustras vrbes, fora circumis, percurris mundinas,* when thou art about to buy a Coule, thou doest visite Cities, goe about to Markets, travailest to Faires: *Habitus noster, qui humilitatis solebat esse in signe, in signum gestatur superbiæ:* our habite which was wont to be a signe of humility, is borne as an Enfigne of pride, *ibid.*

3. Concerning their humility of minde: he thus further writeth: *Nolo vt nusquam arbitreris lucere solem, nisi in cellâ tuâ an solitariorum Deus tantum est, imo & omnium,* doe not thinke that the Sunne shineth no where but in thy cell, is the Lord God onely of solitary Men, and not rather of all, *Meditat. c. 35.*

4. Touching their simplicity, and plainesse, hee thus also testifieth: *Aiunt incolumes iuvenes se in domo infirmorum collocare, vt carnes comedant, quæ agrotis vix concedantur: portant etiam baculos, vt quem pallor in vultu, maciesque non judicat, baculus sustentans mentiatur,* they say that healthfull young Men doe place themselues in the house of the sicke, that they may eate flesh, which is hardly graunted to the sicke: that whom palenesse, and leanensse in the face bewrayeth them not to be sicke, the staffe which they leane vpon may conterfet: *Apolog.*

5. As for the chastity of Monkes, neither is hee silent therein: *Libido non aspernatur tuguria, non reveretur palatia, vtinam sola cœnobia fugiat:* lust despiseth not cottages, it is not afraid of Pallaces, I would onely it did flye from Monasteries: *de inter. dom. cap. 29.* he thus also writeth of the fruites, that follow forced single life, and the restraint of Mariage: *Tolle de ecclesiâ honorabile coniugium, nonne reples eam concubinarijs incestuosis,* take out of the Church honorable Mariage, and doe you not fill it with concubine keepers, incestuous persons, abusers of males, *&c. Serm. 66. in Cantic.*

6. And he further giveth a reason, why solitary Men are subiect to these temptations: *In nemore lupus habitat, si sola ovicula nemoris vmbras penetras, præda vis esse lupo:* the Wolfe keepeth in the wood, if thou being a lone Sheepe doest goe into the shaddow of the Wood, thou wilt be a prey to the Wolfe: *Epist. 116.* thus wee see how well Monasticall persons, were freed from the captivity and corruptions of the World in *Bernards* time, more then 500. yeres since, we may suppose them to be worse now; as *Erasmus* not long since complayned, that Monkes, *Ferè deteriores sint cæteris,* are almost worse then others: *Vt nusquam minus liceat religiosam vitam agere,* that no where else it is lesse lawfull to leade a religious life: *Epist. 22. ad Gacch. Monach.* In all reason, as *Hierome* saith, *Nullus magis illicitam vitare debet, quam qui respuit quæ licebant:* none should more shunne things vnlawfull, then they which refuse lawfull: *Epist ad Demet:* but they on the contrary binding themselves from lawfull things, defile themselues with vnlawfull, as is shewed before.

6. Confut. *Against free Will in good things.*

Lorinus, vpon these words, *ver. 45. Bee ye holy because I am holy,* inferreth, *Liberam voluntatem in nobis arguit provocatio ad acquirendam sanctitatem:* this provoking vnto the seeking of holinesse doth argue a freedome of will.

Iam. 1. 17. Phil. 2. 13. 2 Cor. 3. 5. Iohn 15. 5.

Contrad. 1. The Scripture evidently sheweth, that *every good gift is from above:* man hath it not then of himselfe; Saint *Paul* saith, *It is God that worketh in vs, both the will and the deed, and that we are not able to thinke a good thought of our selues.* If then we are not able to thinke, will, or doe what is good, what power is left vnto man? It must needs follow, that as our blessed Saviour saith, *Without him wee can doe nothing: Bernard* doth thus illustrate this matter: *Quis, cum ad ignem venerit algens, & fuerit calefactus, dubitabit ei ab igne venisse calorem, quem habere non poterat sine illo; sic spiritus in nobis operatur omnia:* Who when he commeth cold vnto the fire, and is made warme, doubteth that his heat came from the fire, which he could not haue without it: so the Spirit worketh in vs all things, *Serm. 1. in die Pentecost.*

2. Because we are exhorted in Scripture, to beleeue, to be holy, and such like, it followeth not that wee can doe these things by the freedome of our owne will: 1. But rather

rather theſe exhortations ſhew, that we haue our ſtrength from God: the Spirit, *non ſolum monet, ſed movet voluntatem*, doth not onely admoniſh, but moove our will: *Bernard. ibid.* as heere it is given as a reaſon of our holineſſe, *becauſe I am holy*; Gods holineſſe is not onely as a patterne for vs to imitate, but as an efficient cauſe to effect and procure it: 2. Theſe exhortations are meanes, whereby the Spirit of grace is conveyed vnto vs, and power given vs to do that which we are commanded, as *Auguſtine* ſaith well: *Da quod jubes, & iube quod vis*, giue what thou biddeſt, and bid what thou wilt. 3. An other reaſon of theſe exhortations is, becauſe, as *Bernard* ſaith, *Solus homo inter animalia liber, reliqua animalia, ſicut deliberatione, ita & ratione carent*: onely man is free among all living things, other creatures, as they want deliberation, ſo alſo the vſe of reaſon: *Cantic. Serm.* 71. man hath a naturall power to will, and deliberate: but to vvill that is good, and to deliberate vvell, is the vvorke of grace, and not of mans vvill.

Why we are exhorted in Scripture to be holy, which is not in our owne power.

7. Confut. *Onely true beleevers, holy and faithfull men, are true members of the Church.*

This is neceſſarily inferred out of theſe words, *verſ.* 45. *Bee yee holy, for I am holy*: onely holy perſons then are true worſhippers of the moſt holy God; which is contrary to the opinion of the Papiſts; which is, that reprobates and wicked men living in the outward profeſſion of the Church, are true members of it, *Bellarm. lib. 7. de Eccleſ. cap. 7.*

Contra. 1. This is contrary to the doctrine of the holy Apoſtle, *They went out from vs, but they were not of vs*: The Apoſtle denyeth that they were of the Church, no not then when they lived in the Church, in the outward fellowſhip of the Saints, as it followeth in the ſame place: *If they had been of vs, they would haue continued with vs.* 2. *Hierome* giveth witneſſe hereunto: *Nullus habitat in Sion, niſi qui ſanctus ſit*, none dwelleth in Sion, but hee who is holy, as the Lord ſaith, *Bee yee holy, for I am holy, in* 30. *c. Iſaiæ.*

1 Iohn 2. 19.

8. Confut. *Againſt the condemners of Miniſters marriage.*

Syricius Pope, by this text condemneth Miniſters mariage: *Be ye holy, for I am holy, Epiſt. ad Nim.* and *Lorinus* applaudeth, and approveth this Collection.

Contra. 1. Who ſeeth not how they wreſt and pervert this text, to maintaine their ſuperſtitious and impious opinions; for neither is here the leaſt mention made of mariage, but onely of vncleanneſſe, which commeth by eating, or touching of meates: neither is this ſpoken to the Levites onely, and Prieſts, but to all the people in generall: And ſo Saint *Peter* exhorteth all men out of this place, to holineſſe in converſation, 1. *Pet.* 1. 15.

2. Beſide, the ground is falſe of this Collection: for the Levites, and Prieſts in the Law were married.

3. And doe they thinke as they ſpeake, that married perſons are vnholy: but this is called by the Apoſtle, *the doctrine of Devils*, to condemne and forbid marriage: Such there were in *Bernards* time, whom hee thus taxeth: *Turpitudinem in ſolis exiſtimant repurandum vxoribus, cum vel ſola ſit ea, quæ cum vxore eſt cauſa, quæ turpitudinem excuſat in coitu*, they think onely filthineſſe to be ſo reputed in wiues, when as the buſineſſe with the wife onely excuſeth filthineſſe in carnall copulation, *Serm. 66. in Cantic.*

1 Tim. 4. 3.

9. Confut. *Againſt the choyce of meats for Religion.*

Lorinus, by this prohibition of meates given vnto the Iewes, would warrant the Law and Cuſtome of the Church, *De delectu ciborum*, of the choyce of Meates, and that the ſoules of men may bee defiled, *propter inobedientiam*, becauſe of diſobedience, not that there is any evill in the meats themſelues.

Contrad. 1. What a ſtrange thing is this, that they will by warrant of the Ceremoniall Law given vnto the Iewes, authorize their choyce of meats, which things were but ſhadowes, the body is Chriſt, in whom thoſe ceremonies are aboliſhed;

Coloss. 2. 21. Such are those precepts of men, *Taste not, touch not, handle not:* which the Apostle speaketh against.

2. Neither doe they onely for obedience sake prohibite meats, but for religion, and conscience sake, *Rhemist. annot. in Rom.* 14. *s.* 1. for there they allow of the difference of meats, not onely for the chastising of the body, but *for the service of God:* what is that else but for Religion, and Conscience sake: The same is also *Bellarmines* assertion, that the Church prescribeth Fasts, *propter veram sanctitatem, & cultum Dei,* for true sanctitie, and the worship of God: Which is agreeable to another of their opinions; that by such Lawes of abstinence, *homines obligari in conscientiâ*, men are bound in conscience; not in regard of their obedience to the Law, but of the thing commanded: for so they make this difference betweene civill and Ecclesiasticall lawes, that these are, *verè obligantes in conscientiâ,* truely binding in conscience, *quarum finis vita æterna,* the end whereof is eternall life.

3. Now then, although they pretend in words, that they condemne not the meats themselues, but make these lawfull causes to *abstaine from meats, for obedience, as in Paradise; for signification, as to the Iewes; or for that they haue beene offered to Idoles (which is to avoyd offence) for chastening of the bodies, and penance, for health of the body:* yet thus beside these causes, they doe forbid the eating of flesh-meats for Religion and conscience sake; It may thus appeare, 1. because they ground this practise of the prohibiting of meats vpon the legall interdiction of meates given vnto the Iewes, as before *Lorinus,* which maketh some meats cleane, some vncleane. 2. Some of them giue this reason, why they eat fish, not flesh: because God cursed not the waters, as he cursed the earth, *Durand.* 3. Because they allow Wine, Spices, and other delicates, (which doe more inflame the body, then moderate eating of flesh) to be vsed in their fasting dayes: which sheweth, that the chastising of their body, is not the end of this prohibition. 4. Because of the similitude, and agreement betweene their superstitious practise, and of the old Heretikes the *Manichees,* whose fashion herein *Augustine* describeth in this manner: putting the case of two, one that eateth sparingly of herbes, with a little rustie Bacon, and vseth a little wine mingled with water: the other feedeth of spices, and delicate fowles, and instead of wine, taketh the juyce of figges, and other fruits, and eateth & drinketh as much as he listeth, and gurmandizeth: yet they preferred the latter, and condemned the other, that annoynted his lips with a little rustie bacon to hell fire. To this purpose, *Augustine lib. 2. de Morib. Manich. cap.* 13. whereunto the superstitious practise of the Papists is most agreeable, which count a man defiled, if hee on fasting dayes touch a piece of flesh; as is evident by B. *Stokesly* his proceeding against one *Freburne,* commanding the roasted Pig, which he had provided for his wife, that longed for it, to be buried in Finsbury-field: this sheweth, that they abhorred the flesh it selfe, and cast it away as an vncleane thing.

1. Tim. 4. 3. Who seeth not now, that the Apostles admonition touching the doctrine of devils, and giving in instance, *the forbidding to marry, and to abstaine from meats which God hath created, to be received with giving of thankes,* reacheth, and extendeth it selfe to Popish superstitious prohibition of meates: Which is the same errour, that was of ancient time condemned in the Synod of *Gangra,* in these words: *Si quis carnem manducantem ex fide cum religione crediderit condemnandum, tanquam spem non habentem, anathema:* if any condemne him, as having no hope, who eateth flesh in faith with religion, let him bee accursed, *cited, distinct.* 30. *c.* 13. *Hesychius* heere giveth this note, *Non cibi nos mundant, vel polluunt, sed nos eos, & vivificamus, quæ comeduntur, &c.* Meates doe not cleanse, or defile vs, but wee the meats, and giue life to those things which wee eat, as the Apostle saith, *Every creature of God is good, and nothing is to bee refused, if it bee received with thankesgiving.*

1 Tim. 4. 4.

6. *Morall*

6. *Morall Obſeruations.*

1. Morall. *Of meditating in the Word of God.*

WHereas the chewing of the cud, was one marke to know a cleane beaſt by: hereby is vnderſtood, that wee ſhould meditate, and, as it were, ruminate on the Word of God; as the bleſſed man is deſcribed, *Who meditateth in the Law of God day and night:* So *Auguſtine: Quod vtile audieris, tanquam ab inteſtino memoriæ ad os cogitationis recordandi dulcedine revocare, quid eſt aliud, quam ſpiritualiter quodammodo ruminare?* That profitable thing which thou haſt heard, by the ſweetneſſe of recording, to bring it, as it were, from the inward part of the memory, to the mouth of meditation, what is it elſe, then to ruminate, and chew the cud? *Auguſt. l.6. cont. Fauſt. c.7.* Pſal.1.1,2.

2. Moral. *To the knowledge of the Word, to joyne practiſe.*

Beſide the chewing of the cud, the cleane beaſt was to divide the hoofe: therefore the Cammell was counted vncleane, becauſe hee divided not the hoofe, though hee chewed the cud: by the which is vnderſtood, that men in their life ſhould diſcern betweene good & evill works, and to their profeſſion of the Word, to adde the practiſe of a good life; which is with Saint *Peter, to ioyne vertue With their faith, and With vertue knowledge, With knowledge temperance, &c. Clemens Alexandrinus* ſaith, *Ruminat iuſtus ſpirituale nutrimentem, cum Verbum habet in ore; biſida autem eſt iuſtitia, vt quæ & hic ſanctificet, & in futurum tranſmittat ſæculum:* A juſt man ruminateth ſpirituall nouriſhment, when the Word is in his mouth: but righteouſneſſe is divided, which both ſanctifieth in this life, and tranſmitteth to the next world, *lib.3. Pædagog. c.11.* 2 Pet.1.5,6.

3. Moral. *Of divers vices to be ſhunned, ſhaddowed foorth in the naturall properties of ſome creatures.*

1. Rich men in this world are compared to Camels, and the cumberſome burthen of their riches, vnto the bunch in the Camels backe, which maketh their entrance into heaven as difficult, as that doth the paſſage of a Camell through the eye of a needle: but it muſt be vnderſtood of thoſe that put their truſt in riches. Riches not to be truſted in. Math.19.24. Mark.10.24.

2. The Cony, which vndermineth, and maketh holes in the ground, is an embleme of crafty and deceitfull men, which craftily vndermine other, and by their ſubtill wiles doe entrap them: But they are at length taken in their craft, as the Cony is in the hole, as the Wiſeman ſaith, *He that diggeth a pit, ſhall fall therein, Pro.26.27.* Againſt the craftie.

3. The timorous and fearefull Hare, that is afraid of the leaſt noyſe, is an image of carnal and faint-hearted men, who in the day of trouble know not which way to turne themſelues, as *Micaiah* ſaid to *Zidkiah, Thou ſhalt ſee in that day, when thou ſhalt go from chamber to chamber, to hide thee, 1 King.22.25.* Carnall men fearefull.

4. A Swine alwayes rooting in the ground, and wholly occupied in filling of his belly, is a true image of worldly minded men, which deſpiſe heavenly treaſure, and care onely for the things of this life; whom our bleſſed Saviour compareth vnto ſwine, who tread pearles vnder their feet, and ſo they make ſmall account of the precious Word of God, *Math.7.6.* Worldly men likened to Swine.

5. Whereas there are twenty ſeverall fowles counted vncleane for meat, it is obſerved, that moſt of them are ſuch, *quæ ex rapto viuunt, cadaveribus paſcuntur, vel gaudent tenebris,* which liue by rapine, feed of carions, or delight in darknes: which diſcovereth three ſorts of vncleane perſons; covetous, oppreſſors, and extortioners, *Which eat the fleſh of the people;* or liue in the dead workes of ſinne, as the Apoſtle ſpeaketh of the woman that liveth in pleaſure, *Which is dead While ſhee liveth:* or want of knowledge, whoſe minds are full of ignorance and darkneſſe, as our bleſſed Saviour ſaith of the Phariſies, *They Were blind leaders of the blind, Math.15.14.* Againſt oppreſſors. *Theodor.q.11. in Levit.* Micah.3.33. 1 Tim.5.6. Againſt the ignorant and blinde.

6. The yong Eagle firſt picketh out the eye of the carkaſe: denoting the guile and manner of falſe teachers and deceivers, that would take away the eye of knowledge and Of ſuch as are enemies to knowledge. Proverb.30.17

Matth. 23. 13. and right judgement; as the Phariſies *did ſhut vp the kingdome of God before men:* ſo the Popiſh profeſſors denyed vnto the people the reading of the Scriptures.

Againſt vnfaithfull executors.

7. The Vulture liveth altogether vpon carion, and dead carkaſes. *Origen* ſaith, *puto ikos nominari, qui alienis immineant mortibus, & fraude teſtamenta ſubjiciunt:* I thinke they are meant, which wayt for other mens death, and fraudulently ſuborne deviſed teſtaments, *hom. 7. in Lev.* Againſt ſuch may be applied that ſaying of the Prophet, *Woe vnto them which write grievous things, Iſa. 10. 1.*

Againſt ſuch as forſake the fellowſhip of the Church.

8. The Raven is vnkinde to his young ones, and forſaketh his neſt, as the Raven ſent out of the Arke, returned no more into it, as the Doue did, but fed vpon the dead bodies which fleeted vpon the waters: a true type of ſuch, which embrace this preſent world, and leaue the ſociety of the Saints, and the fellowſhip of the Church: ſuch an one was *Demas*, of whom the Apoſtle complaineth, 1 *Tim.* 4. 10.

The Oſtrich ſignifieth hypocrites.

9. The Oſtrich beareth an image of hypocrites: *Struthio alas habet, ſed non volat; hic eſt hypocrita ſpiritum virtutis habens, ſed non efficaciam:* the Oſtrich hath wings, but fliveth not; ſuch is an hypocrite, who hath the ſpirit of vertue, but not the power, *Hugo.* Such Saint *Paul* ſpeaketh of, *having a ſhew of godlineſſe, but haue denied the power thereof.*

The Owle ſignifieth worldly wiſe men. 1 Cor. 2. 13.

10. The Owle, who ſeeth in the night, but his eyes dazle in the day, ſignifieth worldly wiſemen, who in the matters of the world, are quick-ſighted enough, but are blind in ſpirituall and heavenly things, as the Apoſtle ſaith, *The naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him.* So *Theodoret* ſaith: *Qui amant in tenebris, ignorantiæ verſari, ſimilis ſunt avibus illis, quæ nocte volant, hæ lucem oderunt, amant tenebras:* they which loue to dwell in the darkeneſſe of ignorance, are like vnto thoſe birds, which flie in the night, for they hate the light, and loue darkeneſſe.

The Sea-gull repreſenteth men given to pleaſure. 1 Pet. 4. 3, 4.

11. *Mergus*, the Diver, or Sea-gull, who liveth and diveth in the water, is a right picture of Epicures, and Belligods, that follow the pleaſures of this world, and ſpend their time in ryot and exceſſe: ſuch as the Apoſtle ſpeaketh of, *Walking in wantonneſſe, luſtes, drunkenneſſe, gluttony, and drinkings, wherein it ſeemeth vnto them ſtrange, that ye run not with them to the ſame exceſſe of ryot.*

The Pellicane decyphereth cockering parents.

12. They write of the Pellican, that *pullos ſuos fovet et amplectitur, et nimijs oſculis ſanciat*, ſhe nouriſheth and embraceth her yong ones, and with the kiſſes, as it were, of her bill, woundeth & ſo killeth them, and afterward reviveth them with her owne blood, *Epiphan. in Phyſolog.* a true reſemblance of cockering parents, who make their children wantons, and ſpoyle them through too much facilitie; as it is ſaid of *David* concerning *Adonijah* his ſonne, *that his father would not diſpleaſe him from his childhood, to ſay, why haſt thou done ſo:* which made him inſolent, proud, and ambitious, which was the cauſe of his ruine.

1 Kings 1. 6.

The Swanne reſembleth proud perſons.

13. The Swan is white without, and faire to ſee to, but her fleſh is blacke, and vnwholſome: ſhe is a proud bird, and yet counted among the vncleane: *Cygnus extento collo et in ſublimæ ſe tendens inter immundas volucres computatur:* the ſwan with a ſtretched out neck advanceth himſelfe on high, yet is numbred among vncleane birds, *Hierom. in 3. c. Sophon.* Hereby are deſcribed proud perſons, that want inward ſubſtance, carrying outwardly goodly ſhewes, as the Wiſeman ſaith, *As a iewell of gold in a ſwines ſnowt, ſo is a faire woman that wanteth diſcretion.*

The Storke an image of civill men without true religion. Luke 18. 12.

14. The Storke is commended for her pity toward her parents, both in feeding, and carying them when they are old: in ſo much, that among the *Romans* ſhee was called, *pia avis*, a pious bird; vvhereupon *Ambroſe, Quod vix vni Imperatori conſulto, Senatus delatum dicitur, hoc iſtæ aves in commune meruerunt:* That which was ſcarce by the Decree of the Senate given vnto one Emperour, thoſe birds in common deſerved to bee called, *lib. 5. Hexema. c. 16.* This bird though much celebrated for her naturall affection to her parents, yet is counted an vncleane bird, becauſe ſhe feedeth of vncleane and poyſonfull meates, as ſerpents, ſnakes, and ſuch like: betokening ſuch men, as haue a ſhew of ſome civill vertues, and yet haue no delight in Gods Word, the wholeſome food of our ſoules: ſuch as the Phariſee was, who faſted and payed tythes, yet had not a right

a right ſanctified heart: other natural properties of beaſts, and fowles applied to manners, ſee before at large ſet forth in the Queſtions.

4. Moral. *Of the neceſſitie of ſanctification.*

As the Lord here ſaith vnto his people, *Be ye holy, becauſe I am holy*, v. 41. ſo our bleſſed Sauiour ſaith to the ſame effect, *God is a Spirit, and will bee worſhipped in ſpirit and truth*; that is, after an holy, ſincere, and pure manner: ſo alſo the Apoſtle exhorteth, *to perfit our ſanctification in the feare of God, and to walke worthy of the Lord*: This is the meaning of that petition in the Lords Prayer, *Hallowed, or ſanctified be thy name, Non quod optemus Deo, vt ſanctificetur orationibus noſtris*: not that wee wiſh that God may be ſanctified by our prayers, *ſed petimus, vt qui in baptiſmo ſanctificati ſumus, in eo, quod eſſe cepimus, perſeueremus*; but wee pray, that wee, which are ſanctified in Baptiſme, may perſevere in that vvhich vvee haue begunne, *Cyprian. ex citat. Auguſtin. de don. perſeuerant. cap. 2.*

John 4. 24. 2 Cor. 7. 1. Coloſſ. 1. 10.

5. Moral. *Of ſeperating the cleane from the vncleane.*

The concluſion of this Chapter is, to diſcerne betweene the cleane and vncleane; then as this Law was given to make a difference betweene cleane and vncleane meats: ſo ſhould wee diſcerne betweene men of cleane and vncleane converſation: which is done by the publique Diſcipline of the Church, preaching of the Word, and by priuate perſons, in avoyding their company: Hereunto is anſwerable that place of the Prophet, *If thou ſeparate the pretious from the vile, thou ſhalt bee according to my mouth*: For this is the ſpeciall propertie of Gods Word, by converting mens ſoules, to ſeparate them from the reſt of the world, as the cleane from the vncleane: as the fanne doeth divide the chaffe from the wheate, and the nett, the fish within the nett, from thoſe in the wide Sea. *Ambroſe*, of this ſpeciall fruit and effect of Gods word, vpon thoſe words of the Pſalmiſt, *I will teach the wicked thy wayes*, thus excellently writeth: *Ille præcipuus gubernator, qui ſcopuloſo in littore navem gubernat; ille Doctor bonus, qui duriora acuit ingenia ad erudition em perfectam; ille bellator egregius, qui timidiores accendit ad prælium; & ille magnæ fidei Zelator, qui docet iniquos: Ipſe Chriſtus ait, non veni iuſtos vocare, ſed peccatores*: Hee is the chiefe Pilote, who governeth the ſhip amids the rocks; hee a good Teacher, that can bring ſlow wits vnto Learning; he a good Warrier, that can ſtirre vp the fearefull vnto battell, and hee is a zealous Preacher of the faith, which teacheth the wicked: and Chriſt himſelfe ſaith: *I I came not to call the righteous, but ſinners*, *Ambroſ. Apolog. David. c. 16.* Thus did holy *Iohn Baptiſt* by his Preaching and miniſterie: as the Angell foretold of him, *Many of the children of Iſrael ſhall hee turne to the Lord their God, for hee ſhall goe before him in the ſpirit and power of Elias, to turne the hearts of the fathers to the children, and the diſobedient to the wiſedome of the iuſt, to make ready a people prepared for the Lord*. Such Preachers as ſo divide the Word, that they thereby divide men from the world, and ſeparate them for God, doe indeed diſtinguiſh the cleane from the vncleane: and to this, all which handle the Word, ſhould endeavour themſelues: as the Apoſtle exhorteth; *Study to ſhew thy ſelfe approved vnto God, a workman, that needeth not to be aſhamed, dividing the Word of truth aright.*

Iere. 15. 19. Luke 1. 17. The Preachers Office. 2 Tim. 2. 15.

Thus much of this Chapter, which, as we ſee, hath afforded ſuch plenty of Queſtions, excellency of matter, varietie of inſtructions: And bleſſed bee God, who hath thus farre holpen vs, in whom I truſt, that hee will giue further ſtrength to finiſh the reſt. To him be praiſe, through Ieſus Chriſt.

CHAP.

CHAP. XII.

1. *The Argument, and Contents,*

AS in the former Chapter *Moses* set downe precepts concerning such impurity, and vncleanneſſe as is taken without; by eating, or touching any vncleane thing: ſo now hee commeth to ſpeake of vncleanneſſe from within: and firſt of that which accompanyeth Childbirth: afterward, *cap.* 13. 14. 15. of ſuch impurity as is cauſed by diſeaſes, as leproſie, fluxes, and ſuch like.

Here firſt the manner of the vncleannes is expreſſed to *v.* 6 then the remedy, and cure thereof.

1. In the firſt two cases are given in inſtance, firſt how long the vncleanneſſe ſhall continue at the birth of a man-Child, vvhere two times are limited, firſt of ſeaven dayes, then of thirty three dayes, the former tearme for a ſingular and ſpeciall kind of vncleanneſſe, wherein they were to forbeare from all ſociety vvith others, the other for the common, and more generall vncleanneſſe, vvhich onely kept them from touching holy things, or comming into the Sanctuary.

The other caſe is after the birth of a maide-Childe, with a double limitation likewiſe of time, of 14. dayes for the greater vncleanneſſe, and of 66. dayes for the leſſer. *verſe*, 5.

2. The remedy is by Sacrifice, which is preſcribed, firſt abſolutely, vvhat they ſhall bring, how the Prieſt ſhall vſe it, and what ſhall be the ſucceſſe thereof, *v.* 6. 7. then vvith a certaine exception, and reſervation of the poore. *v.* 8.

2. *The diuers Readings.*

L. D. Alt. 1. IF *a Woman conceiving ſeed doe beare a man-child.* L. S. V. D. N. *hath brought foorth and borne a man-child.* G. I. *ſeeded.* P. A. H. as it is taken actiuely in other places. *Geneſ.* 1. 11. *Iud.* 6. 3.

L. D. Det. 2. *The eight day the little Infant ſhall be circumciſed.* L. D. *the fleſh of his foreskin ſhalbe circumciſed.* Cæter.

3. *Shall remaine in the blood of her purification:* L. D. cum Cæter. *in the purifying of her blood:* I. by the figure, Hypallage, vvhen vvords are tranſpoſed: as in the former verſe, the fleſh of the foreskinne is taken for the foreskinne of the fleſh.

L. D. Alt. 7. *Shall pray for her.* L. D. *make attonement for her.* Cæter.

8. *If her hand finde not, neither is able to offer a Lambe.* L. D. *if her hand find not*

L. D. Add. *what is ſufficient for a Lambe.* Cæter. *If her hand finde not the ſufficiency of a Lambe.* H. *Shall pray for her.* L. D. *make attonement for her.* Cæter: As before, *Chipper. expiabit. ſhall make expiation, or attonement.* H.

3. *The Queſtions diſcuſſed.*

1. Queſt. *Of the meaning of thoſe words,* ver. 1. *When a Woman hath brought foorth ſeed.*

1. SOme read, *ſuſcepto ſemine peperit:* doth bring foorth having received ſeed: ſo the Latine interpreter, and they vvhich follow that reading, *Vatab. Toſtat. Lorinus,* ſo alſo the *Septuagint* read paſſiuely ἐὰν σπερματισθῇ, bee conceived vvith ſeed, *Origen, conceperit ſemen,* have conceived ſeed, and he giveth a reaſon of this addition,

Ad

Ad discretionem illius, quæ sine semine concepit, for the discerning of her, that conceived vvithout seed, but the vvord *thatzeriaugh*, תזריע, is of an actiue signification, *hath caused seede*: as *Iunius* well obserueth.

2. *Tostatus*, following the same reading, saith, it is, *pleonasmus*, a fulnesse of speech, as vvhen vve say, *to speake vvith the mouth*, and signifieth no more, then if a Woman doe bring foorth. *q.* 2. and he vvill not haue these vvords inserted for any exemption of the virgine *Mary*, wherein he thinketh rightly, but this were to make some words of the Scripture superfluous.

3. *Caietane*, and *Oleaster*, vnderstand it, *de prole*: of the child, vvhich they vvould haue vnderstood here by the seed: but that is expressed in the next vvords: and haue borne, or brought foorth a sonne, and so there should be a *tautologie*, a repeating of the same thing.

4. Wherefore it is better translated actiuely, *seminificaverit*, haue seeded: *Pagnin. edit semen*, sent out seed: not outwardly, but inwardly: because there is a concurrence in every generation of the seed of the Male, and Female: *Iun. analys.* and the Rabbines obserue, that if the Woman yeeld seed first, it proveth a Female, if the Man, a Male: *R. Solom. in Genes.* 4. 5. 15. so is the vvord taken in this actiue sense of *hearbs yeelding seed.* Genes. 1. 11.

2. Quest. *Whether the virgine Mary were by this clause exempted from this law of purification.*

1. It is the generall opinion of most Popish writers, *Verbis legis excluſam*, that she was excluded by the wordes of the Law, which speaketh of Women, that bring foorth, being first conceived with seed, *Lyranus, Suarez, Lorinus*, with other.

2. Yea *Burgens.* goeth further, that the Law is not onely vnderstood, *excepisse*, to haue excepted the virgine, but *asseruisse*, to affirme in effect that one should conceive without seed: but these conceits are removed, by the vse of the Hebrew word, which as is before shewed, is heere taken in the actiue signification.

3. *Tostatus* opinion is: the blessed virgine, *ex vi verborum obligatam fuisse*, to haue beene bound by the words of the Law, as well as other Women after childbirth: but whether she were indeed bound, it is vncertaine, because she might be otherwise dispensed with: but seeing that *Mary* in fact obeyed this law, how can it be otherwise iudged, but that she as a devout Woman did hold her selfe tyed vnto it.

4. *Iansenius* thinketh that although shee were comprehended in the Law, yet because the law was determined in Christ, the author of the Law, she was not bound vnto it, *c.* 10. *Concord. Evangel.* but by this reason as *Lorinus* inferreth, she should haue beene free from all other rites of the Law, (as from Circumcision and the like,) neither was there the same priviledge of exemption from the Law, in Christ, and his Mother.

5. Wherefore the sounder opinion is: *Ad hanc ceremonialem observationem obstrictam fuisse*, that she was by the very words of the Law tied to this ceremonious observation: as the words of the Evangelists are: *When the dayes of her purification after the Law of Moses were accomplished*, &c. The Law therefore requireth it, and she accordingly performed what the Law required. Luke 2. 22.

3. Quest. *Whether indeed the Virgine Mary were exempted from this Law of purification.*

1. Some thinke, that although the virgine *Mary* were not exempted by the words of the Law, yet she was not tyed to the Law, because there was no occasion: *Which was the blood of her purifying. v.* 4. but she, *Carebat Sordibus*, wanted those bloody pollutions, which doe accompany the birth of other children: *Iansen. ibid.* for otherwise it had beene vnfit for the shepheards to come in presently, if such circumstances had beene vsed, as in the birth of other: as the cutting of the Navell, rubbing with salt, washing with water: of this opinion *Lorinus*, rehearseth many authors, and to confirme this their opinion: they adde further that Christ was borne, *Sine effractione* Ezech. 16. 6.

without

without any breach, or opening of the vvombe, *Transeundo per penetrationem*, passing through by a penetration, as he passed through the doores being shut: and so she continued a virgine, before in the birth, and after.

Contra. 1. Though these things be curiously obiected, neither is it fit thus to dive into the secrets of nature, much lesse to search out a reason of Gods miraculous workes: yet to wade so farre as the Scriptures doth warrant, because it is said, that Hebr. 4. 15. Christ was in all things like vs, yet without sinne, we doubt not to affirme, that Christs birth, was like vnto the birth of other children: and that, as *Tostatus* doth evedently prooue, *q.* 20. he encreased, and was nourished in the vvombe as other children, which are fed by the Navell: and came foorth in the like manner, yet as without paine in the birth, which is a fruit of sinne, so without such pollutions, as the Prophet speaketh of, *I saw thee polluted in thine owne blood:* so that the question is not of the thing, but of the manner, and measure of it: yet the same *Tostatus* thinketh it probable, that though Christs holy body encreased in the wombe, and came foorth as other children, that, *Orginazatio corporis Christi non fuit completa per quadraginta dies, sed subito facta:* that the Organicall partes of Christs body were fashioned in an instant, not in the space of 40. dayes, as other infants, so also *Lorinus:* This I say is not improbable, concerning the infusion of the blessed Soule of Christ in the first instant of his conception, but touching the perfiting of his body all at once, it is not so cleare, as it shall bee shewed afterward, by the grace of God. *q.* 7. following: And as touching the manner of Christs birth, *Hierome* doubteth not to say, *Novem mensibus in vtero vt nascatur, expectat, fastidià sustinet cruentus egreditur, pannis involutus,* she expected nine Moneths for his birth, endured some infirmities, he came foorth bloody, and swadled in clothes, *Epist. ad Eustech.*

λαμβάνει τὸν προσὸν αἱματικὸν. *Sanguinium alimentum &c, Arist. de Gen. animal lib. 2 c. 7.* Esech. 16. 7.

Christs conception whether in an instant.

Luke 2. 43.

2. Neither is it necessary to suppose, that the Shepheards came in of such a sudden, but all things might be in decent and comely order, at their entrance: and like enough, that vpon such occasion other vvomen might be helpefull, not in the birth, which needed not, all penalty imposed vpon vvomans travell, being then absent, yet to performe other vvomanly partes. There is a fable, that a Midwife offering to put to her hand, was burnt, vvhich some report as a true story: but though there vvas no need of a Midwife, yet other vvomanly partes might be supplyed.

Recited by *Lorinus* vpon this place.

3. To deny, that the virgines blessed wombe was opened in the birth, is against the direct vvords of the text: neither was this any violating of her virginity, no more then that this holy Child was borne of a virgine, see more of this, 2. *Confut.* following.

Luke 2. 23.

4. A received opinion among our owne Writers is, that, *Christus humanum generis personam sustinuit, & huic legi se subiecit*, that Christ susteined the person of Mankind, and did subject himselfe to this Law, to redeeme vs from the curse of the Law: *Calvin, Osiand. cum aliis,* but this Law was for the cleansing of the Mother, not of the Infant: not Christ, but his Mother was bound to this Law, as shall even now bee shewed.

5. Therefore I incline to *Iunius* opinion in parte touched before, that the virgine *Mary* was indeed bound vnto this Law, and was obedient vnto it, *Ex verâ infirmitatis suæ conscientiâ*, out of the very conscience of her infirmity, the reasons are these,

Luke 2. 12. 1. Because the text calleth it, καθαρισμὸν αὐτῆς, her *purgation*, or *purification*, as then she had verily those legall infirmities incident to Women, so she was legally to be purged, or purified. 2. As *Mary* was bound to other ceremonies of the Law, as to keepe the Passeover, to abstaine from vncleane meates, and such like; so shee was obliged to this, if not to this, then neither vnto the other, which yet she carfully performed, as in

Luke 2. 41. going vp to Ierusalem yeerely to keepe the Passeover, 3. This Law was grounded vpon nature, for Women having their custome vpon them, doe retire themselues, and

Genes. 31. 35. stay at home, as *Rachel* excuseth her selfe to her father: therefore *Mary* was so much the rather to obserue the dayes of her separation, and purification.

4. Quest.

4. Queſt. *Of the time of the vncleanneſſe of a Woman after childbirth.* ver. 24.

1. There are two times limited, the firſt is of 7. dayes, the ſecond of 33. dayes after the birth of a Malechild: but heerein they differed, the firſt ſeven dayes, they were barred, not onely from ingreſſe, or acceſſe to the Sanctuary, but, from all ſociety with Men; like as when a Woman was ſeparated from her diſeaſe, as is ſhewed. *c.* 15. ſo that during ſeven dayes, for a male Child, and 14. for a female there was a naturall kind of vncleanneſſe; and the other, 33. dayes, but *opinione honeſtatis*, in a kind of opinion of honeſty, and decency onely, as *Toſtatus* calleth it: when they were not inhibited ſociety with Men, but onely communicating in holy things.

2. But when a Woman was ſeparated from her diſeaſe, ſhe was not put out of the hoſt: for ſo onely theſe three, Lepers, and they which had an iſſue, and ſuch as were defiled for the dead, were ſeparated, but ſhe was onely ſequeſtred from the ſociety, and company of others. Numb. 5. 2.

3. And ſo during all this time of, 7. dayes, and, 33. dayes, which in all make, 40. they were not to come into the Sanctuary, nor touch any holy thing, it was not lawfull for them to eate of the peace-offerings, nor yet to celebrate the Paſſeover, if it fell out within this time.

5. Queſt. *Whether a Woman during all the time of her ſeparation, were forbidden the company of Man.*

1. Some thinke, that the Man was all the time of, 40. dayes after the birth of a male, and 80 dayes for a female, to forbeare the company of the Woman: which ſeemeth to be the opinion of *Theodoret. q.* 14. *of Lyra, Salmeron, Maldonat*, and others, their reaſons are, *Vt viri intemperantia fœnaretur*, that the intemperance of the Man might be reſtrained.

2. But, the other opinion is more probable, that the interdicted time from humane ſociety onely, 7. dayes, after the birth of a male, and 14. of a female which the Hebrewes (who heerein well vnderſtood the practiſe of the Law) doe gather out of theſe wordes: *The blood of her purifying, or cleanneſſe*, but if the Husband before that time had company with his Wife, hee was to be cut off: heerunto adde that reaſon preſſed by *Lorinus: Nimis diu ſervanda continentia coniugalis fuiſſet*, Matrimoniall abſtinence ſhould haue been kept too long, 40. dayes after the birth of the male, and, 80. dayes after the birth of the other: which had indeed bin too long a time of reſtraint, ſpecially to ſuch a ſalacious people as the Iſraelites were.

3. But though among vs it bee counted an vncivill and diſhoneſt thing before a Moneth expired, for the husband to haue acceſſe to his vvife, yet in thoſe countreys it might not ſeeme ſtrange, where the Women were more liuely, and quicke in their delivery, then Women of other nations, and ſo were not ſo weake: and ſome reſpect was to be had of the forward diſpoſition of the Men, in thoſe hot countreys, and ſomewhat heere was to be left to the diſcretion of Men, who were to diſcerne betweene that which was lawfull, but not alwaies expedient. Exod. 1. 19.

6. Queſt. *Why* 40. *dayes were limited for a Male and* 80. *for a Female.*

1. The reaſon heereof is yeelded by ſome, from nature, becauſe ſo long the child is in faſhioning in the Wombe, 40. dayes if it be a male, or 46. dayes as *Auguſtine*, and 80. if a female: the firſt *6.* dayes for a male, that which is conceived is a milky ſubſtance: then, 9. dayes bloody, the next, 12. dayes fleſhy, 18. dayes after their members are formed: and after this it encreaſeth in the Wombe, firſt then the matter is prepared, then the forme or figure, and laſtly the quantity: this diſtinction of time for the perfiting of the birth ſome haue compriſed in this verſe, *Sex in lacte dies, ter ſunt in ſanguine terni.* Sixe dayes it is like Milke, in nine tis turned into Blood: Twelue more doth make it Fleſh, eighteene brings faſhion good. *Biſſeni carnem, ter ſeni membra figurant*, which ſeverall members are to bee doubled in the conception of the female.

female. But against this conceit two things may be excepted, because onely 40. dayes, not 46. are limited, and heere is a division of 7. dayes, from the other 33. so that this naturall reason of this law cannot stand.

2. Much lesse is heere any relation to the conception of Christ, which should bee perfited in 46. dayes in his mothers wombe: and therefore the Iewes say, the Temple was 46. yeeres in building: Christ there meaning the Temple of his body, and this number of 46. is summed in this word, ἀδὰμ, *Alphonsi. Serem.* 1. *de purif.* But the Iewes naming 46. yeeres, speake directly of the materiall Temple: Christ meaning the Temple of his body, doth mention but 3. dayes, and if they could picke out any such mistery out of the letters, they should haue recourse vnto the Hebrew, not the Greeke, for *Adam*, אדם, is Hebrew, not Greeke, and beside it is held improbable that Christs holy body was conceived in such space of time, as ours is, as shall be shewed in the next question.

Iohn 2. 19.

3. Some doe yeeld this mystical reason, by the 40. dayes, vnderstanding the time of this present life, wherein by repentance the image of God is renewed in vs, as the child is 40. dayes in fashioning in the wombe, *Hesychius*: as 40. dayes may signifie the time of humiliation, which time our blessed Saviour, and before him *Moses*, and *Elias* fasted, that we should be humbled in respect of that hereditary sinne, and inborne corruption of nature, wherein we are brought forth; but neither is this mysticall allusion of 40. dayes current, because afterward 80. dayes are limitted after the birth of the female.

4. Therefore, this law is given, as *Tostatus* saith, *pure ceremonialiter*, meerely ceremonially, how soever it may be applyed to the imitation of nature: and these 40. dayes of separation were prescribed, *propter honestatem*, for honesty, and decency sake, that they should not suddenly after those legall pollutions bee admitted to the communion of holy things.

7. Quest. *Whether the holy body of Christ were 46. dayes in conceiving in the Wombe, as other Infants are.*

1. One opinion is partely touched before. *q.* 3. that the holy body of our blessed Saviour was in the first conception: *Illicò perfectum, non per intervalla formatum*: was presently perfited, and not in space of time formed: of this opinion is *Damascene*, and before him, *Basil. hom.* 25. *de nativit.* and *Euthymius*, in 1. *Marc.* to whom consent, *Tostatus*, *Suarez.* with others: *Damascen.* s wordes are these, *His figure not by a little by certaine additions being compacted, but all at once consummated.*

ὁ ἐκ σοῦ γεννώμενος κληθήσεται υἱὸς θεοῦ. Luke 1. 35.

Their reasons are these, 1. Because it is said, *that holy thing, quod ex te natum est*: which is borne of thee, shall be called the sonne of God: therefore he was in that instant perfite Man, so reasoneth *Euthymius*. 2. And it is sayd to *Ieremie*, *A Woman shall compasse a Man*, Christ therefore was a perfit Man in his first conception: *Podoc. Chil. in Damascen.* 3. The incarnation of our blessed Saviour is celebrated from the very Annuntiation: this *Suarez* vrgeth.

Ieremi. 31. 22.

Contra. 1. The word, γεννώμενον, is better translated, *quod nascetur*, which shall bee borne, as the Latine interpreter readeth: for as yet Christ was not borne. 2. Neither doth the other place, being vnderstood of Christ, conclude any such sudden consummation of Christs body: but that he should become Man, borne of a Virgin. 3. And though Christs incarnation is accounted from the first conception; this sheweth not such a sudden perfection in an instant, but onely that it was in the first conception, *animatum*, endued with a reasonable soule, as *Lorinus* answereth his fellow Frier, *Suarez.*

2. An other opinion contrary to this is: that Christs body was, 46. dayes in framing in the wombe, before the soule was infused, as other infants are, so *Alphons. ser.* 1. *de purif.* The best argument for this opinion is from that place of the Apostle; *That Christ was in all things like vnto his brethren, yet without sinne*, and therefore in his conception he was like vnto other infants: but in this exception of sinne, we must also include the courses of sinne going before the adjuncts of sinne which are concomitantes,

Hebr. 2. 17. c. 4. 15.

and

and doe accompany it, and the effects of ſinne; the cauſe of ſinne is our originall corruption drawne from our Parents, therefore Chriſt being without ſinne, was not conceived as other Infants are by humane ſeed: the adjuncts of our ſinnefull conception are the griefe, and paine in the conceiver, the Mother that beareth, which Chriſts bleſſed Mother had not: in which kind may be numbred, the imperfection and difficult beginning of the body, and late acceſſion of the ſoule: the effects of ſinne are diſeaſes of mind, and body: as from the firſt, and laſt Chriſt was without all queſtion exempted, ſo why not from the other, that neither his body needed ſuch ſpace of time to bee framed in, nor the comming of his ſoule ſo long deferred.

3. A third opinion there is betweene both: that Chriſts ſoule was infuſed in the very inſtant of his conception, which was the opinion of *Sophronius: Carnem ſimul conceptam, animatam, vnitam verbo*, that the holy fleſh of Chriſt was at once conceived, animated with a reſonable ſoule, and vnited to the word. But touching the framing of Chriſts body in an inſtant, there is not the like certainty: as *Theophylact* doubteth thereof: *in Mat.* 2. yet it is probable, that the Spirit being the immediate worker and framer of Chriſts holy body, it needed not ſuch an acceſſion of time, to bee perfited in, though the delineation of the members were not produced in an inſtant: the Romaniſts are apt to entertaine this conceit, that the organicall body of our bleſſed Saviour was perfited at once, though in the firſt conception, and coagulation it were but of a ſmall ſubſtance, to make away for their other improbable opinion, that Chriſts body with all the diſtinct parts are included in every part of a divided wafer cake in the Euchariſt: But ſeeing that Chriſt after he was borne, increaſed, as in wiſedome of minde, ſo in ſtature of body, that hee was not borne with a compleat body, and of full ſtature, ſo in this conception there was an acceſſion of the figure and forme, by degrees: yet this notwithſtanding, his ſoule might bee infuſed in the very firſt inſtant of his bleſſed Conception: becauſe he was then perfit God, and perfit Man; as *Elizabeth* preſently after ſaluteth her by the name of the *Mother of my Lord*, which ſheweth that then hee was Man in the fleſh, which could not bee without the endowment of the ſoule, from whence Man hath his denomination, before the body be all perfit.

Epiſt. Sophron. 6 Synod. act. 11.

Luke 2. 52.

Luke 2. 43.

8. Queſt. *Of the Circumciſion of the infant on the eight day.*

1. Mention heere by the way is made of circumciſion, to ſhew a reaſon of that law which was commanded *Abraham* long before: and is heere repeated, becauſe the mother continued, 7. dayes in her vncleanneſſe, and ſo the infant was thereby alſo vncleane by the Law, *Iun.* and for that till the eight day, the child was weake, and ſo not of ſufficient ſtrength to bee circumciſed; the ſame was the reaſon of other creatures, that were not fit to be offered vnto the Lord, till the eighth day.

Genes. 17. 12.

Exod. 22. 30.

2. This circumciſion was a cutting off the ſuperfluous skinne of the ſecret member: called heere the fleſh of the foreskinne, that is the foreskinne of the fleſh, as in the next verſe, by the blood of purifying, is meant the purifying of the blood, and ſo elſewhere, *the ſilver of ſhekels*, is taken for the ſhekels of ſilver, *Levit.* 5. 15. by a certaine figure called *hypallage*, when words are taken contrariwiſe.

3. Touching the place of circumciſion it was like then to be done in their private houſes, though now the Iewes vſe to doe it in their Synagogues, for the child without danger could not be carryed farre out of doores: and it is moſt probable, that Chriſt was circumciſed in the place where he was borne, and was not brought to Ieruſalem, vntill the dayes of *Maryes* purification were accompliſhed.

Of the place of circumciſion.

4. Neither was there any certaine Miniſter appointed of circumciſion at the firſt, for *Abraham* circumciſed his houſehold, and himſelfe alſo: and the father circumciſed his child: and therefore *Moſes* was ſtriken, becauſe he had not circumciſed his child. Women alſo in time of neceſſity might doe it, as *Zipporah* then did, but they were not ordinary Miniſters thereof, as *Lorinus* thinketh: afterward when the Prieſthood was ſetled, it is like the Prieſts and Levites were Miniſters of it, where they were at hand, as of other Sacraments, Sacrifices, and rites of the Law.

Of the Miniſter of Circumciſion.

Exod. 4. 24. 25.

9. Quest. *Of the spirituall vse and signification of Circumcision.*

1. It first and principally betokened our spirituall Circumcision; and the cutting off our sinnes, the purging and remission thereof by the most precious blood of Christ: and therefore the holy Apostle calleth it *the seale of the righteousnesse of faith:* and so the Prophet long before set foorth this mysterie: *In that day there shall bee a fountaine opened to the house of David, and to the inhabitants of Ierusalem for sinne, and for separation for vncleannesse.* This is the Fountaine of Christs precious blood, which should purge our spirituall vncleanneſse, as Circumcision purgeth the Infant from his naturall vncleanneſse, which was vpon him during the seven dayes of his Mothers separation, which is set foorth in this place.

Rom. 4.11.

Zachar. 13.1.

2. As Circumcision was a figure of Iustification by the blood of Christ, so also did it represent true sanctification, the circumcision of the heart; and therefore St. *Steven* calleth the incorrigible people of the Iewes, *Men of vncircumcised hearts and eares;* this is called by the holy Apostle, *The circumcision of the heart, in the spirit, and circumcision without hands, the putting off the sinfull body of the flesh:* the reason of this type is very fitly thus expressed: *Circumcisio cordis locum non habet, dum fluit cruor menstrui*, the circumcision of the heart hath no place, while the bloody pollution hath it course, *Borrh.* And heerein divers of the Fathers, but specially *Lactantius*, will have that second Circumcision commanded vnto *Iosuah*, which was done, *cultris petrinis*, vvith knives made of stone, to be a type of this spiritual circumcision by the spirit of Christ, who was that Stone, or Rocke, *Lactant. lib. 4. c. 14.*

Acts 7.11.

Rom. 2.29.

Coloss. 2.12.

Iosh. 5.2.

3. And further, this Circumcision, which the Infants had for a remedy of sinne, sheweth our vitious beginning, being conceived and borne in sinne: and therefore *Origen* observeth, that holy men bewayled their birth-day, as *Iob, Ieremy:* and that *Soli peccatores super huiusmodi nativitate lætantur:* onely sinners reioyced vpon their birth-day, as *Pharao, Herod*, who polluted their Birth-dayes with blood: so *Antiochus* kept the memory of his birth-day, and *Agrippa*, as *Iosephus* writeth, *Antiq. 19. 7.* and the Persians generally, as *Herodotus* witnesseth, *l. 9. Lorinus* refuteth this observation of *Origen*, shewing how Christian Emperours, as *Valentinianus, Theodosius, Arcadius*, commanded the Princes birth-day to be kept; and *Augustine* also maketh mention of his birth-day, 2. *de ordin. c. 1.* But this doth not checke *Origens* observation, for hee onely speaketh of what is extant in Scripture, that there none are found to haue solemnized their birth-dayes, but onely wicked men: And whereas afterward Christian Emperours observed their birth-dayes, it may be thought they tooke it by imitation from their predecessours the Pagane princes: as by their example they styled themselues, *Pontifices maximi*, the chiefe Priests, and suffered their subiects to sweare by the Emperours soule: as a Law was made against him, *qui per genium Imperatoris peieravit*, which did fortweare himselfe by the soule of the Emperour, *Vlpian sub fin. lib. 23. de iureiur.* And as for *Augustines* testimony here cited, that booke was written in his youth, and before his Baptisme, or second birth, as appeareth in his Retractations.

Gen. 40.20. Marke 6.21. 1 Macc. 6.7. The birthday of whom vsed to be kept.

10. Quest. *Why our blessed Saviour was circumcised.*

Seeing, as is shewed in the former Question, Circumcision was ordained, as a remedy against originall sinne, why was our blessed Saviour circumcised, that had no sin.

1. It pleased our blessed Saviour, as he was baptized, so also to be circumcised, *to fulfill all righteousnesse*; not for any need he had of the one or the other, but that hee should heereby sanctifie in his owne person the holy Sacraments, to demonstrate that they were representations of him, and that he gaue life thereunto.

Math. 3.15.

2. As also because Christ *was made vnder the Law*, it became him to fulfill all the ceremonies of the Law, *that he might redeeme them which were vnder the law*, and therefore he saith, he *came not to destroy the law, but to fulfill it.*

Galat. 4.4. Math. 5.17.

3. As further, because Christ was, as the Apostle saith, *A Minister of Circumcision*, and was not sent, (as himselfe saith) *but to the lost sheepe of the house of Israel*, it was requisite

Rom. 15.8. Math. 15.14.

quiſite that he ſhould be circumciſed, therby profeſſing himſelfe to be of that Church to the which he was ſent.

4. As alſo hereby Chriſt confirmed the promiſes made to the Fathers, as the Apoſtle ſaith, *He was the miniſter of circumciſion for the truth of God, to confirme the promiſes made vnto the fathers:* as *Abraham* was promiſed, that one ſhould come of his ſeed, in whom all the nations of the world ſhould be bleſſed: as *Ambroſe* well obſerveth, *Chriſtus circumciſus, ſignum habens eius, cui promiſſus; tamdiu igitur cucurrit ſignum, donec veniret, qui Abrahæ promiſſus:* Chriſt was circumciſed, having his ſigne to whom he was promiſed; therefore the ſigne ought ſo long to continue in vſe, till hee came that was promiſed to *Abraham*, that was circumciſed, *Ambroſ. in 4. ad Galat.* Rom. 15. 9. Geneſ. 12. 3.

5. And hereby Chriſt teſtified his loue vnto mankind, who ſpared not his blood, vpon every occaſion ſhedding the ſame, that there might be *copioſa redemptio*, plentifull redemption: vpon ten ſeverall occaſions our bleſſed Saviour ſhed his moſt precious blood for vs; in his birth, circumciſion, in his agonie in the garden in that bloody ſweat, when he was ſcourged, and a crowne of thornes platted vpon his head; and vpon the croſſe out of his fiue wounds, in his hands, feet, and ſide iſſued out fiue ſtreames of blood: and ſo in his entrance into, and going out of the world, and in the world, Chriſt powred out his blood. This is very well touched by *Ambroſe: Poſtquam paſſus eſt Chriſtus, iam non opus eſt, vt viritim ſanguis ſingulorum circumciſione fundatur, cum in ſanguine Chriſti circumciſio vniverſorum celebrata ſit:* after Chriſt had ſuffered, it is not now needfull, that every ones blood ſhould bee ſeverally ſhed by their circumciſion, ſeeing all mens circumciſion is celebrated in the blood of Chriſt, *Epiſtol. 77.* Pſal. 130. 7. How oft Chriſt ſhed his blood.

11. Queſt. *Why a longer time is appoynted for the purifying of a woman, after a daughter, then a ſonne.*

A woman after the birth of a ſonne, was vncleane ſeven dayes, and remained thirtie three dayes more before ſhe was purified, in all fortie dayes: but after a daughter the time is doubled; firſt, foureteene dayes, then ſixtie ſixe dayes, in all eightie dayes: of which difference divers reaſons are given.

1. *Heſychius* referreth it to a naturall cauſe, becauſe *Octogeſima die fœmina in vtero formantur*, the females begin to bee faſhioned in the wombe the eightie day: ſo alſo *Toſtat. qu. 22.*

2. Some doe draw the reaſon from the curſe that was inflicted vpon the woman in the difficulty of child-bearing, *quia peccatum primo per mulierem receptum*, ſinne firſt was received by the woman, *Fonſeca in Caietan.*

3. *Calvin* thinketh, that *Circumciſionis reſpectu*, in reſpect of circumciſion, the puniſhment was diminiſhed in the males, and therefore becauſe they were to be circumciſed on the eight day, the mother continued but ſeven dayes in her vncleanneſſe.

4. But the true reaſon is, becaule *Imperfectior purgatio ab imperfectiore partu*; the birth of a female is more imperfect, and ſo the purging of ſuperfluous humours more imperfect, *Iun. Analyſ.* So alſo *Pellicanus, Oleaſter*: and ſo by reaſon of greater ſuperfluity of humours, and more abundant fluxe of blood after the birth of the female, becauſe of the defect of heat, a greater time of purgation is required.

5. The *Hebrewes* ſay, that if a woman brought foorth a childe which was both a male and female, or neither of both, or twinnes, one a male, another a female, ſhee continued in her cleanſing for a male and female both, *Maimony.* which muſt bee vnderſtood incluſiuely, that the fortie dayes for the male ſhould bee part of the eightie for the female, otherwiſe the time would be too long.

12. Queſt. *Whether the woman, the dayes of her purification being accompliſhed, was to offer for her ſelfe, or her child.*

1. Some will haue the ſacrifice to be offered for the ſinne of the child, as *Baronius, Burgenſ. Hugo, Rupertus, Suarez, Barradius*, with others, as *Lorinus*, doth muſter them together: and before them *Auguſtine qu. 40.* who were induced ſo to thinke, becauſe it is here ſayd, *When the dayes of her purification are fulfilled, for a ſonne, or a daughter:* and

Luke 2. 24. in the Gospell it is sayd, *to doe for him according to the Law*; not *for her*, but *for him*, as *Augustine* presseth the words.

Contra. 1. This place is so to be read, that the purification was by occasion of the sonne, or daughter, that is, after the birth of them; not that the sacrifice for sinne was offered for them: for the Hebrew distinction suspendeth this clause from that which followeth. 2. Neither are these words, *pro eo*, for him, found in the other place in Saint *Luke*, as hee is cited by *Augustine*. 3. The sacrifice was not for the sinne of the child, who was circumcised before for the remission of sinne, and needed not againe to be purified. 4. And beside, it would follow, that the oblation which *Mary* presented, should haue been for her sonne, who was vvithout sinne. It sufficeth not to say with *Augustine*, that he ws purified, as he was baptized, and yet had no sinne: nor yet with *Calvin*, that although he was cleane in himselfe, *sustinuit in se personam humani generis*, he sustained in himselfe the person of mankind, and so subjected himselfe to this Luc ibid. Law: for whereas it is said, *To giue an oblation, as it is commanded in the law of the Lord*; and so reference is had vnto this Law, which directly saith, they should bring a sacrifice for sinne, it would follow, that if it were offered for the sonne, and not the mother, that the oblation was presented for Christs sinne, which were a blasphemous absurditie.

2. Some doe say, that the oblation was both for the mother and the sonne, as *Salmeron, Rickelius, Bonaventure*, with others, reading, as the *Syrian* Interpreter doeth: *When the dayes of their purifying were accomplished:* so also readeth *Vatablus*: but the word in the originall is αὐτῆς, of her purification.

3. Some following the same reading, comprehend both *Ioseph* and *Marie*, as *Theophylact in Luc.* 2. Some both them and the child, as *Euthymius in Luc.* 2. But this Law of purification was appoynted for women after child-birth, not for men: neither, as before is shewed, is the word in the plurall, but singular number.

4. Therefore the best opinion is, that this oblation was for the woman, and not for the child: for it is sayd, the Priest shall make atonement *for her, and shee shall be purged from the issue of blood*: and the child was before reconciled by his circumcision, *Tostat. qu.* 22. *Iunius Analys. Lorinus.*

13. Quest. *What sinne of the woman it was, for the which shee was to bring a sinne offering.*

1. *Lyra* thinketh, that the woman was purged *à culpâ, quæ contrahitur in actu matrimoniali*, from the fault committed in the matrimoniall act. *Contra.* 1. If this were the cause, *culpa etiam ad virum pertinet*, the fault should belong as well to the man, *Tostat. ibid.* 2. And the woman was to be purged, *extra partum*, at other times beside the birth, *Iun. Analys.* 3. And by this reason, women that conceiue not, and yet haue company with their husbands, *tali immundatione indigerent*, should haue need of such cleansing, *Burgens.*

2. Much lesse was this the cause, as some *Rabbines* imagine, because the woman feeling the paine of child-bearing, should purpose never to lye more with her husband: for the true cause is expressed, *v.* 7. *shee shalbe purged of the issue of blood.*

3. Neither was this offering made, *propter legalem immunditiem contractam ex sordibus puer-perij*, for a legall vncleanesse, taken by the pollutions of child-bearing: as *Oleaster, Iansen. Burgens.* for the offering was made for sinne, but these things are naturall: neither is it like, that the irregularitie comming by the fluxe of blood, continued so long, forty dayes after a male child, and eighty after a female.

4. Wherefore it remaineth, that this sacrifice was for sinne, not any one in speciall, but in generall, both for originall and actuall sinne, that God would remit vnto her the punishment due vnto sinne, *Iun. Analys.* yet so, as this sacrifice did belong also *ad solemnitatem Purificationis*, vnto the solemnitie of her purification: because, at other times also she was guilty of sin, but now specially at her admittance into the Sanctuary, she was to bring this oblation, *Tostat. q.* 23. so also *Caietan.*

5. But it will bee heere objected, that the Virgine *Marie* brought this oblation, which

which could not bee for her ſinne. For anſwere whereof, I ſay, that it ſatisfieth not with *Vatablus* to affirme, that ſhee did, *impuritatem ſimulare*, faine a kinde of impuritie, leſt ſhe might be accuſed as a tranſgreſſor of the Law; but ſhe did it indeed in obedience to the Law, as the words impart, *Luke* 2.22. 2. Nor yet was ſhe cleanſed from a legall pollution onely, to which opinion I haue heretofore enclined. 3. But I reſolue with *Iunius*, that this proceeded, *ex verâ labis & infirmitatis conſcientiâ*, out of a true acknowledgement of this ſtaine and infirmitie, which had the beginning from ſinne: and ſo ſhee *nihil ſibi niſi infirmitatem, Deo gratiam, & gloriam tribuit*, attributeth nothing to her ſelfe, but infirmitie, and to God all grace and glory, *Luke* 1.46,47.

Why the bleſſed Virgin offered an oblation for her purifying. *Synopſ. p.* 808.

14. Queſt. *Of the Ceremonies Which Were performed for a Woman after child-birth*, ver. 6.7.

1. The firſt thing obſerved was, that ſhee vvas vncleane, and ſeparated for her vncleanneſſe ſeven dayes after the birth of a male childe, and foureteene dayes after a female.

2. Then ſhee remained 33. for a male, and 80. for a female; then ſhe was to bring her offering, a Lambe for a burnt offering, and a young Pigeon, or Turtle dove for a ſinne offering, not both, as *Auguſtine* readeth, but either of them: the Pigeon muſt be young, becauſe then they are fatter, and plumper, before they are apt for generation; but the Turtle is a chaſte bird, and ſo is beſt being old: the Pigeon is named firſt, as the Hebrewes note, becauſe they were to bring but one, and therefore a Pigeon rather then a Turtle, becauſe, if one of the Turtles be taken, the other will mourne for her mate, and will not couple with any other: and therefore onely in this place the Pigeon is named firſt, becauſe the Pigeon ſhould rather be taken then the other.

How many vncleane perſons were to bring oblation.

There were foure kinde of vncleane perſons, that were bound to bring ſacrifices for their attonement: the woman that had an iſſue, and the man that had an iſſue, *Levit.* 15. the leper, and the woman in child-birth: the reſt were cleanſed by the waſhing of water, and after ſunne ſet, *Maimony*.

4. The fourth ceremony was, that the Prieſt made atonement for her, that is, prayed for her, and ſo ſhe ſhould bee purged from the iſſue of blood, not from her naturall vncleanneſſe, for that was purged and ſtayed before, otherwiſe ſhee could not bee admitted into the Sanctuary, but *à legali immunditate*, from her legall vncleannes, becauſe till the dayes of purifying were ended, ſhe could not enter into the Sanctuary: but afterward theſe ceremonies and ſacrifices being performed, ſhee was reconciled by the Prieſt, and ſo admitted, *Toſtatus, qu.* 26.

5. There was alſo another thing which was performed at the time of her purification, namely, the redemption of the firſt borne, and preſenting of them to the Lord, as was practiſed by the bleſſed Virgin *Mary*, *Luk.* 2. but this is not preſcribed here, becauſe it did not concurre in every purification, as for a woman child, or the male that was not the firſt borne; and whereas the firſt borne were to bee redeemed, from a moneth old, as is preſcribed in the Law: either they deferred it, for the eaſe of their travell, till the time approched of their purifying, or if the childes age bee counted from the Circumciſion vpon the eight day, there will remaine about a moneth of the 40. dayes, aſſigned for her purification, *Lorinus*.

Numb. 18.16.

15. Queſt. *Of the oblation of the poore preſcribed*, verſ. 8. *and Whether the Virgine Marie did offer it out of her povertie.*

Whereas the poore women that could not bring a Lambe, are permitted to bring a payre of Turtles, or two young Pigeons; according to which preſcription, the holy Virgine brought her oblation, as we reade in the Goſpel; A queſtion is mooved, whether *Mary* indeed was ſo poore, that ſhee could not provide a Lambe for a burnt offering. Luke 2.24.

1. *Toſtatus* thinketh, that *Mary* did it not, *pro paupertate*, becauſe of her povertie, *ſed propter paupertatem*, becauſe ſhee affected povertie, and did foreſee, that her bleſſed

Sonne

Sonne was to leade his life in poverty, *qu.* 29. Some thinke ſhee did offer the poore womans oblation, *præ modeſtiâ*, for modeſtie ſake, *Can.* 11. *de locis.* To confirme this their opinion, they bring two arguments: *Toſtatus* vrgeth the Law, that they were to offer five ſhekels for the redemption of the firſt borne: If ſhee were able to offer fiue ſhekles for her Sonne, (for otherwiſe the Prieſts would not haue reſtored the Sonne to his Mother) ſhe might well purchaſe a Lambe, which might bee bought for two ſhekels, *Levit.* 5. 15. The other alledgeth, that they had received rich gifts, and gold among the reſt, of the Wiſemen, and therefore were not ſo poore.

Numb 18. 16.

Contra. 1. *Lorinus* rejecteth the argument vpon *Toſtatus*, that becauſe neceſſarily fiue ſhekels without any remiſſion, were to bee layd for the price of the firſt borne, they were ſo much the more vnable to lay out more to buy a Lambe. 2. To the ſecond arguments divers anſwers are framed: Some thinke, that thoſe gifts were layd out on the poore, or vpon the Sanctuary, *Maldonat.* Some, that they reſerved them for the expences of their journey into Egypt; but that had ſhewed ſome diſtruſt in Gods providence: Some, that the holy Babe turning away his face, refuſed thoſe gifts, *Bonavent.* But that is not like, neither can any ſuch thing bee gathered out of the text: therefore I think rather with *Calvin*, *Exiguum fuiſſe libamen*: that they brought no great maſſe of gold, but a little taſte or ſprinkling for honours ſake; and if ſome part of it remained, the poore were not commanded to ſpend all their ſubſtance in ſacrifices, and it might bee little enough for the expences of their journey, and other like occaſions.

2. *Procopius* thinketh, that *Mary* of purpoſe abſtained from offering a lambe, *quia verum agnum offerebat*, becauſe ſhee preſented a true Lambe. But if by the Law ſhe were required to offer a Lambe, ſhe would in no wiſe haue tranſgreſſed it.

3. Therefore the truer opinion is, as *Origen*, *Beda*, *Haymo*, and other ancient Writers thinke; *Lyra* alſo: *Calvin* and other new Writers; that their povertie was ſuch, *vt ad offerendum agnum non ſufficeret facultas*, that their riches ſufficed not to offer a lambe. *Beda* his reaſon is, *vt per omnia humilitas Domini pateat*, that in all things the humilitie of our Lord may appeare: But moſt of all the authoritie of the Apoſtle may perſwade vs, who ſaith, *Ieſus Chriſt being rich, for your ſake became poore, that ye through his povertie may be made rich*: he therefore verely became poore for vs.

The Virgin *Mary* whether ſhe offered Turtles or Pigeons.

4. It is further queſtioned, whether the holy Virgine offered a payre of Pigeons, or Turtles: for it is not determined by the Evangeliſt, ſome thinke ſhe offered both, *Origene Hom.* 14 *in Luc.* but ſeeing ſhee offered according to the Law, which requireth not both, but one; it is like that ſhee offered but of one kinde, and the Pigeons rather then Turtles, becauſe the firſt were more vſuall, as it may appeare by the caſting of thoſe out of the Temple, which ſold Doves, and ſo they more eaſie to bee provided of the poore.

4. *Places of Doctrine.*

1. Doctrine. *That every man is borne in ſinne.*

1. THis is gathered both becauſe the mother, after the birth of a male continued ſeven dayes vncleane, and after a female foureteene dayes, and the Infant was circumciſed the eight day, as being borne with ſome impuritie, which had need to be circumciſed, and cut off; for by that externall circumciſion was ſignified the ſpirituall circumciſion of the heart, as *Lactantius* well inferreth: *Illa carnis circumciſio caret vtiq; ratione, quia ſi Deus id vellet, ſic à principio formaſſet hominẽ, vt præputium non haberet*, that circumciſion of the fleſh, (otherwiſe) ſhould be without reaſon, for if God ſo would, he might haue formed man from the beginning without any foreskin at all, *l.* 4. *c.* 17. This Circumciſion then of the fleſh, argued our natural corruption, which had need to be cut off; ſo the Prophet *David* confeſſeth, *I was borne in iniquitie, and in ſinne hath my mother conceived me.* And ſo the Apoſtle ſaith, *We were by nature the children of wrath, as well as others*; vpon the which words *Calvin* ſhewing a difference betweene the beleeving

Pſal. 51. 5.
Epheſ. 2. 3.

ving Iewes, and vnbeleeving Gentiles, thus inferreth: *natura communis fuit*, the nature of both is common, and the ſame, but grace, *ſuperuenies remedium*, a remedy comming between, doth deliver beleevers from deſtruction. *Pelargus* therefore needed not here to have carped at that ſaying of *Calvin*, *Sub maledictionis reatu manent quicunq; ab incredulis naſcuntur, qui verò à fidelibus ducunt originẽ, ſupernaturali gratiâ liberãtur à communi exitio:* they which are borne of vnbeleevers, do remain vnder the guilt of the curſe, but they which have their originall from the faithfull, by a ſupernaturall grace are delivered from the common deſtruction, &c. Here he denieth not, but that there is the ſame naturall condition of all: but the children of beleeving parents, by a ſupernaturall and ſpeciall grace, are exempt from the common condition; and therefore the Apoſtle doubteth not to call the children of the beleeving parents *holy*: for they doe belong to the promiſe grace, as the Lord ſayd to *Abraham*, *I will bee thy God, and the God of thy ſeed.* 2 Cor 7.17. Geneſ.17.

2. Doct. *Of the Thankeſgiving of Women after Childbirth, called Churching.*

As this purification of child-bearing-women was a Ceremonie of the Law, it now bindeth not, neither is of any neceſſitie, nor yet agreeable to Chriſtian liberty: yet a ſeemly cuſtom is continued in the Church, that women having kept in a moneth after child-birth, ſhould, accompanied with their neighbours, goe vnto the Church to give thanks; which cuſtome is not grounded either vpon this ceremony of the Law, as the Æthiopike Chriſtians ſay in their Service for a woman after child-birth: *Quæſumus pro ancillâ tuâ, quæ ſervavit conſtitutionem tuam*, wee pray for thy hand-mayd, which hath kept thy appointment, and deſireth to enter into thy Tabernacle: nor yet vpon the imitation of the virgin *Mary*, as in the Romane forme of bleſſing is conteined; for that holy virgin herein did alſo obſerve the Law. But of this cuſtome there are three reaſons: one of pietie, to give thanks to God for their ſafe deliverance; a ſecond of civility and decency, that for womanly modeſty greene women might ſequeſter themſelues from the company of their husbands; the third naturall, to provide for their health, that they may gather ſome ſtrength, before they adventure abroad: otherwiſe they are not kept from the Church, in reſpect of any vncleanneſſe, but for the cauſes aforeſaid; for if they might, without danger of their health, or touch of womanly modeſty, they might preſently enter into the Church, as *Gregory* well reſolveth: *Simulier eâdem horâ, quâ genuerit, intrat Eccleſiam, nullo pondere peccati gravatur:* If a woman, the ſame houre that ſhe hath brought foorth, enter into the Church, therein ſhe ſinneth not, &c. of the which his aſſertion he yeeldeth theſe reaſons: 1. If we ſhould forbid her to enter into the Church after child-birth, *ipſam ei pœnam ſuam in culpam deputamus*, we ſhould make her puniſhment a ſinne. 2. *Naturæ ſuperfluitas non valet in culpam imputari:* the ſuperfluity of nature muſt not be imputed for a fault. 3. *Si in fluxu ſanguinis poſita, laudabiliter potuit, Domini veſtimentum tangere, cur quæ menſtruum ſanguinis patitur, ei non liceat Domini Eccleſiam intrare?* If the woman that had an iſſue of blood, did laudably touch the garment of our Lord, why ſhould it not bee lawfull for a woman in her monethly courſe to enter into the Church of our Lord? *Decret. 5. aa. 1.* 4. So then they are not reſtrained from the ingreſſe of the Church, for any vncleanneſſe, as vnder the Law: for the Apoſtle affirmeth both the beleeving parents to bee ſanctified, and their children to be holy, but for the reaſons before alleadged: for it is counted an vncivill and vnnaturall thing, for women to haue company with their husbands, while their monethly infirmity is vpon them, which was death by *Moſes* Law, but is now alſo very vncomely, as *Gregory* preſſeth out of that Law, and inferreth thus: *Niſi tempus purgationis tranſierit prius, viris ſuis non debent admiſceri:* And it is fit, that firſt they ſhould giue thankes vnto God publikely, before they returne to their domeſticall ſocietie: which dutie they cannot well performe, till their weake bodies haue recovered their ſtrength, and are able to indure the piercing ayre: for the which purpoſe, a moneth is thought to be a ſufficient time: they therefore haue ſmall reaſon, which take exception to ſo laudable a cuſtome of the Church. 1 Cor.7.14.

3. Doct.

3. Doct. *The curse layd vpon Women which travell in bringing foorth, in Christ turned to a blessing.*

The Priest, *ver.* 7. maketh an attonement for the Woman, which after her childe-birth was sequestred as vncleane for a certaine time from the Sanctuary: which
Genes 3.16. sheweth, that the curse inflicted vpon Women, *In sorrow shalt thou bring forth children:* which the men also in some sort are partakers of, as *Hierom* saith, *Cum parturiente vxore gemimus, cum periclitante torquemur*: wee mourne with the wife being in travell, and are together payned when she is in perill, *lib.* 1. *Contra Iovinian:* this curse I say by faith in Christ is mitigated, and turned to a blessing: as the Apostle saith:
1 Tim. 2.15. *Through bearing of children she shalbe saved, if they continue in Faith, and Loue, and Holinesse with Modesty.*

5. Places of Confutation.

1. Confut. *That Mary was not conceived without sinne.*

THe Woman that bringeth foorth a Man child is vncleane, 7. dayes, and if a Maid child, 14. dayes, and as they are vncleane, so also is their birth; then by this rule the virgine *Mary* was vncleane, conceived in originall sinne, seeing her mother by this law was vncleane: this *Lorinus* confesseth, that *Mary* did by this generall law incurre the blot of originall sinne: but that she, *Singulari beneficio propter honorem filij præservata*, by a singular benefit for the honour of her sonne was preserved; as she had also other priviledges, as that she sinned not, and was in her body assumed into Heaven, *Lorin. in v.* 1.

Contra. 1. That *Mary* was neither exempted from originall, nor actuall sinne, shee her selfe testifieth, acknowledging Christ to be her Saviour, and so her selfe a sinner:
Luke 1.47. saying, *My spirit rejoyceth in God my Saviour:* and this was the opinion of the ancient Church: *Solus homo sine peccato Christus*, that Christ was the onely Man without sinne, *Tertull. l. de anim.*

Whether *Mary* were in body assumed into Heaven. 2. And as vncertaine, and vntrue is the other priviledge of her assumption into Heaven in her body, and it is against the Apostles doctrine: *that all* that are Christs,
1 Cor. 15.23. *Shall receiue their bodyes at his comming*; and so not before: and *Augustine* doubteth not to say, *Maria ex Adam mortua propter peccatum Adæ*: that *Mary* dyed because of the sinne of *Adam: in Psal.* 34. *conjunc*, if she dyed, shee went not in her body to Heaven, vnlesse they will also imagine a resurrection of *Mary*, as of Christ.

2. Confut. *That Christ was not borne without opening of the Wombe.*

1. *Lorinus* taking occasion to shew that the virgin *Mary* was not bound vnto this law of purifying heere prescribed, vrgeth this reason, because the birth of Christ was not as of other infants, that come not foorth, *sine fluxu sanguinis*, without fluxe of blood: as is set foorth, *Esech.* 16. 4. and hee delivered two opinions, one that Christ was not, *secundinis involutus*, wrapped, as other infants, within that skin, which is called the after birth: an other, to the which he inclineth, that he was borne, *per penetrationem*, by piercing and passing through, *Claustro infracto & clauso*, the enclosure shut, and vnbroken: and his reason is, for the manifestation of her virginity as well in the birth, as conception: so also *Bellarmine, l.* 3. *de sacram. c.* 6.

Contra. 1. Touching the first opinion: it is contrary to the Scripture, which not
Heb. 4.15. onely in generall maketh Christ in all things like vnto vs, sinne onely excepted: and so he was to be like vnto other Infants, in his birth: but more particularly in *Iacobs*
Gen. 49.10. Prophecy of the Messiah, he is called, שילה *Shiloh*, his sonne, which word is derived
Deut. 28.57. from שליה *Shiliah*, that signifieth the after birth, the skinne wherein the Infant is wrapped: they then ignorantly, if not boldly, deny that vnto Christ, which the Scripture affirmeth, taking the continent, for the content, the slime or skinne for the childe therein

therein conteined: as *Ius.* well tranſlateth, *Shiloh filius eius*, his ſonne. 2. In this phantaſie of theirs, they muſt imagine many miracles, and nothing but miracles; the miraculous conception of Chriſt the Scripture warranteth, and neceſſity requireth, that there might bee an holy birth without ſinne; but other miracles, where neither Scripture doth giue warrant, nor neceſſity enforceth, are but Mens imaginations; as that Chriſt was ted by miracle in his mothers wombe, that the after birth was changed into ſome other matter, or conveyed into ſome other place, and that a naturall body did paſſe through without any dilatation of the place. 3. The other opinion is alſo directly againſt Scripture which with that hee preſented Chriſt vnto the Lord; *As it is written in the Law, every male child that firſt openeth the Wombe ſhall be called holy to the Lord:* which *Hierome* ſaith, is applyed, *Ad ſpecialem nativitatem Chriſti*, to the ſpeciall nativity of Chriſt, *dialog. 2. adverſ. pelag.* 4. Neither by the opening of the Wombe is the virginity of *Mary* impaired, no more then by the birth, which cannot be denyed: for as virginity may be corrupted without opening of the Wombe, as in the barren: ſo virginity was preſerved in this holy birth, though the Wombe were opened: her virginity conſiſted in this, that ſhe knew not Man, as ſhe anſwereth the Angel. Luke 2.23. Luke 1.34.

3. Confut. *Againſt purgatory.*

Lorinus. Alledgeth, and approveth that collection of *Gregorie*, who applyeth the doubling of the time of, 40. dayes after the birth of a Maid child, to thoſe which are carnall, and effiminate, who both, *Sub carnis ſarcinâ, & carne depoſitâ*, &c. Both vnder the burthen of the fleſh, and the fleſh being layd aſide, are detayned in Purgatory, from the preſence of God: as theſe Women were out of the Sanctuary.

Contra. 1. This conceit *Gregory* ſeemeth to haue taken from *Origen*, who applyeth theſe two weekes, wherein the Woman after the birth of a maide-child continued vncleane, vnto the effeminate whoſe ſinne neither in this nor the next world ſhall bee forgiven: but *Tranſit vnam, & alteram ſeptima nam in immunditiâ*, he paſſeth one and an other weeke in his vncleanneſſe, and in the third he ſhall be purified, *hom.* 8. which is a dangerous aſſertion, as though in the end all ſhould bee purged from their ſinne: 2. But the Scripture alloweth no ſuch purgatory after this life: but after death commeth iudgement: and every ſoule after it is gone out of the body, is diſpoſed to his place of reward, or puniſhment, where it ſhall for ever remaine: and ſo *Cyprian* ſaith, *Ad refrigerium iuſti vocantur, ad ſupplicium rapiuntur iniuſti*, the iuſt are called to refreſhing, the vniuſt are taken away to puniſhment. Heb 9.1

4. Confut. *Againſt Marcion, and the Manichees that condemned Circumciſion.*

Whereas expreſſe charge is heere given, that the Male childe ſhould be circumciſed the eight day, *v.* 3. which was long before inſtituted by Gods expreſſe Commandement given to *Abraham, Geneſ.* 17. wicked *Marcion*, and the Manichees who refuſed the old Teſtament, with the author thereof, heereby tooke occaſion of this error; becauſe circumciſion was enjoyned, which was done with effuſion of blood: to whom *Ambroſe* maketh this ſufficient and ſolide anſwere.

1. He ſaith: *Donec hoc pretium pro omnibus ſolveretur hominibus, quod dominici ſanguinis effuſione ſolvendum fuit, opus erat ſingulorum ſanguine*, till the price was paid for all Men by the ſhedding of Chriſts blood, there was need of every ones blood, *Epiſt.* 77. Circumciſion then wherein blood was ſhed was a type of the ſhedding of Chriſts blood: if they condemne then the bloody circumciſion of the old Teſtament, by the ſame reaſon, they may reject the bloody paſſion of our bleſſed Saviour in the New.

2. *Populus Dei velut quodam ſigillo ſignatus corporis diſcernebatur a cæteris nationibus*, the people of God being ſigned with this ſeale of the body was diſcerned from all other nations.

3. Againe: *Pulchrum vt ab ipſis vitæ incunabulis inſigne religionis adoleſceret, & pu-*

deret

deret vnumquemq; ætatis prouectioris vel labori, vel dolori cedere, quorum vtrumque tenera infantia vicisset: It was also very seemely that from the beginning of the life, the ensigne of religion should grow vp, and every one of elder yeeres, should be ashamed to giue place to labour, or dolour, which tender infancie had ouercome: *ibid.*

4. Further whereas they obiected thus: *Si ea pars secundum naturam, non amputari debet, si non sit, non debuit nasci,* If that part be according to nature, it should not be cut off, if it be not, it should not grow at all: hee maketh this answere, 1. That the generation of Mankind is agreeable to nature, yet it is intermitted in virginity, *Ipse author naturæ Christus generationi non obsecutus est:* Christ the author of nature did not attend generation, and so he concludeth: *Quod est secundum naturam animæ, est contra naturam corporis:* That which is according to the nature of the soule, is against the nature of the body: and contrariwise, *Ambrose ibid.* so although Circumcision be against the nature of the body, it agreeth to the nature and condition of the soule: for thereby is expressed the Circumcision of the heart and affections.

5. Confut. *Against the necessity of Baptisme.*

Whereas the childe was not to be circumcised before the eight day, it is not to bee thought that they perished which dyed before that day, but rather were saued being vnder the Covenant, and an holy seed: as *David* doubted not to pronounce of the sal-
2. Sam. 12 18. uation of his childe, dying before the eight day, saying, *I shall goe to him:* vnlesse they will say he doubted of his owne salvation: If then there were not an absolute necessity of Circumcision, in the time of the Law of ceremonies, much lesse is there of Baptisme now: the law of ceremonies being abolished, contrary to the opinion of the Papists: who hold, all dying without Baptisme, vnlesse it bee recompensed and supplyed by Martyrdome, or Penance, to be deprived of eternall life: *Trident. Concil. sess. 7. c. 7.* vnto whom I will oppose, that sound collection of *Bernard,* vpon those words of our blessed Saviour: *He that shall beliue, and be baptized, shall be saued: but he which beleeveth not, shall be damned: Vide quomodo cautè & vigilanter non repetierit, qui baptisatus non fuerit, sed tantum, qui non crediderit, nimirum innuens, solam interdùm fidem sufficere ad salutem, & sine ipsâ sufficere nihil:* see how warily and vigilantly hee repeateth not, *(he that is not Baptized)* but *hee that beleeveth not,* signifying thereby that onely Faith sometime sufficeth, but without Faith nothing. *Epist. 77.*

6. Confut. *Against the invocation of the virgine Mary by Women in travell.*

Lorinus, heere iustifying their Masses made for the parties to be Married, wherein they invocate the virgine *Mary*; Yet condemneth the superstition of the heathen, who had diverse gods, for diverse purposes: but specially for Women in travell, as these, *Diespiter, Mena, Lucina, Opis, Cumina, Priapus,* with others named by *Augustine, lib. 4. de civit. Dei. c. 11.*

Contra. The Papists also, by imitation of the Gentiles, haue brought in severall Saints for severall purposes: as Saint *Leonard* for captiues, St. *Rochus* for the pestilence, St. *Apollonia* for the toothake, St. *Iohn* against poyson, St. *Quirine* for the fistula, Saint *Margaret* for Women in travell, but specially the virgine *Mary:* And as among the Pagans, Women in travell vsed to pray thus, *Casta fave Lucina,* chast *Lucina* be favourable; so among Papists, they call vpon their Lady to helpe them: whereas in the old Testament, women in childbirth were onely taught to make their attonement with God: yet had they honourable Matrones, and holy Women, as *Sarah, Rebecca, Lea, Rachel,* whose memory was blessed, yet they prayed to none of them: may wee not now returne vpon the Papists, that haue invented such a variety of Patrons, and patronesses, the words of *Augustine* against the like superstition of the Gentiles, *Scurrilitati potius mimicæ, quam diuinæ consonabant dignitati,* they were agreeable rather to counterfeit scurrility, then Divine dignity, *ibid.*

6. Morall.

6. *Morall Obſeruations.*

1. Mor. *Of preparation againſt receiving of the Sacrament, and communicating in holy things.*

THe Childbearing Woman while ſhe was in her vncleanneſſe, was not to touch any holy thing, or to enter into the Sanctuary; which ſheweth that none, being not purged from their Spirituall vncleanes ſhould preſume to partake of holy things, but they ſhould firſt prepare themſelues by a due examination, and ſo come to the Lords table: *Ambroſe* ſaith well, *Scitis niſi auro non convenit Margarita, eſtote aurum, vt poſſit in vobis ſpiritualis margarita includi*, you know, that a Pearle is not ſutable but vnto Gold: bee ye therefore Gold, that the ſpirituall Pearle may bee incloſed in you, *Serm. 6.* 1 Cor. 11 28.

2. Morall. *God reſpecteth the mind of the giver, not the valne of the giſt.*

Calvin heere giveth this note, that whereas the Lord accepteth of the poore Woman a paire of Pigeons, or Turtles, as a Lambe of the rich; *Deum externam pompam & opes nihil morari*: that God doth not regard externall pompe, and riches: as the Widdowes mites were more commended of our Lord, then the great offerings of the rich. It is reported, that *Socrates* made more account of poore *Æſchines*, that ſayd hee had nothing to giue him but himſelfe, then of *Alcibiades*, and other rich Schollers, that gaue him great gifts: vnto whom *Socrates* delighted with his ſpeech ſayd: thou haſt given me a great gift in giving thy ſelfe, and I will have a care, *Vt te meliorem tibi reddam, quam accepi*: to reſtore thee better to thy ſelfe, then I haue receiued thee, *Senec. lib. 1. benef. c. 8.* Luke 21.3.

3. Morall. *Not to neglect or deſpiſe the poore:*

Whereas the Lord hath reſpect vnto the poore: now as *Oleaſter* well noteth: *Omnia inverſa ſunt, vexantur pauperes*, all things are turned vpſide downe, the poore are vexed, rich Men goe free, and are favoured, which *Amos* in his time complained of, *they ſwallow vp the poore*, they buy the poore for ſilver, and the needy for ſhooes: *Ambroſe* ſaith, *Noli contemnere pauperem, ille te divitem facit*: contemne not the poore, hee will make thee rich, *epiſt. 82.* that is in good workes, if thou wilt exerciſe thy charity vpon him. Amos 8.

Chap. XIII.

1. *The Argument and Parts.*

AN other kind of inward vncleanneſſe is ſhewed in this Chapter, and the next, namely the Leproſie, which is againſt nature; as the vncleanneſſe in the former Chapter mentioned is naturall vnto Women: the cogniſance, and deſcription of the diſeaſe is ſet foorth in this Chapter, and the cure thereof in the next: In this Chapter there is deſcribed the way how to diſcerne, firſt the Leproſie of Men, to *verſ.* 46. then of garments, and other veſſels, and inſtruments to the end of the Chapter.

In the firſt part are ſet foorth both the diverſe kinds of Leproſies to *ver.* 28. then the ſignes, and markes whereby to know them, to *v.* 44.

The Leproſie was of three ſorts, either conſiſting of a ſore with a ſcab, or of ſwelling, or bile, *v.* 2. and theſe either came of themſelues to *v.* 23. or by occaſion of ſome inflammation, to *v.* 28.

The Leproſies comming of themſelues were of thoſe three kinds before named: whereof of the firſt is treated to *v.* 8. of the ſecond to *v.* 17. of the third to *v.* 23.

The ſignes of the leproſie are declared from *ver.* 28 as a ſore in the head to *ver.* 38. white ſpots. *v.* 38. 39. and baldneſſe, *v.* 40. to *v.* 44. and heereunto is added the manner how the leprous perſon ſhall behaue himſelfe, *v.* 45. 46.

Concerning the Leproſie in garments, there are two kinds touched, the fretting, and ſpreading Leproſie, which was to be cured by burning, to *v.* 54. and a fretting leproſie, but not growing, with the cure thereof, *v.* 55. to the end.

Now touching the manner how the leproſie ſhould be diſcerned: firſt the Prieſt every where is charged to take diligent view of the party ſuſpected of the leproſie: then vpon his view and inſpection, either he found the leproſie certaine, then he was to pronounce him vncleane, or vncertaine, then the Prieſt was to ſhut him vp, and yet if it remained vncertaine, hee muſt ſhut him vp againe, and then find him to bee cleane, or vncleane: but if the Prieſt vpon the view found it not to be the leproſie, the party was to bee diſmiſſed without any further buſineſſe: the Prieſt had no further matter to performe.

2. *The diuers Readings.*

2. *Shall ariſe a diverſe colour.* L. D. *a ſwelling or riſing* Cæter. *ſeeth a ſwelling*, Hebr.

L.D. Det. L. D. Alt. 3. *At his arbitrement he ſhall be ſeparated*, L. D. *he ſhall pronounce him vncleane*, Cæter. Hebr. *make him vncleane.*

L.D. Det. 4. *The haire of the old colour.* L. D. *the haire be not changed into White.* Cæter.

L. D. Det. 5. *Shall ſhut him vp.* L. D. *ſhut vp him, that hath the plague.* Cæter.

I. 6. *If the plague be wrinckled*, I. *be ſomewhat darke or obſcure* Cæter. Hebr. *cahah*, ſignifieth both: that which is wrinckled, is alſo of the duskiſh colour.

10. *If there be any ſoundneſſe of quicke fleſh*, I. S. *any quicke, or raw fleſh*, Cæter. *quiknеſſe of living fleſh:* Hebr. ſound it cannot be, being diſeaſed and vncleane.

L. D. Det. 31. *And haue blacke haire.* L. D. *haue no black haire*, Cæter. in the Hebrew there is the negatiue, *een.* not, ſee afterward, *q.* 17.

L. D. Det. 36. *He ſhall not ſeeke.* L. D. *the Prieſt ſhall not ſeeke*, Cæter.

55. *The leproſie is ſprĕad in the outſide of the garment, or through the whole.* L. D. *in the warpe, or woofe*, S. *in the outſide, or inſide*, I. N. *in the baldneſſe of the hindpart, or forebaldneſſe.* H. V. A. P. a method taken from the baldneſſe of the head, and applyed to garmentes:

ments: the warpie ſide or backepart fretted with the leproſie, is as the hindbaldneſſe, and the woofie, or wollie ſide is as the forebaldneſſe.

57. *If in thoſe places, that were before without ſpot, there appeare a flying, and wandring leproſie.* L. D. *if it ſtill appeare in the garment in the warpe, or woofe, or whatſoever elſe made of skinne.* Cæter. L. D. Alt.

3. *The Queſtions diſcuſſed.*

1. Queſt. *Of the name, nature, and kinds of Leproſie.*

1. IT is called in Hebrew צרעת, *tzaragnath*, which may ſeem to be derived of two Hebrew words רע *rang, evill*, and עצה *gnatzah, to ſhut vp*, a diſeaſe for the which they were ſequeſted, and ſhut vp, in Greeke it is called λεπρα, derived απο των λεπιδων, of the ſcales ſuch as fiſh haue, becauſe it bringeth foorth a ſcurfe like vnto ſcales: it is alſo called ελεφαντιασις, of the Elephant, becauſe it maketh the skinne harſh and rugged, or full of white and blacke ſpots, like the Elephants.

2. It commeth of abundance of melancholy putrified, as appeareth by the malignity of it, infecting both veſtures and Men, and of all other diſeaſes none more loathſome, or dangerous, it eateth and conſumeth the fleſh vnto the marrow and bones, maketh children loathſome to their Parents, and to be expelled out of Cities and Townes.

3. There are three kinds of leproſie expreſſed, *v.* 1. an exceeding great whiteneſſe which appeareth in the skinne, like the whiteneſſe of Snow, called בהרת, *bahereth*, a bright ſpot, the ſecond שאת *ſeeth*, a ſwelling, which hath a whiteneſſe inferiour to the other, like the whiteneſſe of Lambes-wooll: the third is alſo white like the plaſter of a wall, called ספחת, *ſeppacath*, a ſcab, or boyle, the Hebrewes make a fourth kind, which alſo is a ſcab like the filme of an egge, inferiour to the whiteneſſe of the other: *Maimony, treat. of leproſie.*

4. Thus farre the Hebrewes proceede well, but whereas it is ſayd, *in the skinne*, that note of theirs is both curious and doubtfull: that the partes within the eares, eyes, mouth, noſtrells, head, beard, are not defiled with the leproſie, becauſe it muſt be in the outward skinne: for by the text the contrary appeareth, that the leproſie may ſpread in the fleſh, as well as the skinne, *v.* 22. and expreſſe mention is made, *v.* 29. of a ſore in the head and beard, which is an evident ſigne of the leproſie. In what partes the leproſie is.

5. This difference of the leproſie in the body, betokeneth the diverſe kinds of ſinnes which infect the ſoule: for the which the body is alſo many times plagued with ſores: as *David* confeſſeth, *My wounds are putrified, and corrupt, becauſe of my fooliſhneſſe. Pſal.* 38. 3.

2. Queſt. *Of the originall beginning and loathſomneſſe of this diſeaſe of the Leproſie.*

1. It ſeemeth that this diſeaſe tooke beginning in Egypt, where it is thought to be common, procured by the indiſpoſition of the ayre, the muddy waters of Nilus, and the vnwholeſome vapours of the fenniſh groundes.

The Iſraelites by their long abode there might take this contagion, which alſo might be increaſed by the promiſcuous company of other people which came out of Egypt with them.

2. Neither in Egypt onely but in other hot countreys, as in Mauritania, and among the Abiſſines it is ſo common, that they converſe with the people; *Bodin, Method. hiſtor. c.* 5. as an other filthy diſeaſe called, *Morbus Indicus vel Gallicus*, the Indian, or Freneh diſeaſe is very frequent among the Indians: in other countreys, as in theſe Weſterne parts, it was long before this diſeaſe was knowen: no leprouſe perſons were ſeene in Italy, before *Pompey* the great, as *Pline* teſtifieth. *l.* 26. *c.* 1. *Eſt Elephas morbus qui propter fluminа Nili Gignitur Aegypto in mediâ neq; praterea vſquam.* l. 6.

3. This being then a diſeaſe ſo familiar vnto the Egyptians: as *Lucretius* teſtifieth, *That the Leproſie becauſe of the waters of Nilus is bread in the mids of Egypt, and no where elſe:* it is a moſt falſe ſurmiſe deviſed by *Manethon, Lyſimachus, Apion*, and others, that *Moſes* and the Iſraelites being infected with the leproſie, were chaſed out of Egypt:

which malicious flaunder, *Iosephus* confuteth by these two arguments, 1. Because among diverse nations, leprous persons were so farre from being banished from the company of others, that they were admitted to Military dignities, and places of goverment in the common wealth: 2. Neither is it likethat *Moses* if he had beene vncleane himselfe, *In suam ignominiam talem legem tulisset*, would haue made such a law to his owne shame, *l.* 1. *cont. Apion.* The first of these assertions, though it may seeme strange, hath some probability, because *Naaman* captaine of the host to the king of Aram was a leper. 2 *Kings* 5.

3. Quest. *To whom the cognisance of the Leprosie belonged.*

1. The text evidently sheweth, that the party suspected of leprosie was to bee brought to *Aaron*, or one of his sonnes: therefore *Cajetanes* opinion cannot stand: that the discerning of the leprosie belonged to the Priest, *Quatenus curam habenti rei publicæ*, as he tooke the charge, and care of the people: for then not *Aaron*, but *Moses* that was the prince, and governour, should haue beene the ordinary Iudge thereof.

2. Neither did this belong vnto the high Priest onely, as the Latine interpreter
Mark. 1 44. readeth, *Shew thy selfe to the Prince of the Priests*, and *Tostatus* is of opinion in *Matth.* 8. *q.* 20. for the high Priest alone sufficed not to take knowledge of all such diseased per-
Luke 17, 14. sons: and our blessed Saviour sendeth the lepers indifferently to the Priests: it might be that in a doubtfull case, it was finally referred to the iudgement of the Priest: as *Tollet* thinketh, *in* 5. *Luke annot.* 25.

3. Now the cognizance of this Disease belonged to the Priest, for these reasons: First, because it was peculiar to the Priest to discerne of the leprosie, because it appertained to him to judge who were to be admitted to the Sanctuary, and who excluded. Secondly, there were certaine Rites, Ceremonies, and Sacrifices to bee performed by him that was cleansed of his leprosie, which being the Priests office to see done, the judgement also of the disease was proper vnto him. Thirdly, againe, *Potestas ligandi, vel solvendi, consequitur clavē discernendi*: The power of binding and loosing, followeth the key of discerning. Seeing then the Priest had power to pronounce the leper vncleane, or to shut him vp, it was fit that hee should haue also right to discerne, *Tostat. qu.* 2. Adde heerevnto, that heereby was signified the spirituall discerning of sinne: and therefore God, *solis Sacerdotibus iniunxit has partes*, did onely enjoyne this office to the Priests, *Calvin.*

4. But the discerning of the leprosie was so referred to the Priest, as yet he had not ablolute power to doe what hee would, but according to these rules prescribed in the law: and he was also to advise with other, that were skilfull in the knowledge of natural diseases, and so take direction from wise men, vnlesse he himselfe had learned the skil before of some Master: but howsoever for the direction, the sentence of pronouncing cleane or vncleane, or shutting vp, must come from the mouth of the Priest, as is
Deut. 21. 5. determined in the Law: to this purpose, *Maimony of the Leprof. c.* 19. *sec.* 2.

4. Quest. *Of the Markes whereby to discerne the Leprosie*, v. 3 4.

There are three signes and markes set downe of the leprous Disease: 1. If the hayre in the sore bee turned into white: the reason is, because it is a signe that the flesh is weake, as in sicknesse and old age: and the cause by Physicians is alleadged, to bee a salt kind of flegmatike matter, mixed with melancholy. But the *Hebrewes* further haue these observations, that there must be two hayres white at the least, and at the root, and they must exceed the whitenesse, at the least, of the filme of an egge, *Maimony.*

2. A second signe, was the deepnesse of the sore, if it were lower then the skin; for the leprosie is a fretting disease, and consumeth the flesh: as we read of *Miriam*,
Num. 12. 14. *Let her not be as one dead, of whom the flesh is halfe consumed.*

3. The third signe, the growing and spreading of the sore, *v.* 8. wherby is signified
2 Tim. 2. 17. the malignitie and contagion of sinne, which eateth as the Gangrene.

4. *Pellicane* observeth here, that whereas the inspection of the vrine, and letting out of blood, are not prescribed as wayes, and meanes to judge of the leprosie by, which

which alter and change vpon ſundry occaſions, of age, labour, diſtemper, diverſity of ſexe, and ſuch like, inferreth, *fallaciſſimum in his rebus judicium*, that the judgement by theſe things is deceitfull: But this collection may be gainſayd, 1. Becauſe the leproſie is no inward, but an outward diſeaſe in the skinne or fleſh, and therefore was not to be diſcerned by the vrine. 2. And beſide, as *Oleaſter* ſaith, it is evident by this, that it was not required, that the Prieſt ſhould be a Phyſician, becauſe manifeſt and perſpicuous ſignes are given, which were apparant to the eye, and required no great Art to judge of them.

Of the inſpection of the vrine, and Phlebotomy, why no ſignes of the leproſie.

5. The *Hebrewes* have heere certaine curious obſervations: 1. concerning the Prieſt: that the ſame which firſt looketh on the ſore, muſt judge after the ſhutting vp of the leprous perſon, whether it bee ſpread or not: if hee be ſicke or dead, another Prieſt cannot diſcerne of the ſpreading. 2. Concerning the partie, if he take away any ſigne whereby the leproſie ſhould bee diſcerned, or cut the fleſh, or doe any ſuch thing, he tranſgreſſeth the commandement; for in all theſe things they ſhould ſtand to the judgement of the Prieſt, according to the Law. 3. And further they note, that vpon any day they may looke vpon the leper, excepting the Sabboth: and if the ſeventh day of tryall fell out vpon the Sabboth, they were to put it off till the next day: But howſoever their former collections may ſeem to carry ſome probability, yet this later hath no warrant out of the text: for then the Law, as for the collection of Manna, would have made exception of the Sabbath; and beſide, our bleſſed Saviour, being a great obſerver of the Law, did heale vpon the Sabboth day: and there might fall out a neceſſitie, that many might be in danger to bee infected by the leprous perſon, if hee were not preſently diſcerned.

Deut. 24 8.

Whether the leproſie might be diſcerned on the Sabboth.

Marke 3.4.

5. Queſt. *Of the ſeparating and ſequeſtring of the Leper.*

1. There was a double ſeparation of the leprous perſon: one was Iudiciall, when he being judged to be a leper, and vncleane perſon, was ſhut out of the hoſte: becauſe there was a two-fold vncleanneſſe vpon him, one naturall, which was contagious, and ſo he was to be excluded from the ſocietie of men; the other ceremoniall, which alſo made him vnfit to enter into the Sanctuary: So was *Miriam* ſeparated ſeven dayes without the campe: yea, *Ozia* the King was driven out of the Temple, aſſoone as the leproſie appeared in his forehead. If any ſhall object the example of our bleſſed Saviour, who was entertained in the houſe of *Simon* the leper: it may bee anſwered, that hee is ſo called, not for that hee was ſo, but had been ſo: and further, our bleſſed Saviour, that came to heale our infirmities, diſdained not to touch leprous and vncleane perſons, as hee converſed vvith Publicanes and ſinners to convert them: therefore his example is no argument againſt the ordinary ſeparation of lepers.

Numb. 12.10. 2 Chron. 26.21

Math 16.6.

Math. 8.3.

2. The other ſeparation of the leper, was onely *experimentall*, for probation and triall of the diſeaſe, which was but for a time, at the moſt twice ſeven dayes; and for the place of this ſeparation, *Lorinus* thinketh, that every one was ſhut vp in his owne houſe, but that is not like, for feare of contagion; they were rather, though not excluded out of the hoſte, yet ſhut vp in ſome places within the campe appoynted to that end.

6. Queſt. *Whether leprous perſons being married, were bound to performe the mutuall matrimoniall debt.*

During this time of ſeparation, none were to company with them, no not their owne wiues; and now alſo, though Chriſtians are not tyed to thoſe ceremonial lawes, in ſome caſes the marryed couples are not bound to performe the matrimoniall debt one to the other: for the deciding of which doubt, it muſt be conſidered, that there is *triplex repudium*, a threefold rejecting and relinquiſhing of the wife, and ſo of the husband: *quoad vinculum*, as touching the bond or marriage knot; *quoad thorum*, for bed and board; *quoad ſubſidium*, in reſpect of mutuall helpe.

The firſt is permitted onely in the caſe of fornication, which onely diſſolveth the matrimoniall bond, according to Chriſts rule: the ſecond may be admitted for divers occaſions, as for vncleane and contagious diſeaſes, as the Leproſie, French diſeaſe,

Math. 5.32.

practise to poyson, or kill one the other: For these and the like causes Divorce is not allowed, but a separation from mutuall societie: But the third in no case is to be tollerated, to withdraw mutuall helpe, reliefe, comfort, maintenance one from another, though there be a separation from bed and board.

But touching the second kind of separation, there may be made yet some question: the ancient Canons may seeme to be against it, as that taken out of *Augustine: Si quis habeat vxorem sterilem, deformẽ, morbis confectam, & quicquid exceptâ fornicatione cogitari potest, vehementèr horribile, pro fide & societate sustineat:* If a man haue a wife barren, deformed, consumed with diseases, and whatsoever may be thought, excepting fornication, never so horrible, for faith and societie sake he must beare, *Decret.* 2. 32. 4 6. *c.* 18. Againe, it was thus decreed, *Quicquid mulier contra te cogitaverit, aut fecerit, aut si te accusaverit, non est exceptâ causâ fornicationis reijcienda:* Whatsoever thy wife doeth devise, or practise against thee, or if she accuse thee, she is not to be cast off, but for Fornication, *Nicolaus* 2. 32. 4. 6. *c.* 22.

Whether in diseases apparantly infectious, the matrimoniall debt is to bee rendred.

Now to these Canons it may be answered, that they speake of a separation, which is not but in the case of Fornication to be admitted, not of a cessation, or intermission of some matrimoniall duties, onely that Decree of *Alexander* 3. may seeme to bee against this resolution: *Vxores propter lepram non sunt dimittendæ, sed illis petentibus debet debitum reddi, ex evangelicâ enim authoritate apparet, neminem licere vxorem suam exceptâ fornicationis causâ dimittere:* Wiues are not to bee dismissed for the leprosie, but if they desire it, the debt and dutie must bee rendred vnto them: for it appeareth by the Evangelicall authoritie, that it is lawfull for none to dismisse his wife, excepting the case of Fornication, *Alexand.* 3. *Lateranens. Concil. p.* 37. *c.* 22. *Lorinus* to this Decree, answereth, that it must bee vnderstood, when there is no apparant danger of Infection; If there be, *debitum reddere non tenetur,* he or she is not bound to performe the debt of Marriage: But rather this Canon seemeth to speake of a finall separation, which is not but in the case of fornication allowable: and by the rendring of the debt may bee vnderstood, *Alia obsequia citra periculum infectionis:* other duties to bee performed, beside the danger of infection; as to this purpose *Lorinus* alleadgeth, *Thomas Sanches, l.* 9. *de dispos. matri.* 24. *q.* 2. 3. 4.

Now that infectious diseases (though they are no just cause of the finall dissolution and separation of Marriage) yet of an intermission for a time, of such Matrimoniall acts, as cannot be performed without apparant danger of Infection, these reasons may bee yeelded:

1. The equitie of *Moses* Law, grounded vpon great reason, which did sequester the married couples one from another, being infected with leprosie; which being in part a Ceremoniall Law, yet did not infringe a Morall dutie, as no other Ceremonie did.

2. These contagious diseases are for the most part caused by lascivious, and wanton living, as the Leprosie, French disease, and such like, wherein there is an apparant breach of Wedlocke, and so the chaste and innocent partie, is by that meanes set free.

3. Or if that either of the parties were infected with any such contagious disease before Marriage: In this case there is *error personæ,* an errour of the person, and so a just cause of intermission of such duties, according to that Cannon, *Hi, qui matrimonium sani contraxerint, & vni ex duobus aliqua infirmitas accesserit, ob hanc infirmitatem coniugia talium solvi non possunt:* They which were sound, when they contracted Matrimony, if afterward any infirmitie grew vpon either of them, yet by reason of this infirmity, the Marriages of such are not to be dissolved, *Nicolaus* 1. 2. 32. *q.* 7. *c.* 25. Wherevpon it followeth, that if such infirmity was vpon them before Marriage, there may be just cause of abstinence in Marriage for a time, though not of finall dissolution of Marriage.

4. This rendring of the mutuall debt of Marriage, is against charitie; first, in themselues, for every one should loue their neighbour as themselues: but now the infected partie would be loath, if he or she were sound, to be vrged to performe that to the other,

ther, as they now require being infected: Secondly, toward their children and family, which by their mutuall societie, may all receive infection; yea, against the Commonwealth, in the generation of children, to whom these infectious diseases being hereditary, are transmitted.

Wherefore in this case it were better for such as are dangerously infected, for a time to give themselues to Abstinence, Fasting, and Prayer, for recovery of their bodily health, and to forbeare; like as when either of them is deteined in captivitie, or in long absence vpon other occasions, rather then to satisfie their carnall lust, to violate the bonds of Charitie.

7. Quest. *Why seven dayes were appoynted for the tryall and discovery of the Leprosie,* vers. 5.

1. Some both curiously and vnnecessarily obserue a mystery in this number of seven, heaping together many instances of the observation of this number: as of *Naamans* washing seven times in Iordan, *Elishas* stretching himselfe seven times over the dead child, *Davids* mourning seven dayes for his child, the heating of the furnace seven times, and *Nebuchadnezzars* being among the beasts seven yeeres, and many such examples are produced by *Lorinus*.

2. But wee need not dive so deepe, to finde out the reason of the prescript of this number, which is agreeable to Nature: for the seventh day among Physicians, is a chiefe *criticall* day to judge of Diseases, who hold, that the seventh day doth shew the Disease, τελείως, πιστῶς, σαφῶς, ἀψευδῶς, ἀκινδύνως, *perfitly, faithfully, manifestly, evidently, safely*: And if seven dayes sufficed not, the Priest was to take seven dayes more.

3. But *Hesychius* mysticall reason of this number of seven, is not much to be misliked: as of the seventh yeere of remission, of the seven times seven yeeres, which was the Iubilee; of the seventy yeeres of captivity, and the like: all which were to put vs in minde of the life to come: after this world ended signified by seven dayes, the limit of a weeke; and so hee saith: *Septenarius numerus totius vitæ præsentis figura est*, the number of seven is a figure of all this present life, *in c.* 26. And so hereby wee are admonished: *Quatenus in præsenti seculo sic viuamus sicut expectantes futurum*, that wee so liue in this present world, as expecting the world to come, *Hesych. in c.* 13.

8. Quest. *Of the second kinde of Leprosie, which commeth of a swelling,* vers. 9.10.11.

1. Of this kind of leprosie there are three signes given: the first if the swelling be white in the skin; which must be vnderstood, not of the naturall, and liuely whiteneſſe, which is a signe of a good complexion, but of a pale and wanne whiteneſſe, as of snow.

2. The second signe is, If the hayre of the sore be also turned white: for the haire followeth the condition, and constitution of the flesh, which being corrupted and putrified, doth also change the colour of the hayre.

3. The third signe is like flesh in the sore, or swelling, that is, when the flesh is excoriated: For this sheweth it to be an old leprosie which hath continued long, and fretteth away the skinne. But heere it will be objected, How can there bee raw flesh without skin, and yet hayres in the skin? The answere is, that the hayres in the skin, and the raw flesh are not in the same place of the wound, but hard by it, *Tostat.*

4. The *Hebrewes* giue heere these notes: that the raw flesh must bee at the least as big as a lintell, or else it maketh not vncleane: and that it is not necessary that all these signes should concurre together, but if any of them be found, it is sufficient.

5. I omit *Hesychius* spirituall application, who by the liue flesh vnderstandeth the Iew, who keepeth the Law in some things, and breaketh it in the rest: I hold it more profitable to follow the literall sense, where necessitie enforceth not another: for in these mysticall applications there is no end, one mans fancy leading him to one sense, and an others to another.

9. Quest.

9. Queſt. *Of the Leproſie, which maketh not vncleane*, v. 12. 13.

1. If the leproſie cover all the body, from the head to the feet, ſo that all be turned white: it is not that vncleane kind of leproſie; neither is it ſo called properly, but is indeed a kind of ſcurfe or ſcab.

2. The reaſon is, becauſe, when there breaketh out a ſore but in ſome parts, *Signum malum eſt, quia impotentia expultricis ſignificatur*, It is an evill ſigne, becauſe thereby is ſignified the weakneſſe of the expelling facultie: but when the humours are expelled over all the body, it argueth the ſtrength of nature, as *Valleſius* well obſerveth.

And therefore ſome doe fitly compare the Leproſie to a River, which is ſhalloweſt where it is broadeſt, and is deepeſt where it is narrow: and ſo the diſeaſe of the Leproſie, where it breaketh out but in ſome certaine places, ſheweth the diſeaſe to bee deeper, and more dangerous.

Luke 5.12. 3. But it will bee objected, that in the Goſpell mention is made of a man full of leproſie, who was counted vncleane: for Chriſt after hee was healed, ſent him to the Prieſt: I anſwere, that he had other ſignes of the vncleane leproſie; it was not onely over all his body, but other ſignes might concurre, as the changing of the hayre, or raw fleſh, as it followeth heere in the next verſe; or hee might bee full of leproſie, though not over all his body.

10. Queſt. *Of the manner of the Prieſt viewing and diſcerning of the Leproſie*, vers. 14, 15.

1. The *Hebrewes* are heere ſomewhat curious: for whereas it is ſayd, *To all the ſight of the eyes of the Prieſt*; they ſay, that a Prieſt that had not both his eyes, or was dimme-ſighted, was not fit to looke vpon the Leproſie, becauſe hee had not eyes, nor all the ſight of the eyes: which note, as it is curious, ſo ſuperfluous: for none that
Levit. 20. 20. had any blemiſh in the eye, or wanted an eye, was to bee admitted to the execution of the Prieſts office.

2. And further, where it is ſayd, *v.* 14. *In what day appeareth liue or raw fleſh*, they obſerve, that they were to looke vpon the leproſie by day, not by night, neither in the morning, nor evening, nor at noone day, nor in a cloudy day, but about tenne or eleven of the clocke in the morning, and three or foure in the afternoone: becauſe, either too much brightneſſe might make their eyes dazle; or too little, as in the evening or morning, might make them miſtake the colour, *Maimon. Treat. of leproſie.* But this had been too great curioſitie, for the firſt ſight required not an exact judgement, it was but a ſuſpition onely vpon further tryall: and if the Prieſts view ſhould have beene ſo confined to houres, and ſo put off, there might have beene great danger in the contagion of the Diſeaſe.

11. Queſt. *Whether the Boyles which Iob was ſmitten with, were the plague of the Leproſie.*

1. The occaſion of this queſtion is, becauſe heere mention is made of a leproſie
Iob 1.7. from the head to the feet; as it is ſayd of *Iob*, that hee was ſmitten from the ſole of his feet to the crowne.

Pineda laboureth to proove it was the Leproſie, by the effects and *ſymptomes*, the things incident to this diſeaſe: as the conſuming of his fleſh, the cleaving of his skin to his bones, the falling of his hayre, the ſwelling of the feet, his deformity, being ſo disfigured, that he was not knowne of his friends, his ill ſavour that made him odious to his wife: and he would further prove it by that place in *Iob*, which he readeth
Iob 30.12. thus: *At the right hand of my calamitie ſpringing foorth, they roſe vp*: which he vnderſtandeth of the leproſie breaking foorth: the ſame word being there vſed, which is here פָּרַח, *pharach*, to bud or breake out, *in* 2. *Iob*, *ſect.* 4.

Contrad. 1. There are certaine generall *ſymptomes* and accidents in diſeaſes, that may happen to one as well as an other, as the conſumption and waſting of the fleſh, the falling

ling of the hayre, ſwelling of the feet, and ſuch like; therefore theſe are no evident arguments of the leproſie.

2. And the place given in inſtance hath leſſe probability, which ſome vnderſtand of the afflictions of the faithfull, whom they vnderſtand by the Eaſt, *Gloſſ. ordinar.* Some of the place from whence *Iobs* afflictions tooke their beginning, which was in the Eaſt countrey, *Lyr.* None beſide *Pineda* doeth wreſt it to that ſenſe: but the true reading is, *at my right hand the youth roſe vp*, noting the inſolency of yong men againſt him: ſo is the word *pirchach*, which commeth of the ſame root that ſignifieth to bud, or ſprout foorth, interpreted by *Pag. Montan. Vatablus, Iunius*, and our beſt Engliſh Tranſlators.

3. And that *Iob* was not ſtricken with the leproſie, may appeare by theſe reaſons: 1. Becauſe none of the names heere vſed to ſignifie the divers kinds of leproſie are there expreſſed, as *ſeeth*, a ſwelling, *ſapacah*, a ſcab, *bahereth*, a bright ſpot: nor *tzaragnath*, the leproſie, but *ſhechin*, which ſignifieth a boyle, puſh, or bliſter, ſuch as the Sorcerers in Egypt were ſmitten with, *Exod.* 9. 10. 2. The leproſie is in the skinne of the fleſh, as it is here deſcribed: but there *Iobs* bones and fleſh are touched. 3. The leproſie was not over all the body, as here is obſerved, *v.* 13. but *Iobs* diſeaſe was from the ſole of his feet to the crowne. 4. The Leproſie is a drie ſcurfe, like to the ſcales of fiſhes; but *Iobs* boyles did runne with matter, that hee was faine to take a potſheard to ſcrape his ſores. Iob 2. 7.

12. Queſt. *Why the liue fleſh was a ſigne of the Leproſie*, verſ. 14, 15.

1. The *Septuagint* reading χρῶς ὑγιὴς, ſound fleſh, doe not well interpret the Hebrew word חי *chai*, which ſignifieth liue, that is, *raw fleſh*: for it cannot bee ſound fleſh which is infected with the leproſie: as *Auicenna* giveth this note how to know it, if the fleſh be pricked with a needle, and there come out blood, it ſheweth ſoundneſſe, but if there iſſue out a wateriſh matter, it argueth the fleſh to be corrupted: *Excitat. Valleſ. de ſacra. Philoſ. c.* 9.

2. Now the appearance of raw fleſh was a ſigne of the leproſie, becauſe *cutis arroditur*, the skinne is fretted of the leproſie, *Toſtat.* and *varietas colorum indicium lepræ*: the varietie of the colour is a ſigne of the leproſie, *Iun.* as when red and raw fleſh appeareth intermingled with white.

3. Now if the liue fleſh bee covered all over with white, hee ſhall be pronounced cleane, as before is ſhewed *v.* 13. not vncleane, as *Toſtatus*, following a corrupt tranſlation, readeth; and is therefore taxed by *Lorinus*: For it is the ſame caſe which is propounded, whereof ſee before *qu.* 9. And the *Hebrewes* heere note, that if one be covered all over, hee is cleane; but if any liue fleſh appeare, hee is vncleane: and ſo if an hundred times hee bee covered all over, and againe the liue fleſh appeare, hee is vncleane, *Maimony.*

13. Queſt. *Of the myſticall application hereof.*

1. *Iſidore* applyeth the liue fleſh in the leproſie, to them which hold an erronious opinion of the ſoule, which is the life of the fleſh.

2. *Heſychius* vnderſtandeth it of the Iew, which keepeth *legalia præcepta*, the legall precepts and ceremonies, which are in ſome reſpect called *Viuentia*, liuing precepts.

3. Some vnderſtand by him that is all covered over with the leproſie, the Gentile, that obſerveth none of the commandements: by the liue fleſh in the leproſie, a fornicating, or otherwiſe offending Chriſtian, or brother: of whom the Apoſtle ſpeaketh, *Radulph.* 1. Cor. 5. 12.

4. Some referre the liue fleſh in the leprous party, to him that hath not mortified all his ſinnes, but ſuffereth ſome ſpeciall ſinne to remaine, *Cyril. Alexand.* 11. *de adorat.*

5. Or rather, he is vnderſtood, *qui ex ſcientia peccat*, ſinneth of knowledge: and he which is covered all over, is the man which ſinneth of ignorance, *Pellican.*

6. Or rather, this is inſinuated, that he is covered all over with leproſie, that confeſſeth

Luke 18.14. feſſeth his ſinne as the Publicane, he hath raw fleſh which doth juſtifie himſelfe, as the Phariſee: the Publicane was juſtified, not the other; as heere the one is pronounced cleane, not the other.

14. Queſt. *Of the third kind of leproſie in a boyle*, v. 18. to 23.

1. The word here vſed, is שחין, *ſhechin*, an vlcer, or boile, which commeth of ſome inward inflammation, which may bee cauſed, either by ſome outward ſtroke with wood, or ſtone, and the like; or by ſome inward diſtemper, as of a burning feaver, or ſuch like; but it differeth from the burning mentioned, *verſ.* 24. which properly is by fire.

2. There is no feare of any Leproſie, as the Hebrewes heere obſerve, while the vlcer runneth with matter, but when it is dryed vp into a ſcarre, and hath any of the ſignes following:

3. Which are three, the colour of the boile healed vp, white, or reddiſh, as when a few drops of blood are mingled in a cup of milke, the turning of the haire white, and if it be lower then the skin: any of theſe ſignes may ſerve for the ſuſpition of the leproſie, but all of them muſt concurre, to giue ſentence of the leproſie.

4. The Hebrewes alſo obſerue, that in diſcerning of this leproſie, once ſhutting vp, 7. dayes ſufficed: they were not to be ſhut vp twice 7. dayes, as in other kinds of Leproſie.

15. Queſt. *Of the Leproſie that commeth of a burning.* ver. 24. *to* 29.

1. This is not a new kind of leproſie, as *Toſtatus q.* 6. and *Lorinus* ſuppoſe: for ſtill the law ſpeaketh of a leproſie, which groweth in an vlcer: but an other caſe is propounded of an other kind of vlcer healed into a ſcarre, that commeth by any kind of burning, as by fire, coales, embers, hot iron, or the like, ſome doe vnderſtand other wounds, and ſcarres procured by other externall meanes, as *Lorinus*, but they are referred rather to the former caſe: heere mention is made onely of burning.

2. The ſignes given heere of Leproſie are of three ſorts, 1. Of a ſuſpected leproſie to the which ſerved onely a white ſpot in the ſcarre, 2. Of a manifeſt leproſie, if the haire in the ſpot were changed, and if it were lower then the skin, 3. Of a doubtfull leproſie, when the party was ſhut vp, and the white was ſpread further in the ſpot, then he was alſo pronounced vncleane.

3. But if it did not encreaſe, it was no leproſie but the ſcarre of a burning, *ver.* 28. for whereas hard things being burned make white aſhes, as a ſtone or a bone: ſoft, moyſt, and tender things, as fleſh, are turned to a blacke collour, therefore this white ſpot in the fleſh, neither comming of burning, nor being the natural colour of the fleſh, was a ſigne of ſome other corruption.

16. Queſt. *Of the Leproſie in the Head or Beard, from*, ver. 29. *to* ver. 38.

1. Some make theſe, new kinds of leproſie, the ſixt, and the ſeaventh, *Toſtat. q.* 7. 8. and *Heſychius*, nameth ſixe kinds of leproſie, and before him, *Origen*, 1. Of the head, and beard, 2. Of baldneſſe, 3. Of the fleſh, and skinne, 4. Of the skinne, and the body, 5. Of the vlcer and ſcarre, 6. Of the burning: but rather heere beginne, the generall ſignes, and markes of the leproſie, *Iun. analyſ.* for that the diverſity of the place in the head, or body, ſheweth not a diverſe kind of leproſie, though it may have diverſe ſignes according to the different nature of the place: yet it hath a peculiar name, *nethek* of *nathak*, to plucke vp, becauſe this ſcall or ſore in the head plucketh vp the haires.

2. *Heſychius* further obſerueth, fiue colours, whereby the leproſie is diſcovered, as white, pale, reddiſh, yellow, blacke, whereby he would haue ſignified, hypocriſie, envie, cruelty, and other ſuch vices, but it is evident that black is a ſigne of health, and he that had a black haire in the ſore was pronounced cleane, *v.* 37.

3. But

3. But where it is ſaid, if there be a plague, *In Man, or Woman, heard, or beard,* it is but a curioſity, to apply both theſe indifferently to Men and women, which naturally haue no beards, the Hebrew word is בו, *in him*, referring it to the Man, for it is an vnnaturall and extraordinary thing in Women to haue beards, though ſometimes it hath beene ſeene: as *Hippocrates* maketh mention of two, *Phathuſa* the wife of *Pytheus*, and *Namyſia* wife of *Gomeipphus*, *de morbis popular*, and *Herodotus* writeth how the *Pedaſcians* attempted many wayes, that *Pallas* prieſt being a Woman might haue a beard, which happened thrice, *lib.* 1. And *Gregorie* hath a tale of one *Gallu*, a chaſt Woman, who was told by Phyſitians, that *Niſi ad amplexus viriles rediret*, vnleſſe ſhee returned to the ſociety, & embracings of Man, through exceſſe of heat ſhe ſhould haue a beard: but ſhe, *Nihil exterius deformitatis timuit*, feared not outward deformity, ſo ſhe might keepe her inward integrity, *l.* 4. *dialog. c.* 13. Of beardes vnnaturall in Women.

4 Now in caſe that Men had no beards, as Eunuches haue not, if they bee made Eunuches before the growth of their youthfull haires, but if afterward ſome thinke they may haue, as *Dio* ſaith, he had ſeene ſome Eunuches with beards, in *Severus* yet *Ariſtotle* denyeth, it who ſaith, that in Eunuches, the haire, τὰ ὑγρὰ, which are borne with them, falleth not away, as ſuch are never bald, but the haire τὰ ὑστερογενῆ, which commeth vp after (ſuch as are in the beard) doe fade, *lib.* 3. *de. hiſt. animal. cap.* 12. they I ſay that haue no beards, as Eunuches, and Women, (though *Ariſtotle* writ, that the Women prieſts in Caria haue beards, which is taken for a ſigne of ſome ſtrange event, *ibid.*) ſuch are not ſubject to this kind of leproſie in the beard: becauſe the matter is wanting, which ſhould feed the diſeaſe. Eunuches and Women to what Leproſie not ſubject.

17. Queſt. *Of the ſignes ſpecially of the colour of the haire, whereby to diſcerne the Leproſie, in the Head, and Beard.*

1. There are three ſignes expreſſed, whereby this leproſie is certainely diſcerned: if it be lower then the skine, and haue ſmall yellow haire, hee is vncleane; theſe two muſt goe together: and the reaſon is, becauſe the leproſie is a fretting, and corroſiue diſeaſe, and ſo eateth the fleſh, and the yellowiſh, and ſmall haire is a ſigne of heate, which cauſeth the leproſie: a third ſigne there is ſufficient of it ſelfe, if the diſeaſe doe ſpread, and grow in latitude, though there be no yellow hayre, he is vncleane, yea after he be cleanſed, *v.* 36.

2. As the yellow haire was a ſigne of the diſeaſe, ſo the blacke haire was a ſigne of ſoundneſſe: becauſe it ſheweth ſtrength of nature, and no exceſſe of heat, but rather a cold temper, as *Ariſtotle* ſaith, *That hoat waters make the haire white, and cold blacke*, as we ſee in Plantes, as he giveth inſtance of a river in *Aſſyria*, which of the coldneſſe is called, *Pſycrus*, whereof the ſheepe that drinke become blacke, ſo then the reaſon heereof is taken from nature, that when the haire is black, the diſeaſe is not predominant, which would turne the haire into yellow. τὰ θερμὰ λάκκοι ποιεῖ τοὺς τρίχας, τὰ δὲ ψυχρὰ μέλανας. *de gen. animal.* 8. 6.

3. Heere the Hebrewes note, that there muſt be two yellow haires at the leaſt, and ſo ſmall, and ſhort, that they cannot bee turned downe to the root: and there muſt bee two black haires at the leaſt, and of that length, that may bow to the root: one blacke haire, and one yellow ſuffice not, or if one be ſhort, and an other long.

4. But whereas it is ſayd, *ver.* 31. *Nor haue any black haire in it*, which is a ſigne of ſoundneſſe: yet though it be wanting, he is not to be pronounced vncleane but vpon further triall: the vulgar Latine readeth, *If there be a blacke haire*, affirmatiuely, both againſt the original, where there is a negatiue, & againſt the ſence, for if there be black haire, it is a ſigne of cleanneſſe, *v.* 37. and in this caſe there needed no further triall.

5. Heere further it will be queſtioned: if one had by nature yellow haire, how could the leproſie then be diſcerned by change of the haire into yellow, whereunto it may be anſwered, 1. That the law prouideth ſpecially, for that which vvas moſt vſuall, and common: as for Men to be borne vvith black haire, which vvas the moſt naturall, and ſo for the moſt part the black haire did change into an other colour, if it vvere the leproſie,

proſie, 2. Though the haire were yellowiſh by nature, yet the haire would be turned into an other hue, where the leproſie appeared.

Of a Man 335 yeeres of age in India.

6. *Lorinus* here inſerteth a tale reported by *Maffeius* one of his fellowes, that in India there vvas a Man, about *anno.* 1540. vvho vvas, 335. yeeres old, and had a ſonne of 90. yeeres of age, this Man vvas knowen often to change his teeth, and the colour of his haire, vvhich after it vvas become gray through age, vvould turne black: but theſe fabulous vvriters, are ſo given to deviſe, and beleeue tales, that ſmall credit is to be given to them herein.

18. Queſt. *Of white bright ſpottes, which proone not the leproſie.* ver. 38. 39.

1. As before one ſigne of ſuſpition, was a plague and ſore in the head, which ſometime turned to the leproſie, if it were lower then the skinne, or had any yellow haire grow in it, otherwiſe not: ſo heere is an other ſuſpitious ſigne, a white bright ſpot, which alwaies is not a ſigne of the leproſie: if it be ſomewhat darke, and not ſo white, as in the kinds of leproſie: then it is not that diſeaſe, but a kind of Morphew, or ſpeckled ſpot, much like vnto frekels, called of the Hebrewes בהק *behak*, and tranſlated by the *Septuagint*, ἀλφὸς, *impetigo*, a white ſcurfe, like to a tetter worme, or ſuch like.

2. But this muſt be vnderſtood, when as onely a whitenеſſe appeareth, and not any of the other ſignes, which doe accompany the leproſie: as the changing of the haire, the live fleſh, the deepeneſſe of the ſore lower then the skin: for if all or any of theſe appeare, they are evident ſignes of ſuſpition, that it is the leproſie.

3. Now heereby is meant, that God dealeth mercifully with his children, in bearing with their infirmities, as *David* prayeth to be cleanſed from his ſecret ſinnes: and he againe ſaith, that if God ſhould ſtraightly marke iniquities, no man ſhould abide it: to this purpoſe, *Cyrill, Alexander*, 15. *de adorat.*

Pſal. 19. 15.
Pſal. 130. 3.

19. Queſt. *Of baldneſſe when it was counted a ſigne of the Leproſie.* ver. 40. *to* 45.

1. The text ſaith, *The Man whoſe haire is fallen*, it ſeemeth onely to ſpeake of Men: becauſe neither Women, nor Children, as the Philoſopher noteth, vſe to bee bald, *Ariſtotle, l.* 5. *de gener. animal. c.* 4.

2. There are diverſe kindes of baldneſſe, ſome are borne bald, as *Plinie* writeth of the people called *Myconij, l.* 11. 37. ſome looſe their haire by diſeaſes, and ſickeneſſe: ſuch is the baldneſſe, which the Phyſitians call, *alopeciam*, ſo named of the Foxe, which is a baldneſſe in great plats, or *ophiaſim*, of the ſnake, or ſerpent, which putteth off his skinne, when as the hayre falleth away round: ſome are bald by infirmity of age: as old Men, as the Prophet *Eliſeus* was bald, whom the children ſcorned.

2 Kings 2. 23.

3. As baldneſſe differeth in reſpect of the originall, and beginning, ſo in reſpect of the place; for there are two kinds of baldneſſe heere mentioned, *ver.* 43. one is in the hinder part of the head, called of the Hebrewes קרחת *karachath*, and of the Greeks, φαλάκρωσις; the other in the forepart, called גבחת *gabbachath* and of the Greeks, ἀναφαλάντωμα, neither of theſe of it ſelfe is a ſigne of the leproſie: vnleſſe ſome other thing concurred with it.

Of diverſe kinds of baldneſſe.

4. As if there ariſe in the bald plat a white reddiſh ſpot, it is a ſigne of the leproſie, as before is ſhewed, *ver.* 19. and then the leproſie appeareth to be the cauſe of the falling of the haire by putrifying the fleſh out of the which the haire ſhould grow, and ſo cauſing baldneſſe: and in this caſe the Prieſt was to pronounce him vncleane.

5. Very fitly are they likened heere to bald Men, which renounce the World, and disburden themſelues of the care thereof; which is in it ſelfe commendable: but if they bee puffed vp in pride, this is like a white red ſpot, that riſeth in the bald plat, which maketh them ſpiritually vncleane.

20. Queſt.

20. Queſt. *Whether baldneſſe be in it ſelfe commendable.*

1. *Syneſius*, being himſelfe bald, did vſe this defence for baldneſſe: that it was, *Multorum morborum lenimentum*: an eaſe and helpe to many diſeaſes: and the hayre many times cauſeth diſeaſes: Fryers, and Monkes doe ſhaue themſelues for Religion, but this was practiſed among the Heathen to make themſelues bald, which the Iſraelites are forbidden to doe. Deut 14. 1.

2. But ſeeing the hayre is given by nature as an ornament for comelineſſe, and as a defence, and ſafegard to the head: in it ſelfe it muſt be acknowledged to be a compleat furniture provided by nature, and the want thereof to be a defect in nature: and therefore many even among the Heathen, who onely were led by the light of nature, held it to be a ſtaine vnto them, as *Iulius Caſar*, who to hide his baldneſſe did weare continually a Lawrell-Crowne, *Sueton*; and for the ſame reaſon *Otho* the Emperour did alwayes weare an Hat: and *Domitian* being bald, would not endure, that any ſhould obiect vnto other in deriſion and ſcorne their baldneſſe: *Idem.*

3. So in *Davids* time, a great diſgrace was offered by the Ammonites, to his ſervants in ſhaving halfe of their beards, 2. *Sam.* 10. and heereof thus writeth *Ambroſe*, *Caſariem in ſenibus reverendam, venerandam in ſacerdotibus, terribilem in bellatoribus, decoram in adoleſcentibus, comptam in mulieribus*: the haire to be reverent in old Men, graue in Prieſts, terrible in Warriers, comely in young Men, and trimme in Women. 6. *Hexamer.* 6.

21. Queſt. *Whether for the triall of the Leproſie in the balde head they were to bee ſhut vp, 7. dayes, as in other kinds.*

1. *Lorinus*, thinketh it was not neceſſary: and before him *Toſtat.* ſaith, that the white reddiſh colour was ſufficient to diſcerne the leproſie, becauſe there was beſide, *fluor capillorum*, a falling of the haire, which was an effect of the leproſie.

Contra. But what if the leproſie appeared long after he became bald, then it was no cauſe of his baldneſſe: it ſhould ſeeme that the white reddiſh colour was no ſufficient argument of the leproſie, but they were for further triall to bee ſhut vp, as is ſhewed before, *v.* 19. 20. 21.

2. But the Hebrewes opinion then is more probable, that as in the triall of other leproſies, ſo in this, beſide the white reddiſh ſpot, there were two other ſignes, as the quick fleſh, and the ſpreading of the diſeaſe, for vvhiteneſſe of the hayre was no ſigne in the bald head, vvhere there vvas no hayre at all, now that they vvere to be ſhut vp twice 7. dayes, if need vvere, to ſee if any quicke fleſh appeared, or vvhether the diſeaſe did ſpread, as in other kinds of leproſie vvas obſerved, they gather out of the vvords of the text, *ver.* 43. *Appearing like the leproſie in the ſkinne of the fleſh*: it vvas therefore to be diſcerned according to the manner obſerved in the diſcerning of other leproſies in the skinne, to this purpoſe *Maimony*, in his treatiſe of leproſie.

22. Queſt. *How the leprous perſon was to behaue and demeane himſelfe.* ver. 45.

Heſychius hath heere a ſtrange aſſertion, and therefore is of many much miſliked: *Interpretatio literæ omnino multis videtur ridicula*: the interpretation of the letter ſeemeth vnto many, to bee very ridiculous, *&c.* And ſo hee taketh occaſion leaving the letter to runne vnto a ſpirituall ſence: as by the rent garments he vnderſtandeth diſſolute ſinnes, and by the bare head, the vvanting of the helmet of Salvation: but there is no neceſſity ſo to leaue the literall ſence, as ſhall now appeare.

1. Firſt the Leprous perſon was to haue his garments rent, which was to teſtifie their ſorrow, and mourning, *Genevenſ.* for hee was to mourne for his ſinnes, for the which hee was plagued: as alſo to bee a marke of difference, betweene the vncleane and cleane, whoſe manner was to goe with garments cloſe before, onely having an hole aboue to put their heads through, as the Prieſts robe is appointed to be made, *Exod* 28. 32. *Toſtat. q.* 10. *Lyra* thinketh it was for the eaſe of the leprous perſon, to

haue his garment open: but this law reſpecteth rather the benefit of others, to bee warned to take heed of the contagion.

2. A ſecond thing belonging to the vſage of the Lepers, was to vncover the head, not to keepe it vnſhorne as ſome thinke, but rather without a Bonnet, or any other cover: to ſhew a difference betweene the vncleane and cleane, who had their heads covered, as the Iewes at this day have in their Synagogues, and ſo the high Prieſt had his Miter, & the Levites their linnen Bonnets, which they vſed in their Miniſtery, and this vſe might ſeeme to be derived from the example of *Moſes*, who couered his face, when the Lord ſpake vnto him, when hee went neere to ſee the fire burning in the buſh: this was the vſe in the old Teſtament, but the practiſe is contrary in the New; Men are commanded by the Apoſtle now to be vncovered, and Women covered, becauſe it ſignifieth their ſubjection, and ſo they vſed to be covered vnder the Law to ſhew their ſervitude, and ſubjection to the ceremonies, but now the vncovering of the head ſheweth our liberty; to this purpoſe, *Toſtatus q.* 10. but the reaſon rather may be this, that then they were vayled, to ſhew that then all things were covered with ſhaddowes: but now we ſee the ſecrets of the Goſpell with *open face*, as the Apoſtle ſpeaketh: the Hebrewes note that Women infected with the Leproſie, were not bound to rent their garmentes, or vncover the head, but onely to ſit vvithout the city, and proclayme that they vvere vncleane, *Maimony.*

Exod 3.6.

Of vncovering the head.

1 Cor. 11.

2 Cor 2.18.

3. The third thing to be done, was to put a covering vpon their lips: whereof two reaſons may be given, one for diſtinction, that heereby alſo the vncleane might be diſcerned from the cleane, that they might take heed of them: the other to keepe the cleane from infection, the breath and ayre, that commeth from Leprous perſons being very contagious, as alſo the covering of the vpper lip vvas a ſigne of mourning, as was the vncovering of the head: as in *Ezekiel* when he vvas bid to make no mourning, it is further ſaid: *Bind the tire of thy head vpon thee, put thy ſhooes on thy feet, and cover not the vpper lip:* the Hebrewes adde an other reaſon, that they ſhould not ſalute any, vvhile they vvere vncleane.

Why the Leper was to cover his mouth.

Ezech. 14.17.

4. The Leprous perſon vvas to crye *I am vncleane:* which muſt be vnderſtood, of a vocall proclamation, vvhich hee vvas to make, not as *Toſtatus* by theſe ſignes onely before ſpoken of, to ſhew in effect that he vvas vncleane: and ſo the Prophet alluding vnto this place, ſaith: *They cryed vnto them, depart, I am vncleane, depart, depart, touch not.*

Ierem. 4.15.

5. By this behaviour, and confeſſion of the Leprous perſon, vve are taught to confeſſe our ſinnes, and acknowledge our miſery, as the Prophet ſaith: *Wee are all as an vncleane perſon*, and thus *Solomon* in his ſolemne prayer maketh requeſt vnto the Lord for the people: *When every one ſhall know his owne plague, and his owne diſeaſe.*

Iſay 66. 4.

2 Chron. 6.29.

23. Queſt. *Of the ſeparating of the Leper without the Campe.* verſe 46.

1. Some make heere, as it vvere, three campes, one vvas the Tabernacle vvhich vvas the Lords Campe; an other the campe of the Levites, and Prieſts which pitched their tents round about the Tabernacle; the third the campe of the twelue Tribes, *Lyra:* but *Toſtatus* repelleth this conceit, ſhewing, that other vncleane perſons were forbidden to come neere the Sanctuary, but the Leper vvith ſome other vncleane perſons vvere commanded to be put out of the hoſt: *Numb.* 5. 2. *Toſtatus q.* 11.

2. This Law of caſting them out of the hoſt, vvas in reſpect of thoſe times while the Iſraelites ſojourned in the vvilderneſſes, and dwelt in tents: but afterward vvhen they came to dwell in Canaan, *Ejecti erant ex vrbibus*, they were caſt out of the City, and dwelt apart: *Calvin.*

Matth. 8.1.

Luke 17. 11.

And ſo vve read in the Goſpell, that a Leper came to Chriſt, when he came downe from the Mountaine, and tenne lepers met him, *As he entred into a City:* ſo that it ſeemeth they dwelt vvithout the City, as yet is more evident in the fower Lepers, vvhich vvere at the entring of the gate of the City, vvhen it was beſieged by the *Aramites.*

2 King. 7.3.

3. Now

3. Now this ſeparation of the Lepers continued during the time of their leproſie, and there vvere two reaſons thereof: one in reſpect of them, which were cleane, that they might be kept from infection, an other in regard of the leprous party, becauſe being a freſh ayre, and in a place by himſelfe, he might better be cured: they vvere to bee ſeparated from the cleane, but the Lepers might one company with an other.

4. It was Lawfull for Lepers, though they dwelt apart, for their neceſſary occaſions to goe into the high wayes, & ſtreets, but not to thruſt themſelues into the company of others: as the Lepers that met Chriſt, ſtood a farre off, *Luke* 17. 11. yea they might come into the Synagogues, but with theſe cauteles: hee muſt come in firſt, and goe out laſt, and his ſeat muſt bee made apart from the reſt, tenne hand breadths high, and fower cubites broad: *Maimony*. But this ſeemeth to bee one of their traditions added to the Law. Whether a Leper might come into the Sanctuary.

24. Queſt. *Of the ſeparation of Vzziah the King for his leproſie, Whether it were without the Citie.*

1. When *Vzziah*, for preſuming vpon the Prieſts office was ſtriken with leproſie, he dwelled *in a houſe apart*: the Hebrew word is *hachapſith*, a free houſe: which ſome thinke as a private roome in his owne houſe: hee dwelt, κρυφείως, privately, ſecretly, as if hee had a retired place in his owne houſe, ſo *Theodoret*. 2 Chron. 26. 21

2. Other thinke, that hee dwelt out of the Citie, ſo the Chalde paraphraſt, *Ioſephus*, *Toſtatus*, following him.

3. Some thinke, that whereas hee was buried in the field of buriall, which pertayned to the Kings: that hee alſo had a houſe made for him there while hee lived: *Hugo*.

4. But theſe opinions may bee thus reconciled: that ſeeing hee was buried in the City of *David*, but in a place divided from the Sepulchre of the other Kings, it is not like, that he lived apart out of the City of *David*, which was ſeparated from the reſt of the Citie of Ieruſalem, but not without the compaſſe and walles of the City, ſo that it ſeemeth, that where he was buried, hee lived in ſome houſe apart by himſelfe in the City of *David*. 2 King. 15. 6.

25. Queſt. *Of the plague of Leproſie in garments.*

1. *Toſtatus* thinketh that the beginning of the Leproſie in garments, was not in the garment, but from the contagion taken from the Leprous perſon: which is true of ſome leproſie in garments, but not of all: for ſome leproſies were immediately ſent of God without any apparant ſecundary cauſe, ſome had their originall from ſubordinate cauſes, as garments, and houſes might be infected, *ex contactu*, by the touching of the leproſie, and infectious perſon, as the breath of menſtruous Women, who infect looking glaſſes: and in theſe dayes the plague infecteth garments and houſes, or the infection might proceed, *ab aeris intemperie*, from the diſtemper of the ayre, or *à nimiâ vetuſtate*, from ſome corruption which groweth by age: *Lorinus*.

2. Some *Rabbins* thinke that theſe plagues were peculiar to the Iſraelites, to haue their bodyes, garments, and houſes iufected, when they diſobeyed the law of God: *Oleaſter* miſliketh this opinion, and ſo doth *Lorinus*, thinking that theſe kindes of vncleanneſſe were knowen among the Gentiles, but not regarded among them: but I rather reſolue with *Calvin*, *Morbum iſtum peculiari modo graſſatum apud Iſraelitas*: that this diſeaſe after a peculiar manner did ſpread it ſelfe among the Iſraelites, which to vs is vnknowne: for now of leprous houſes among vs there is no notice taken; antiquitie had diſeaſes which are vnknowne to vs, and new diſeaſes doe now raigne, not knowne in former ages.

3. The Hebrewes heere haue certaine curious obſervations, as they ſay no garment can receiue infection, vnleſſe they be made of wollen, or linnen, as if it were of Camels hayre, or Goats hayre, or made of hemp, and not of flaxe: nor any dyed garment, or

any skinne of a fish: and if it be in the woofe onely, the warpe is free, or in the warpe, then the woofe is cleane.

Whether only woollen, or linnen garments were vncleane by the leprosie.

Contrad. 1. If they will so strictly presse the words, whereas the Hebrew word here taken for linnen, is *pishah*, which is distinguished from *(bad)* that was fine linnen, whereof the sacred garments were made, the other was put to common vses: then it would follow, that the one of these kinds was exempted from the leprosie, not the other. 2. And what vertue is there in Hempe, Goates hayre, and Camels to bee free, and exempted from the leprosie, more then the rest, seeing that the leprosie may take the very stones, and timber of the house. 3. Concerning the warpe, which is called *shethi*, of *shuth*, to place, or put; because it is as the foundation of the web, and the woofe called *guerebh*, of the mixture, because it is mingled, and woven into the warpe: how can these being one wrought with another, be separated or divided one from the other, but if one bee infected, the other must bee also, as it appeareth, *v.* 53. if either the woofe or warpe bee infected, the whole garment is: therefore it seemeth rather, that instance is given of linnen, and woollen garments, because they were not vsuall, and other are comprehended vnder them: and expresse mention is made of the warpe and woofe by way of explanation, that if either of them be touched with the leprosie, the garment it selfe is vncleane.

26. Quest. *Of the signes and meanes whereby to discerne the Leprosie in garments.*

1. The signes of the leprosie in garments, were onely the colours thereof, greenish or red: the other two signes of colouring the haire, and of being lower then the skin, were not proper for garments, because they consisted all of threeds or haires, which were the substance thereof; neither was there any such depth or profunditie in garments, as in flesh, for the plague to eat inwardly, *Tostat.*

2. Now there are three wayes whereby to purge the leprosie: by burning of it, washing of it, and cutting out the infected part: and two meanes prescribed whereby to iudge of the leprosie; either by the growing, and spreading of it, or by the continuance of the colour, without changing; the whole order obserued in the discerning of the leprosie was this. 1. The Priest suspecting the garment to have the leprosie by the greene, or red colour, shutteth it vp 7 dayes, and then if the plague grow, he burneth it, and so separateth it from all common vse, v. 52. 53. 2. Then if it grow not after the first 7 dayes, hee doth shut it vp 7 dayes more, if then the colour be not changed, but continue the same, or be more reddish, or greene, it is burned, it sheweth the plague to remaine, though it spread not. 3. But if the colour be dimmer or darker, not so red or greene, then the place infected is to be cut out, *v.* 56. 4 After the cutting, if the plague remaine still, the garment is to bee burned; if the plague bee departed, it must be washed againe, and so it is cleane, *v.* 58.

27. Quest. *Why the garment was to bee burnt or washt, and of the spirituall meaning thereof.*

1. If it were an apparant leprosie in the garment, it was to be burned, both because it was not fit to bee applyed to any vse, and to avoyd infection which might come thereby: but if the leprosie were doubtfull, it was to be washed twice, first to take away the plague of it, and then to cleanse and purifie it.

2. Whereof the spirituall meaning *Hesychius* maketh to bee this: 1. This poritie to bee kept in the garments, *monet vestimenta animæ candidæ esse debere*, admonisheth that the vesture of the soule should bee white. 2. By the burning of the garment, wherein the leprosie continueth, hee vnderstandeth hell fire, *puniendi sunt in æternum perseverantes in mortali peccato*, they are to bee punished for ever, which persevere in mortall sinne. 3. The cutting of the infected part out of the garment, signifieth the leaving and forsaking of sinne: *omnibus à se removeat modis*, he must remoove it from him by all meanes. 4. The washing he vnderstandeth to be, *dilutionem pœnitentiæ*, the washing of repentance. 5. And in that it must be washed againe, he teacheth vs, *frequentibus*

quentibus lachrymis de eodem peccato pœnitendum, that we muſt with frequent teares repent vs often of the ſame ſinne: to this purpoſe *Heſychius*.

3. Beſide this morall practiſe of repentance, it myſtically did ſet forth vnto vs our ſpirituall waſhing and cleanſing by the moſt precious blood of Chriſt, as it is ſaid in the *Reuelations*, *Theſe are they which haue waſhed their robes in the blood of the Lambe*: which faith in Chriſts moſt pure blood muſt bee accompanied with true ſanctification, as the Apoſtle joyneth them together: *Let vs draw neere vnto God with a true heart, in aſſurance of faith ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water.* Of our ſpirituall waſhing. Revel 7.14. Hebr 10.22.

28. Queſt. *Of the meaning of thoſe words*, v. 55. *it is a fret in the fore-baldneſſe thereof, or hind-baldneſſe.*

1. The vulgar Latine readeth: *For the leproſie is ſpread in the outſide of the garment, or through the whole*, as the Doway Tranſlatours interprete the Latine: *Infuſa ſit in ſuperficie veſtimenti vel per totum lepra.* But *Lyra* findeth fault with this tranſlation, becauſe it contradicteth the text, which before ſaid, *though the plague ſpread no further*: and yet by the Latine tranſlation it is ſaid *to bee through the whole*: and againe, the Hebrew words, the one ſignifieth *baldneſſe*, the other a *window*, ſignifying either the newneſſe, or oldneſſe of the leproſie.

Toſtatus herein refuteth *Lyra*, ſaying, that by the whole is meant *totam ſoliditatem*, all the thickneſſe of the garment, from one ſide to the other, the forepart being likened to the fore-baldneſſe, the hinderpart to the hind-baldneſſe: ſo alſo *Lorin. Rickelius*, and *Burgenſ.* ſaith, there is no word here that ſignifieth a window.

Contrad. 1. Yet *Lyra* his exception to the Latine Interpreter is iuſt: for a Tranſlator muſt render the words, not the ſenſe. 2. Neither yet, if the Doway men tranſlate the Latine right, is the ſenſe kept: they reading thus, *if the leproſie ſpread*: for before the text ſaith, though the *plague ſpread no further*.

2. Another tranſlation readeth thus: *it is a fret in the bare place, of the Whole, or in part thereof*: *Genevenſ.* But the ſame exception may bee taken vnto this, which is to the former: there is no word in the originall, which ſignifieth eyther whole, or part.

3. The *Septuagint* read, ἐν στήμονι, *in ſtamine* in the warpe, or, ἐν κρόκῃ, *in ſubtegmine*, in the woofe: but they deliver the ſenſe rather then the words; for here is no mention of the warpe or woofe.

4. And ſo the *Chaldee*, reading, *in the Worne or old part thereof, or in the new*, which reading ſome Hebrewes follow, doe deliver the ſenſe rather then the words.

5. Wherefore the meaning is this, whether the leproſie *bee Without, or Within*; but the words are, in the hind-baldneſſe, *karachath*, or fore-baldneſſe, *gabbachath*, *Vatabl. Iunius*: that is, in the backſide of the cloath, and bare ſide, where moſt part of the warpe appeareth, or on the fore-ſide, which is the woolly, and woofie ſide.

4. *Places of Doctrine.*

1. Doctrine. *Of the Neceſſitie, and Moderation of Diſcipline in the Church.*

AS the Prieſt was to take view of the leprous perſon, and according to the rules here ſet downe, pronounce him cleane or vncleane: ſo in the Church of God, there muſt bee a ſpirituall diſcerning of the inward diſeaſes of the ſoule, and a ſeparating of the precious from the vile, as the Founder ſeparateth the pure mettall from the droſſe. This was practiſed by the holy Apoſtle, who willed, that the inceſtuous young man ſhould be put out of the Congregations. *Ambroſe* to this purpoſe writeth excellently: *Inutilis Medici miſericordia eſt, ſi propter exuſtionis, & inciſionis dolorem, corpus omne tabeſcat; benè ergo Sacerdos, vulnus ne latius ſerpat in toto corpore Eccleſia, quaſi bonus Medicus debet abſcindere, non fouere, ne, dum vnum excludendum non putat, plures faciat dignos, quos excludat*: That mercy of the Phyſician is vnprofitable, if becauſe of Ieremi. 15.19. 1 Cor. 5.

the griefe of the burning or cutting, he suffer all the body to languish: therefore the Priest doth well, as a good Physitian, to cut away the wound, which otherwise would spread in the whole body of the Church, and not cherish it, lest while hee forbeare to exclude one, he make many fit to be excluded, *Serm. 8. in Psal. 119.*

2. Doct. *That the Discipline of the Church bee advisedly exercised, not rashly precipitated.*

As the Priest did not presently pronounce him vncleane, that was suspected of the leprosie, but shut him vp seven dayes more, if need were, that hee might judge vprightly: so they which now are the Iudges of spirituall diseases, must not hastily give sentence, but diligently first examine the cause, as the Wiseman saith: *He that heareth, speaketh continually:* one must heare, and examine, and then speake, and give sentence: as *Ambrose* here againe saith: *Si quis suspecta sit infirmitatis, indulge aliquantulùm: Medendi periti, cum vident notas agritudines, non primo medicinam adhibent, sed tempus expectant:* If any bee suspected of an infirmitie, beare with him a little; skilfull Physicians, when they see any knowne disease, doe not first apply the medicine, but expect some time, &c. *Epist. 44.*

Prov. 21. 28.

3. Doct. *Of the wholesome power left to the Church, of binding and loosing, and of obedience to be given therevnto.*

As it was a great comfort to the Israelites, that there was a provision in the Law, for the cleansing of lepers, and avoyding of the contagion: so it is a great mercy from God, that he hath given power to his Ministers, according to his word, to pronounce loosing, or binding of sinnes to the penitent, and impenitent: As our blessed Saviour giveth this power and authoritie to his Apostles, and to all faithfull Pastors their successors, *Whatsoever yee binde in earth, shall be bound in heaven, and whatsoever ye loose in earth, shall bee loosed in heaven.* This power of Ministers is much neglected, and few desire to be released of their sinnes by their Ministry, neither doe they care for their binding, as though Christ had spoken these words in vaine; *Hierome* hath here this admonition: *In veteri lege, quicunq; Sacerdotibus non obtemperâsset, aut extra castra positus lapidabatur à populo, aut gladio cervice subiectâ contemptum expiabat cruore, nunc vero inobediens spirituali mucrone truncatur:* In the old Law, whosoever was disobedient vnto the Priests, either being put out of the host, was stoned of the people, or was smitten with the sword, and by his blood did expiate the contempt: now hee which is disobedient, is cut off by the spirituall sword, as *Heliodor.*

Math. 18. 18.

4. Doct. *The Law declareth men their sinnes, but healeth them not.*

Throughout all this Chapter, there are signes and markes prescribed, whereby to discerne the leprosie; but no meanes are shewed whereby to heale it, but the leper is left in his vncleanesse still: This notably sheweth the difference betweene the Law and the Gospell: for as Christ healed the lepers in body, whom the law pronounced vncleane; so the Law also revealeth vnto men their spirituall diseases, as Saint *Paul* saith, *He knew not sinne, but by the law:* but onely the Gospell by faith in Iesus Christ remitteth sinnes: *The law was given by Moses, but grace and truth came by Iesus Christ. Hierome* to this purpose thus writeth: *In Lege servi, in Evangelio præsens Dominus loquitur, ibi promittitur, hic impletur, ibi initia, hic perfectio est, ibi operum fundamenta iaciuntur, hic fidei, & gratiæ culmen imponitur:* In the Law the servants, in the Gospell the Lord himselfe being present doth speake; there the promise is made, here it is performed; there are the beginnings, here is perfection; there the foundation of workes is layd, here the top of grace and faith is put vpon it, *Dial. 1. adverſ. Pelag.*

Rom. 7. 7.
Iohn 1. 17.

5. Doct. *Of the diversitie of censures in the Church.*

The leprous garment, if it were not very foule, was washed; if that would not serue, the infected place was to be cut out: if that helped not, it was last of all to be burned,

v. 54.

v.54,55,56. So in the correcting of ſpirituall offences, admonition muſt goe before, and gentle perſwaſion, then ſuſpenſion, as a cutting off for a time; and laſt of all followeth caſting out of the Church, excommunication, degradation: ſo Saint *Paul* ſaith, *Reiect an heretike after once or twice admonition:* So *Ambroſe, Diu tractatur (putrida pars) ſi ſanari poteſt medicamentis, ſi non poteſt, à medico bono abſcinditur: ſic Epiſcopi affectus boni eſt, vt optet ſanare infirmos, ſerpentia auferre vlcera, adurere aliqua, non abſcindere; poſtremò, quod ſanari non poteſt cum dolore abſcindere:* the putrified part is long time handled, that it may bee healed: if it cannot, it is cut off by the good Phyſician: ſo this is the diſpoſition of a good Biſhop, to deſire to heale the ſicke, to take away ſpreading vlcers, to ſeare ſome, not cut them off: laſtly, what cannot be healed, to cut off, though it be with griefe, *Lib. 2. Officior. c. 27.* Tit. 3. 10.

5. *Places of Confutation.*

1. Confutation. *Againſt the Infallibilitie of the judgement of the Biſhop of Rome in matters of Faith.*

WHereas the diſcerning of the leproſie is referred to the judgement of the Prieſt, *v. 2. Lorinus*, and other of that ſide would inferre, that much more, *non poteſt error cadere in ſententiam ſummi Pontificis noſtri, cum ab eo fertur ex Cathedra de rebus fidei, & morum totiſ Eccleſiæ communium:* errour cannot fall into the ſentence of the chiefe Biſhop, which hee deliuereth out of his Chayre concerning matters of Faith, and of manners belonging to the whole Church, &c. and this their opinion they would ground vpon that ſaying of our bleſſed Saviour to *Peter, I haue prayed that thy faith fayle not.* Luke 22.

Contra. 1. This example of the Prieſts Iudgement in the Law doth not helpe them: for if they did not follow the rules heere preſcribed, they might erre in diſcerning of the leproſie: and whereas the coguiſance of the leproſie belonged to all the Prieſts, not to the high Prieſt onely: by this reaſon all other Biſhops as well as the Pope, ſhould be priviledged from errour.

2. That prayer for *Peter* was touching his particular perſon, in regard of that ſpeciall temptation, whereby Sathan ſifted him, and brought him to deny Chriſt, it concerned not his Succeſſors: and if it did, the Pope is not that Succeſſor.

3. And further, after this *Peter* erred, not in practiſe, but in judgement, when hee was reproved by S. *Paul*, for conſtraining the Gentiles to doe like the Iewes: *Gelaſius* ſaith, it was *imbellis inſcitia*, an impotent vnskilfulneſſe in him, *Tom. anathem.* and our bleſſed Saviour prayed onely, that his Faith ſhould not vtterly faile, or be vanquiſhed, not to be kept from all errour, or fayling in Faith: for he denyed Chriſt, though after his denyall hee was by Chriſts mercy recovered. Galat. 2. 14.

4. They are very nice, curious, and cautelous in this their opinion: for the Pope may erre in fact, but not in ſentence; and in his private ſentence, but not out of his Chaire; and out of his Chaire in matter of Fact, but not of Faith: and in caſe hee ſhould erre in all theſe, their Dominican *Capon.* as *Lorinus* alleadgeth him, hath more ſtrange ſuppoſitions; as that either the Pope ſo decreeing a falſhood, ſhould not bee ſuffered to write it, or ſhould write the contrary againſt his will, or ſhould die before he publiſh the ſentence, or by ſome other ſuch miraculous meanes God would ſuccour the faithfull, that they be not deceiued. Thus vncertaine and giddy-headed are they in theſe their fantaſticall dreames and conceits: and ſo it happeneth vnto them according to the ſaying of the Apoſtle: *They vnderſtand not what they ſpeake, nor what they affirme*, 1. *Timoth.* 1. 7.

2. Confut. *Againſt auricular, and particular confeſſion of ſinnes in the eare of the Prieſt.*

Lorinus, from the example of the Prieſts of the Law, which had cogniſance of the leproſie and were to pronounce them cleane or vncleane, concludeth, *neceſſitatem confeſſionis Sacramentalis*, the neceſſitie of Sacramentall confeſſion.

Contrad. 1.

Contrad. 1. But this may be retorted against them: *Neq; enim de morbo occulto voluit Deus Sacerdotes cognoscere:* For God would not haue the Priests to take knowledge of secret diseases, but after that manifest signes appeared, *Calvin.* this therefore maketh nothing for the confession of secret sinnes. 2. *David* confessed his sinne
Psal. 51. 4. onely vnto God: *Against thee onely haue I sinned:* which sheweth, that it is not alwayes necessary to confesse vnto man, but it sufficeth to make knowne our offences vnto God, as *Augustine* vpon those words of the *Psalme* thus writeth: *Quid mihi cum hominibus vt audiant confessiones meas, quasi ipsi sanaturi sint languores meos?* What haue I to doe with men to heare my confessions, as though they can heale my infirmities? 3. Where any sinne lyeth heavy vpon the conscience, it is a safe course to breake our minde to a godly Minister, or any other faithfull man, as Saint *Iames* saith: *Ac-*
Iames 5. 16. *knowledge your faults one to another:* But to bee bound to confesse vnto the Priest every particular sinne, is 1. impossible, 2. inconvenient, to open all the secrets of the heart vnto man, 3. and vnprofitable, if hee bee not a godly Priest, able to minister comfort, to whom confession is made.

3. Confut. *Against the absolute power of binding and loosing, supposed to bee in Priests.*

Whereas Papists doe generally hold, that Priests are not onely Ministers of absolution, but haue full power, as Christ had, to remit sinnes, *Rhemist. annot. in Iohan. 20. sect. 3.* The contrary appeareth by the practise of the Priests in the old Testament, who had not absolute power to make cleane, and vncleane whom they would, but according to those rules, workes, and evidences prescribed in the Law, as the *Rabbines* themselues obserue: *That a Priest which maketh vncleane that is cleane, or maketh cleane that is vncleane, doth nothing: for it is said,* v. 44. *Hee is vncleane, and therefore the Priest shall pronounce him vncleane, Maimon. Treat. of Leprosie:* So a Priest binding him that is to bee loosed, and loosing him that is to bee bound, performeth nothing: for, as the
Prov. 26. 3. Wiseman saith, *A curse causelesse shall not come*; As our blessed Saviour freed, and ab-
Iohn 9 34. solved the blind man, whom the Pharisees had cast out and excommunicated: to this purpose *Hierome*, as he is cited in the Decrees: *Quomodo Sacerdos mundum leprosum non facit, sic Episcopus vel Presbyter, non alligat eos qui insontes sunt, nec solvit noxios, sed pro officio Sacerdotali, cum peccatorum varietates audierit, scit, qui ligandus, qui solvendus sit:* Like as the Priest doth not make him that was clean, leprous, no more doth the Bishop or Priest bind them which are innocent, or loose them which are evill, but according to his Priestly office, when he hath heard the varietie and difference of sins, he knoweth who is to be bound, who to bee loosed, 11. *q.* 3. *c.* 44. This further is evident, *v.* 45. where after the Priest hath pronounced one cleane, his sore may grow, and so he is judged vncleane againe: whereupon *Oleaster* giveth this note: *Ne putent Sacerdotes se in judicando errare non posse:* Let not Priests thinke, that they cannot erre in judging.

4. Confut. *Against the Popish distinction of Veniall, and Mortall sinnes.*

Whereas *vers.* 13. it is not judged to bee the leprosie, if it be all over the body, vnlesse it breake foorth in some speciall part; *Lorinus* inferreth the difference of Veniall and Mortall sinne: He is a just man (saith he) *qui non infectus est lepra peccati mortalis, licet sine scabie non sit venialis peccati*, who is not infected with the leprosie of Mortall sinne, though hee bee not without the scabbe of Veniall sinne, &c. And still they vnderstand that to bee Veniall sinne, which is pardonable of it owne nature, *Rhemist. Annot. in Rom.* 1 15.

Contrad. 1. That some sinnes are greater, and more haynous then other, wee willingly grant, and condemne their opinion, that hold all sinnes to be alike; for some ac-
Luke 12. 47. cording to the qualitie and degree of their sinnes shall bee beaten with many stripes, some with few stripes. 2. Againe, wee confesse some sinnes to be Mortall, some Veniall, not in their owne nature, but by grace; vnto the faithfull and penitent, all sinnes, great and small, are pardonable, and all sinnes in their owne nature, are worthy of death,

death, as the Apoſtle ſaith: *The wages of ſinne is death*, ſpeaking indefinitely of all ſinne: and to the impenitent all things are impardonable, and ſo their owne Decrees vnderſtand Veniall ſinnes: *Venialis eſt culpa, quam ſequitur confeſſio delictorum*: That is a veniall offence, which the confeſſion of ſinnes followeth: *Dec. c.* 33. 1. 47. So alſo *Gelaſius*: *Eſt peccatum ad mortem in eodem peccato manentibus, eſt peccatum non ad mortem ab eodem peccato recedentibus*: There is a ſinne vnto death, to them which remaine in their ſinne, and a ſinne not vnto death, to them which leaue their ſinne, *Tom. anath: m.* Rom. 6. 23.

6. *Morall Obſeruations.*

1. Morall. *Sinne the cauſe of diſeaſes.*

THis is evident by this large deſcription of the leproſie in this Chapter, which did raigne among the Iſraelites, becauſe of their ſinnes; for the Lord threatneth for their ſinnes to bring vpon them the vlcers of Egypt: whereof the leproſie was knowen to bee one, and the cheife of all other: ſo *David* acknowledgeth, *that he had no reſt in his bones, becauſe of his ſinne*; ſo *Miriam*, was ſtriken with leproſie, for murmuring againſt *Moſes*, *Numb.* 12. *Gehezi*, for covetous diſſimulation, 2. *Kings.* 5. *Vzziah* the King for preſuming vpon the Prieſts office, 2. *Chron.* 26. Yea the Perſians who counted the leproſie an horrible diſeaſe; though it happened for ſome offence committed againſt the Sunne, which they adored as God: but wee Chriſtians for ſinnes committed againſt the God of the Sunne: and further, as there are peculiar diſeaſes ſent as the puniſhment of peculiar ſinnes, as the dropſie for drunkenneſſe, ſurfetting for gluttony, conſumptions for pride: ſo the leproſie and French diſeaſe doe follow vpon venery, and the reaſon is, becauſe by venery, melancholly is provoked and diſtempered: as witneſſeth *Galen. 6. morbor. vulgar*: which cauſeth leproſie: for which cauſe ſome have gelded themſelues, to prevent that diſeaſe: as a certaine Prieſt did, whom yet *Innocent.* 3. allowed to exerciſe his function: *ex citat. Lorin.* And generally, that ſinne is the cauſe of diſeaſes, our bleſſed Saviour ſheweth, thus ſaying vnto the man, that had beene diſeaſed 38. yeares, whom hee had made whole, *ſinne no more, leſt a worſe thing happen vnto thee*, whereupon *Ambroſe*, *Oſtendens cauſâ peccati aliquando infirmitates inferri*: ſhewing that ſome times for ſinne infirmities are brought vpon a man, *in* 1. *Timoth.* 1. He therefore that will be healed of his diſeaſe, and infirmity of body, muſt firſt labour by repentance and faith in Chriſt, to be purged of the ſinne of his ſoule, as our bleſſed Saviour firſt ſayd to the man ſicke of the palſie, thy ſinnes are forgiven thee, and immediatly followed the health of his body.

Deut. 28. 60. Pſalm. 38. 3. Speciall ſinnes procure ſpeciall diſeaſes. The leproſie to what ſinne it is peculiar. Iohn 5. Marke 2. 5.

2. Morall. *To take heed of the leaſt ſinnes.*

Though it was not the leproſie, that ſpread over all the body, *v.* 13. but a ſcurfe, or ſcabbe, yet it made one vncomely, and if it continued, it might in time prove the leproſie: ſo ſmaller ſinnes, if they bee not ſtayed, and prevented, may endanger the ſoule: as the Wiſe man ſaith: *the beginning of ſtrife, is as the opening of waters, therefore before the contention bee medled with, leave off*: if the water bee ſuffered to have a ſmall paſſage in the beginning, the breach will grow wider: ſinne muſt therefore bee checked in the beginning, and killed in the bud: *Auguſtine*, to this purpoſe elegantly ſaith, *Navis ſi vnam habuerit tabulam perforatam, mergitur fluctibus*, if the ſhip have but one cranie, it will in the end be drowned, as if it had a great breach &c. *de ſalutar. doctrin. c.* 38. And ſo any one ſinne will overthrow the ſoule, if it bee not looked to in time. Prov. 17. 14.

3. Morall. *Miniſters to rebuke ſinne.*

Verſ. 17. It is ſayd, the Prieſt ſhall conſider, and behold the Leper: As the Prieſt was to view the Leper, and examine the markes, and ſignes of the diſeaſe: and this hee did without danger of infection, whereas others were apt to bee infected, that

came

came neare the leprous person: so the Ministers of the Gospell should looke vpon mens spirituall diseases, but be free from such themselues: as Physitians, and Chirurgians handle often vncleane diseases, and have defensatives against the contagion of them; yea some Physitians endure to rake in the ordure, and excrementes, that come from sicke patients: yea sometime they doe tast homely things, to discerne the malignity of the humour, whereupon they are called, κοπρίφαγοι, tasters of excrements; So the Physitians of mens soules, should take knowledge of their spirituall diseases, but provide, that they themselues be not tainted with them; the Iewes are reproved by the Apostle, because they admonished other of those things, which they themRom. 2. 21. selues practised, they taught, that an other should not steale, and yet did steale themselues: *Quasi si quis furti alium incusans, id ipsum vnde alium arguat in sinu suo contegat furtum:* as though one (as *Ruffinus* saith) accusing an other of theft, doth hide in his owne bosome the stolen thing, which hee reproveth an other for: *invect.*

4. Morall. *Not to goe forward in sinne.*

Vers. 5. The growing, and spreading of the sore was a sure signe of the leprosie: and so is it of a wicked man, which goeth on and encreaseth in his wickednesse, as in Psal 68. 21. an hairie pate, the haire groweth still: *Ambrose*, noteth concerning the property of the figtree, that whereas other trees first blossome, and then bring forth fruite, as the figtree contrariwise, *Poma decidunt, vt folia succedant*, the fruite fadeth, and the leaues succeed: so many, *a pomis incipiunt, in folijs decidunt*, beginne with aples, and end in leaves, *in Luc.* 13, Such are they, which are soone weary of weldoing, but proceed in all evill actions.

5. Morall. *Not to sinne against the conscience.*

Vers. 14. The raw flesh in the sore, was a certaine signe of the leprosie: this raw or quick flesh sheweth a knowledge, or conscience of sinne: against the which hee that offendeth, plungeth himselfe so much more deepely in sinne; as our blessed SaIohn 9 41. viour saith, vnto the Pharisees, if yee were blind, yee should not have sinne, but now yee say, wee see; therefore your sinne remayneth, *Quæ pœna gravior, quam interioris vulnus conscientiæ, quod severius iudicium, quam domesticum, quo vnusquisque sibi est reus?* what punishment greater, then the wound of the inner conscience, what Iudgement more severe, then at home, whereby every one is found guilty? *Lib. offic.* 3. *c.* 4. *Ambrose.*

6. Morall. *Against the colouring and dressing of the haire, v.* 30.

The yellow haire is a signe of the vncleane leprosie, *v.* 30. but the black is a signe of soundnesse, and cleannesse, *ver.* 37. This sheweth the vanity of proud women, which affect in their haire, this yellow, and golden colour, which counterfeit hue, 2. Kings 9. 30. argueth an vncleane heart, as the other a diseased body: such are *Iesabels* handmaids, Yellow haire a signe of the leprosie. which painted her face, and tired her head: The like affectation of yellow golden haire, was practised among the Heathen: the Image of *Commodus*, the Emperour, was sprinkled with gold file or dust to make it shine: *Herodian:* and the like, *Capitolinus* writeth of *Antoninus*, the Emperour: so *Iosephus* saith, that the young men, which wayted on *Solomon*, did sprinkle their lockes with golde file, to make them resplendent, being beaten vpon by the Sunne, 8. *Antiq. c.* 2. There was a familie in Rome of the *Flavianes*, so called of the colour of the haire, and of the *Aenobarbi*, of their reddish beards of the colour of brasse: These vaine curiosities doe not beseeme Christians: neither is it comely to make that an ornament in the haire, which is in the Law pointed out as a marke of vncleannesse; And so the shaving of the haire, was Shaving of the haire a signe of leprosie. enioyned leprous persons, *v.* 33. which now in popish Priests is a signe of honour: and the greatest shaven crowne is a signe of greatest dignity among them; some heathen of effeminate wantonnesse, to appeare like vnto women vsed often to shave themselues: as *Scipio Affricanus* every day; and so did *Otho* in imitation of him. *Sueton.* But howsoever the Heathen accounted of shaving, *Moses* prescribeth it to the

leprous

leprous perſon, as a remedy for the skall, and ſo yellow haire was a badge of the leproſie: This one thing ſhould make women aſhamed to looke out with their leprous yellow haire: They which will bee counted *Sarahs* daughters, muſt not deck themſelues, with broydered, and golden haire, but with meekenesſe of heart: Theſe corrupt and proud faſhions of colouring, or borrowing of haire, *Cyprian* thus taxed in his time, *Audaci conatu, & ſacrilego contemptu crines tuos inficis, malo præſagio futurorum, capillos iam tibi flammeos auſpicaris: non metuis, oro, qua talis es, ne cum reſurrectionis dies venerit, artifex tuus te non recognoſcat?* with bold attempt, and ſacrilegious contempt thou doſt infect thy haire: and with an evill preſage of things to come, thou makeſt thy haire of fierie colour; art thou not afraid, I pray thee, which art ſuch an one, leſt when the day of the reſurrection come, thy maker ſhall not know thee? *lib. de habit. virgin.* 1 Pet. 3. 3.

7. Morall. *Not to be ſwift to iudge others.*

Verſ. 39. If there appeare white ſpots ſomewhat darke, it is not the leproſie, though ſome ſemblance, and appearance of it: which ſheweth that wee ſhould not bee haſtie in iudging of others: as our bleſſed Saviour teacheth vs: *Iudge not, that you bee not iudged: Quod vides indica, quod non vides, Deo comitte*: iudge what thou ſeeſt, what thou ſeeſt not, leave vnto God, *Auguſtine.* Math 7. 1.

8. Morall. *To ſhunne the company of the wicked.*

The leprous perſon was both diſtinguiſhed in his habite, his apparell was rent, his head bare; and in dwelling apart: that every one might take heed of him, *v* 46. 47. In like manner ſhould wee take heed of the infectious company of the wicked, which doe more harme vnto mens ſoules, then the other doe vnto their bodyes: So the Apoſtle chargeth the Corinthians not to keepe company, or eat with Fornicators, Raylers, drunkards, Extortioners, and ſuch like: *Oleaſter* here maketh this good motion, that it were to be wiſhed, that ſtrumpets, and other vnchaſt women, and laſcivious perſons, *Sua ſigna diſtinctius deferrent*, might in like manner cary markes of diſtinction, that other might take heed they came not neere, and that they might be ſequeſtred and abandoned into ſome place by themſelues: but now ſaith he, *omnia confuſa*, all things are confuſed: their habite, and apparell is like vnto others, their houſe, and habitation among honeſt matrones; *Ambroſe*, heere aduiſeth well; that none ſhould frequent the company of the intemperate, as it were to recreate themſelues: *Ne dum animum relaxare volumus, ſolnimus omnem harmoniam, quaſi concentum bonorum operum; vſus enim cito inflectit naturam*: leſt while wee would have ſome relaxation of our minde, wee quite diſſolue the harmony, and concent, as it were of good workes: for vſe doth ſoone alter, and turne nature, *offic. 1. c. 20.* 1. Cor. 5. 11.

9. Morall. *Againſt pride in apparell.*

The Law heere alſo prouideth for leprous garments, *v* 47. which *Pelicane*, very aptly applyeth to the ſtrange faſhions of apparell in theſe dayes vſed: when men and women bee diſguiſed, *In ſciſſuris inſolentiſſimis & figuris ſcurrilibus*, with inſolent cuts, and gaſhes, and ſcurrilous ſhapes, &c. This proud and counterfeit habite of women, the Prophet *Iſay*, enuied againſt in his time, reproving them for the coſtlyneſſe in their apparell, their fine linen, lawnes, and ſuch like, their ſtrange faſhions in apparell, as the tires of the head, ſlops, (and now they are come to their doublets) and their proud gate in their apparell, making a tinckling with their feet, and ietting as they goe: Our daughters of London, and other places in England, farre exceed herein the daughters of Sion: theſe are indeed the leprous clothes, and as Saint *Iude* ſaith, *the garment ſpotted of the fleſh*: by the which, as *Cyprian* ſaith, *Non ornatur mulier, ſed vitia oſtenduntur*, a woman is not adorned, but her vices ſhewed, *Licet indumenta peregrina induas, nudaes, & ſine Chriſti decore deformis*: though thou put on ſtrange apparell, thou art naked, and without the comelineſſe of Chriſt, deformed, *de bon. pudicit.* Iſai. 3. 16. 10. 23. Iude 23.

CHAP.

CHAP. XIIII.

1. *The Argument, Contents, and Parts.*

AS in the former Chapter *Moses* set foorth the manner how to discerne the Leprosie: so heere in this Chapter, is declared the Rites and Ceremonies of purging and cleansing, first of leprous persons, to *v.* 33. then of leprous houses, thence to the end of the chapter.

In the first part, first is set downe the manner of the purgation and clensing of the leper, after the inspection of the Preist, *v.* 2,3. to 10. Secondly, his sanctification, and presenting before the Lord.

In the Purgation is shewed, 1. what shall be done vpon the first day of his cleansing: what he should bring, *v.* 4. how the things should bee vsed and ordered, *v.* 5,6,7. and what the leprous person should doe himselfe: wash his clothes, shaue his hayre, wash his body, *v.* 8. 2. What is to be performed on the seventh day: all his hayre must be shaved off, his clothes and body againe washed.

In the Sanctification, first, a course is prescribed for the rich, to *v.* 21. Secondly, for the poore, thence to *v.* 33.

Concerning the sanctifying of the rich, first is declared what hee shall bring, two hee lambes, and a shee lambe, fine flowre, and oyle, *v.* 10. Secondly, how the things shall be vsed and ordered.

First, one lambe must bee killed for a trespasse offering, and the blood put vpon certaine parts of the leprous person, *v.* 14. and the oyle must first bee sprinkled seven times before the Lord, *v.* 16. then the leper therewith in certaine parts is to bee annoynted, and the remnant powred on his head, *v.* 18. The second lambe is for a sinne-offering, the third for a burnt offering, to bee offered together with the meate offering, *vers.* 20.

Concerning the poore, 1. It is shewed what hee shall bring, one lambe for a trespasse offering, a meat offering, and two Turtles, one for a sinne offering, the other for a burnt offering, *v.* 21. to *v.* 23. Secondly, how they are to bee disposed of, the lambe for the trespasse offering, is to bee vsed with the same rites, for the blood, and oyle, as is before prescribed, to *v.* 30. the turtle Doues, or yong Pigeons, how to be employed, is set foorth, *v.* 30. to *v.* 33.

In the second generall part, touching leprous houses: 1. there is set foorth the Inspection, and view to be taken by the Priest, *v.* 36,37. Secondly, the probation, or triall; where the Priest after seven dayes findeth the leprosie, 1. either vncertaine, and then he must take out certain stones, and new plaister it, *v.* 41,42. 2. Or else a most certain leprosie, where is declared what is to be done to the house, it must be pulled down, *v.* 44,45. and what danger of infection may come by it, *v.* 46,47. 3. Or he findeth to be certainly no leprosie: and so the manner of purifying the house is shewed: what should be brought, *v.* 49. how to be vsed, one sparrow to be killed, and the blood to be sprinkled in the house, *v.* 51,52. the other must be let goe aliue, *v.* 53. Then followeth the Conclusion, with a recapitulation of this whole law concerning the leprosie, *vers.* 54. to 57.

2. *The diuers Readings.*

L. D. Alt. VErs. 4. *Two liue sparrowes.* L. D. P. rather *two liue birds.* Cæter. because of the epithete, *cleane*: for the whole kind of sparrowes is cleane, and that epithete needed

L. D. Alt. not to haue been added, *which is it lawfull to eat.* L. D. *which are cleane: teheroth*, Cæter. The Latine giveth the sense, but not the signification of the word.

Vers. 17

Verſ. 17. *The reſidue of the oyle in his left hand.* L.D. *in his hand.* Cæter. *left* is added, not in the originall: yet it may be ſupplyed out of the former verſe. L. D. Add.

Verſ. 34. *If there be the plague of leproſie in an houſe.* L. D. *If I ſend, or giue the plague of leproſie in an houſe.* Cæter. *In the land of your poſſeſſion,* omitted by the Latine. L. D. Det. L. D. Det.

Verſ. 36. *Shall carry forth all things out of the houſe.* L. D. *purge, ſweepe, or cleanſe.* A. P. V. rather *empty, rid, or evacuate the houſe.* S. I. N. *phanah,* to emptie. L. D Add.

Verſ. 44. *It is a laſting leproſie.* L. S. D. rather *a fretting, or eating leproſie.* V. N. G. *a dolorous leproſie.* A. P. I. *maar,* ſignifieth, to affect with griefe: *a Metaphor*; becauſe that which fretteth, or eateth in mans body, bringeth paine: like to the which is this fretting leproſie in the wall, though there it be without paine. L. D. Alt.

Verſ. 53. *Hee ſhall pray for the houſe.* L. D. *Shall make atonement or expiation for it,* Cæter. ſo the word *chipper* ſignifieth: for it is improper to pray for an houſe: ſo throughout this Chapter, the vulgar Latine readeth, *(ſhall pray)* for *make atonement.* L. D. Alt.

3. *The Queſtions and Doubts diſcuſſed.*

1. Queſt. *Why the Lord here onely ſpake to Moſes,* v. 1.

1. IT is not to bee imputed to the forgetfulneſſe of the Writer, that *Moſes* is heere named alone, and not *Aaron,* ſeeing the matter heere treated of, the purification of the leper ſpecially concerned the Prieſts.

2. Nor yet with *Heſychius,* was it becauſe *Moſes* was a type of Chriſt, *qui omnem lepram ſolus emundat,* who alone cureth and cleanſeth all leproſie: for *Aaron* rather herein was a type of Chriſt, to whoſe office it belonged to cleanſe the lepers.

3. But rather it is like, that *Moſes* is named, as the more principall, and *Aaron* comprehended alſo, in whoſe hearing the Lord ſpake to *Moſes, Lorinus.* This may ſeeme probable for theſe reaſons: 1. Becauſe in the former Chapter, verſ. 1. God is ſayd to ſpeake to *Moſes* and *Aaron,* where precepts are given touching the diſcerning of the leproſie: and this Chapter continuing the ſame argument of cleanſing the lepers, ſheweth a continuance of the Lords ſpeech, which as it began with them both, ſo it endeth, as both *Moſes* and *Aaron* are named againe, *v.* 33. If in the beginning and the end, the Lord directed his ſpeech to them both, it is like he did alſo in the middle part. 2. Neither is this vnuſuall in the Scripture, where a buſineſſe principally concerneth two, vnder the one, who is the more chiefe to vnderſtand the other: As the Lord gave charge both to *Adam* and *Eue* in Paradiſe, not to eate of the tree of knowledge of good and evill, as may appeare by the womans ſpeech: God hath ſaid, *Yee ſhall not eat of it:* yet the text ſaith, *God commanded Adam, ſaying.* So *Iudas* is ſayd to haue taken exception to the womans fact in powring the precious oyntment vpon Chriſt: whereas other of the diſciples murmured alſo, but he was the chiefe. Geneſ. 3. 3. Geneſ. 2. 16. Iohn 12. 4. Math. 26. 8.

2. Queſt. *What leprous perſons were to be cleanſed,* v. 2.

1. There were three kind of leprous perſons: ſome ſuſpected onely of leproſie, who after probation had of ſeven dayes, or if need required, ſeven dayes more, were pronounced cleane, as before is ſhewed, *c.* 13. 6, 13, 37. for ſuch, theſe Ceremonies of cleanſing were not required, becauſe they had no leproſie, neither in trueth, neither in opinion of the Prieſt; neither were ſuch ſhut out of the hoſte, but ſequeſtred to ſome place in the campe, during ſuch time of probation, as thinketh *Toſtatus, qu.* 1. and *Lorinus* following him. But here the Prieſt was to goe out of the campe, *v.* 3. to looke vpon the leper.

2. Some were lepers, *ſecundum apparentiam,* in outward appearance, and ſo adjudged by the Prieſt, who might bee deceived in his judgement, and were not Lepers indeed.

3. Some were *ſecundum veritatem,* in very deed lepers, who ſometime were cured miraculouſly, as *Miriam, Numb.* 12. and the lepers cured by our bleſſed Saviour in the Goſpell: ſometimes by naturall meanes, as if the leproſie were not ſo dangerous, nor

altogether incurable. Theſe lepers of the two laſt kinds were to bee preſented to the Prieſt, to bee purified, *Lyr.*

3. Queſt. *Why ſuch a multitude of ceremonies was required for the cleanſing of Lepers.*

1. The politike reaſon was, that becauſe the Lepers were odious, and abhorred of all men, that by this meanes, *Opinio horridæ impuritatis eximeretur*, this opinion of ſuch horrible impurity, might bee taken out of mens mindes: and they which were deiected by this opinion conceived of them: *firmius confirmentur*, might be more ſetled, and confirmed, *Pellican.*

2. An *eccleſiaſticall* reaſon was, *Vt populus rudis in obedientiâ ſeruaretur*: that the rude people by this meanes ſhould be kept in obedience, *Fonſeca.*

3. A Morall reaſon was, to teſtifie their thankfulneſſe vnto God, for recoverie of their health, being delivered from ſo incurable a diſeaſe, *Deus ſibi ſoli vendicat laudem ſanationis*, God onely challengeth vnto himſelfe the prayſe of healing, *Calvin.*

4. A religious reaſon was, *ob reverentiam divini cultus*, for more reverence of divine worſhip: for with how much the more ceremonies the leprous perſon was admitted vnto the Sanctuary, the more reverent opinion was conceived of the worſhip of God, *Toſtat. q.* 1.

5. The ſpirituall reaſon was, that whereas the leproſie of the body, betokened the leproſie of the ſoule by ſinne, they were admoniſhed hereby onely to ſeeke vnto God, for remiſſion of ſinnes, *cuius ſolius eſt peccata remittere*: to whom onely it belongeth to remit ſinnes, *Calvin.*

6. There was alſo a myſticall reaſon thereof, to lead them vnto Chriſt, by faith, in whom wee have remiſſion of our ſinnes; who alſo in the dayes of his fleſh, cured the leproſie, which was otherwiſe a diſeaſe incurable: which might have taught the Iewes that hee was God in the fleſh: And ſome of their *Rabbins* confeſſe, *that leproſie is the finger of God*; and therefore hold it vnlawfull for any to endeavour to heale it, the onely healing of it, is by the hand of the Prieſt: *R. Menachem. in Leuit.* 13.

4. Queſt. *Of the things preſcribed to be taken for the Leper, the two ſparrowes, cedar wood, ſcarlet, hyſſope, v.* 4.

1. The moſt read two ſparrowes: *Lat. Lyr. Montan.* rather two little birds: *Iun. Oleaſter. Vatab. Caietane. Septuag.* 1. The word, צִפּוֹר, *tzippor*, ſignifieth generally any ſmall bird: as *Geneſ.* 15. 12. Though ſometime it bee taken properly for a ſparrow, *Pſal.* 102. 10. and it ſeemeth to bee derived of, *tzaphar*, to make haſt, becauſe birds are ſpeedy in hatching, and come forth all at once, with bill, wings, and feet. 2. Becauſe of the addition, they muſt bee *cleane* birds: ſuch as it is lawfull to eat of, as the latine tranſlator interpreteth, which needed not to bee added, if it were meant of ſparrows, which are cleane in the whole kind: though *Lyra* thinketh ſome kind of them were vncleane; but then they ſhould have beene forbidden among other vncleane birds: *c.* 11. 3. And further it appeareth, they muſt be wild birds, for one of them muſt bee let goe into the broad field, *v.* 7. therefore they were not like to bee ſparrows, that keepe about houſes, nor yet hennes, as *Origene* thinketh for the ſame reaſon: nor yet doves, as other thinke.

Whether theſe birds were Sparrowes.

Of the Cedar. 2. There was alſo to be brought Cedar-wood, called in Hebrew, אֶרֶז *erez*, of the ſlenderneſſe, and talneſſe of it: of *razah*, to bee leane, or ſlender, in Greeke, κέδρος, ſo called, as our Etymologiſtes thinke, becauſe, ἐκ τῆ καίεσθαι ἰσχύει, it ſweateth in the burning: *Plinie* ſaith, it groweth in Cyprus an 130. foot high, 13. *c.* 5. The Hebrewes thinke, that this Cedar-wood heere to bee vſed, was to bee a cubit, and an halfe long, and as thicke as the ſquare foot of a *bed*, *Maimony*; but this had beene too comberſome to vſe for a ſprinkle.

Of the Scarlet 3. They muſt alſo bring ſcarlet: which was a red colour, which was dyed of a certaine worme: as the word here vſed is, תּוֹלַעַת *talang*, a worme, which breedeth in a certaine tree of the colour and bigneſſe of a Lentisk, as crimſon, purple, or *porphyrie* colour

is

is made of the blood or iuyce of a certayne fiſh of that name: in latine, ſcarlet is called *coccus*, of that worme, or graine, from whence the colour hath the originall, which ſome derive of the Hebrew, *coach*, of the ſtrength, and force thereof: heere another word is prefixed in the Hebrew, *ſheni*, which ſignifieth, *dibaphum*, double dyed: *Iun. Oleaſter*: rather then as the *Septuagint* read, *retortum*, double twiſted, κλωστὸν.

4. There muſt bee alſo hyſſope: which being the ſame in Greeke, and Latine, is derived from the Hebrew word, אזוב *ezob*, becauſe of the vertue thereof, in ſtaying of rheumes, and like fluxes; of זוב *zobh*, which ſignifieth, *to flow, or runne downe*, *R. Kimchi* taketh it for *Origanum*, Marieram, but that groweth not out of the wall, nor is ſo vile and vulgar an herbe, as hyſſope is deſcribed to be, 1. *King.* 4. 23 Nor yet is it the *ſpartum*, wilde broome, as *Toſtatus*: whereof there is no great vſe in medicine: nor yet *ſerpillus*, wilde bettonie, as *Genebrard*: for that vſeth not to grow out of the wall: But it is the very hyſſope, becauſe of the former vertue, and ſo medicinable for the leproſie, and it brauncheth out fit to make a ſprinkle of. Of Hyſſope.

5. Queſt. *Why theſe things were preſcribed to bee vſed in the purification of the leprous perſon.*

1. Two live birds muſt bee brought, whereof one was let goe: by the which is ſignified, *liberatio a leprâ*, his freedome from the leproſie, and therefore birds are taken rather then beaſts, *Toſtat. q.* 2. And hereby alſo was inſinuated, in that beaſts are not taken, which were of a terreſtriall melancholly nature, that they were cured of the leproſie, which commeth of a malignant melancholly humour: *Borrh.* But myſtically by theſe two birds, whereof one was killed, the other let goe alive, vvas prefigured the bleſſed paſſion, and reſurrection of our Saviour: or as ſome apply it, the humanity of our Saviour, vvherein hee ſuffered, and his divine nature, vvhereby hee rayſed himſelfe from the dead.

2. The Cedar vvas for the externall vſe, to ſerue for an handle for the ſprinkle: the naturall reaſon, becauſe the Cedar corrupteth not, and the myrrh vvhich commeth from the Cedar, preſerueth bodyes, that they putrifie not: ſo hereby vvas ſignified the perfect healing of the leproſie, vvhich before corrupted, and putrified the body. There is alſo a Morall reaſon yeelded: the Cedar being an high tree, ſignified that the leproſie vvas inflicted for the ſinne of pride, *Aben Ezra*: and myſtically Chriſt hereby is ſignified compared vnto the Cedar. Ezech. 17. 22.

3. The ſcarlet thread vvas vſed to binde the ſprinkle, and the birds together, as thinketh *Aquinas*, and *Lyra*; and the red and lively colour ſhevved the perfit cure of the leproſie, the fleſh returning to the freſh and lively colour; myſtically it ſignified the paſſion of Chriſt, *propter tinCturam ſanguineam*, becauſe of the bloody hue and tincture: and ſo vve read, that Chriſt before his paſſion vvas clothed vvith a purple garment, *Heſych.*

4. The hyſſope vvas vſed to ſprinkle vvith: it vvas alſo, being of a fragrant ſmell, to ſhevv, *fatorem lepræ abiiſſe*, that the evill ſauour of the leproſie vvas gone avvay; and myſtically, *Hyſſopus boni odoris, gratia ſpiritus*, the hyſſope of good ſavour is the grace of the ſpirit, *Heſych.* And morally it ſhevved, that as the Cedar is the higheſt of trees, the hyſſope the lovveſt and meaneſt of hearbs: ſo the ſinne of pride is cured by humility, *R. Abraham. ex citat. Toſtat. q.* 3.

6. Queſt. *Whether the killing of one of the Birds over pure Water, were a ſacrifice, v.* 4.

1. Some doe call it a ſacrifice, as *Heſychius*, and before him *Cyril, Alexand. in Hoſeam. Num.* 41. and *Caluine* ſaith, the Prieſt had one with him, *vt ſacrificium pararet*, to prepare the ſacrifice: but they muſt bee vnderſtood, to take this word in a generall, and larger ſenſe, for a ſolemne, and ſacred rite, and ceremonie; And indeed the ſprinkling of the blood ſeven times, hath a ſimilitude with the ſacrifices.

2. But properly it was not a ſacrifice, neither can bee reduced to any of the kinds before in this booke preſcribed, either of the Holocauſts, peace offerings, or ſacrifi-

ces for ſinne, for theſe reaſons, 1. No ſacrifice was to be killed, but at the dore of the Sanctuary; but the bird heere was killed without the hoſt: for after this, hee that was cleanſed was brought into the hoſt, *v.* 8. and the bird was to bee killed over living water, that is, ſpring vvater, ſo called, becauſe it hath a motion of it ſelfe, as a thing that liveth hath life; vvhereas other vvaters in pooles and lakes are ſtill, and move not. 2. In the ſacrifices, ſome part was burnt vpon the Altar; but heere is none ſo burnt.

3. There the blood was powred at the foot of the Altar, heere is no ſuch thing.

4. The ſacrifices were only killed by the Prieſt: but here an other is commanded to kill one of the live birds; who was ſome other lay perſon beſide the Prieſt.

7. Queſt. *Of the ceremonies to bee performed the firſt ſeven dayes in the cleanſing of the Leper, v. 6. to v. 10.*

1. This queſtion is moved by *Fonſeca*, in his annotations vpon *Caietane*, why the leproſie now is not ſo incureable, as it ſeemed to have beene in *Moſes* time; and hee reſolueth thus; that the diſeaſe then called the leproſie, was rather the *elephantiaſis*, which much differed, as Phyſitians thus diſtinguiſh them: the leproſie is, *Vitium cutis & coloris magis quam valetudinis*: is rather a defect in the skinne, and colour, then an empayring of the health; but the other doth eat the very fleſh, and bones, much like vnto that, which is called the french diſeaſe.

Why the leproſie was in former times more incurable then now.

2 Here the firſt thing after the killing of one of the birds, was to dip the Cedar, and live bird, and hyſſope tyed together, in the blood, and ſo ſprinkle him that is to bee cleanſed ſeven times; which ſignified our ſpirituall cleanſing by Chriſts blood, ſprinkled by faith: as the Apoſtle ſaith, *Whoſe blood purgeth our conſcience from dead Workes, to ſerue the living God:* which ſprinkling of Chriſts blood is repreſented in the water of baptiſme: as heere the blood of the bird, and water are mingled together: ſo the Apoſtle alſo ſaith, *Who came not by Water onely, but by Water, and blood.*

Why all was dipped in blood. Hebr. 9. 14.

3. Then hee that was to bee cleanſed, muſt bee ſprinkled ſeven times, that is throughly, as *Naaman* was commanded to waſh himſelfe ſeven times in Iordan: and though hee were healed from his leproſie, and ſo cleane from the naturall contagion, yet hee is by theſe ceremonies to bee cleanſed from a legall vncleanneſſe.

Of the ſeven times ſprinkling. 2 King. 5. 14.

4. Then the live bird muſt bee let goe into the face of the field: which ſignified, *abijſſe morbum à leproſo*, that the diſeaſe was gone from him, as the bird did fly away: *Oleaſter*: as *Solomon* likeneth the eſcaping of the curſe to the flying of a bird: and as the bird being tyed before, was now let looſe, to goe to his fellows; ſo the leprous perſon was now reſtored to the ſociety of others: the Hebrewes obſerue here ſomewhat curiouſly, that hee which letteth the bird goe, muſt ſet his face neither to the ſea, wilderneſſe, or Citie, for hee muſt be let goe out of the Citie, into the field, *v.* 53. but toward the open field, and if hee be let goe, and come againe an 100. times, hee muſt bee let goe againe, *Maymony*: but this is a needleſſe ſuppoſition, for it is not like that a wilde bird being let goe, will come againe to hand.

Prover. 26 2. Of letting goe the liue bird.

5. Then hee muſt ſhave all his haire, waſh his clothes, and body vpon the firſt day, and likewiſe vpon the ſeaventh day, all the haire in any part of his body, not the white haires onely that grow in the ſoare, but all his haire, in head, beard, eye browes, ſecret parts, or wherſoever; and what was growen after the firſt ſhaving, was againe to be ſhaved off on the ſeuenth day: the Hebrewes ſay, not two haires muſt be left; this was to take away all manner of infection, which cleaveth to the haire: ſo the ſhaving of the haire tooke away the ſtrength of the diſeaſe: as when *Sampſons* haire was cut off, his ſtrength went away; ſo the Levites at their conſecration were to cauſe a raſor to paſſe over all their fleſh: ſo the weakening of the people by their enemies, is likened to a ſhaving by a raſor: Thus the leprous haire was to be ſhaved off: but the Nazarites haire, which was holy to the Lord, was not to be ſhaved off, during the time of his vow, as is ſet forth in the Law of the Nazarite.

Of the ſhaving of the haire.

Numb. 8. 7.

Iſai. 7. 20

Numb. 6. 5.

This ſhaving of euery haire, ſheweth, as *Heſychius*, *hominem totum nouum*, that a man muſt bee wholly made new, and changed, no reliques of his old ſinnes to remaine:

and

and by this twice waſhing is vnderſtood, our daily renewing of repentance: not that vvee need often to bee baptiſed; for as *Heſychius* vvell inferreth, vvee haue but one faith, and one baptiſme: but this ſecond waſhing, is *per lachrymas* by our teares, and repentance, *hoc enim frequenter licet peragi*, for this may often bee done.

6. Now the leper is not reſtored all at once, but by degrees: hee firſt is admitted into the hoſte, but not into his owne houſe; he muſt ſtay ſeven dayes out of his owne houſe: and as *Lyr.* and *Toſtatus* obſerve out of *Rab. Sal.* ſo long he muſt abſtaine from the company of his wife, till hee be throughly cleanſed, for feare of infection: vpon the eight hee commeth to his owne houſe, and after that into the Sanctuary: Hereby is ſignified, *paulatim ad meliora profectum*, the proceeding by degrees in repentance, and our encreaſe in good things, *Heſychius*.

8. Queſt. *Of the meaſure of Oyle preſcribed, and Why*, v. 10.

1. In Hebrew it is called *log*, which containeth as much as ſixe Hennes egges, as the Hebrewes doe meaſure it: but that is an vncertaine way, becauſe egges are not alwayes of the ſame bigneſſe, and capacitie; therefore *Lyra* out of *Iſidor*, more certainly noteth, that it was *quarta quarta*, the fourth part of a quart, *Paris.* which is about halfe a pint; it cannot be a pint, as *Genev.* tranſlation; the *Septuagint* called it, κοτύλη, in Latine *Sextarius*: *Toſtatus* here is deceived, who thinketh it is called ſo, becauſe it is the ſixt part of an *Hin*, which was the greateſt meaſure of liquid things, as an *Epha* was of dry, *qu.* 7. But herein is a double errour; for the Bath mentioned in the Prophet, is of the like capacitie for liquid things, as the *Epha* for dry, which was about a Buſhell, and contained tenne *Gomers*, that is, ſo many pottles: and the *log* was not the ſixt part, but the twelfth part of an *Hin*, mentioned *Exod.* 29. 41. was 3. *logi*, the third part, *Numb.* 15. 6. was 4. *logi*, the halfe part was ſixe, *Numb.* 15. 9. the ſixt part, *Ezech.* 4. 9. was two.

How much the Hebrew meaſure *Log* conteined. Iſay. 5. 10.

7. Now this oyle was added, both *ſignificatively*, to ſhew the leproſie to bee cleanſed: for the oyle hath a mundifying, and cleanſing propertie; as alſo *materially*, to annoynt the eare, thumbe, and toe of the leprous perſon; and *myſtically* it ſheweth, *menſuram fidei*, the meaſure of grace and faith, given to every one in Chriſt, *Heſych.*

9. Queſt. *Of the place whither theſe ſacrifices were to be brought, and where to bee offered*, v. 11. *to* v. 14.

1. They were to be brought to the doore of the Tabernacle of the Congregation: for the leprous perſon was not to be admitted, no not into the outward Court, though hee were a Levite, being a Leper, vntill the ſacrifice were finiſhed, and hee perfitly cleanſed, *Lorinus*.

2. And they were to be killed in the holy place, where the ſinne offering, and burnt offering are to bee killed, that is on the North ſide of the Altar, *Levitic.* 1. 11. not vpon the Altar it ſelfe, where the fire continually burned, and ſome ſacrifice or other was alwayes vpon it.

3. Now whereas one of the lambes was for a treſpaſſe offering: this ſhewed, that not onely generally it was offered for the ſinne of the leprous perſon, becauſe the leproſie was inflicted for ſinne, as vpon *Miriam*, *Numb.* 12. and *Azariah* the king of Iudah, 2 *Chron.* 26. as *Lyranus*, who ſeemeth to confound the ſinne offering, and treſpaſſe offering, which are manifeſtly diſtinguiſhed, *v.* 13. the firſt being called *chatath*, the other *aſham*; but they differing thus, that the ſinne offering was for ſinnes committed againſt the Law, the treſpaſſe offering for duties omitted, ſpecially Ceremoniall: the leprous perſon was to bring a treſpaſſe offering, for the intermiſſion of the rites belonging to the ſervice of God, which hee was ſequeſtred from, becauſe of his leproſie.

Wherfore the leper was to bring a treſpaſſe offering.

4. And whereas it is ſaid, *v.* 13. that as the ſinne offering was the Prieſts, ſo alſo the treſpaſſe offering: this muſt bee vnderſtood of ſuch ſinne offerings, the blood whereof was not brought into the holy place, for ſuch, as whoſe bloud was brought in thither to make reconciliation, were not to bee eaten, *c.* 6. 30. Such were the ſinne offerings

Of the difference between the ſinne offering and the peace offering.

offerings for the Prieſt, and for the whole Congregation, which are mentioned, *cap.* 4. the other ſinne offerings were the Prieſts all but the fat, and ſo were the treſpaſſe offerings, *c.* 7. 4. whereof onely the males were to eat, *c.* 6. 18. but no other; the reaſon is given, becauſe they were moſt holy.

5. The ſpirituall ſignification heereof was, that as the leprous perſon is heere preſented vnto God, by the blood of the lambe killed for a treſpaſſe offering, and thereby cleanſed from his vncleane diſeaſe: ſo by the blood of Chriſt, we miſerable ſinners are cleanſed, ſanctified, and preſerved as holy vnto God, as the holy Apoſtle ſaith: *That he might ſanctifie and cleanſe (his Church) by the waſhing of water, through the Word, that he might make it vnto himſelfe a glorious Church.*

Epheſ. 5. 26, 27.

10. Queſt. *Of the anoynting of the Leper with blood and oyle, in his right eare, right hand, and right foot.*

1. The *Naturall* reaſon heereof was, becauſe in theſe extreame and vtmoſt parts, the leproſie did moſt appeare, and therefore they were anoynted in them, *Lyr.*

2. The *Civill* reaſon was, to ſhew, that hereby the leper was reſtored *ad communem vitæ vſum*, to common vſe and commerce with others, that they were admitted to freedome of actions, ſpeech, and entercourſe with men, *Calvin.*

3. The *Spirituall* reaſon was, to make expiation for them in thoſe parts, wherein they had chiefly ſinned: for the eares, hands, and feet, are the ſpeciall inſtruments of action, *Toſtat.* as alſo hereby their parts were ſanctified to ſuch actions, which were to be performed by thoſe parts: the eare is anoynted, *vt auditum muniat*, to defend the hearing: *per manus actiones, per pedem omnes motus ſignificat*; by the hands ſignifieth the actions, by the feet all our motions, *Heſych.*

4. The *Myſticall* reaſon is, to ſhew, that wee are ſanctified by the blood of Chriſt, and by the Spirit of his grace: the firſt anoynting with blood, betokeneth our expiation and attonement made by the blood of Chriſt: the anoynting with oyle, not of the eare onely, hand and foot, but the head alſo, ſheweth our through ſanctification by Chriſt, who is both our righteouſneſſe, and ſanctification.

1 Cor. 1. 30.

5. But that note of the *Hebrewes* is too curious, that if the Leper wanted a right eare, right hand, or foot, he was not cleanſed, *Maimony*: but it is not like, that the Law provided not for ſuch as were maymed: where there was a neceſſitie, the law was diſpenſed with: it ſufficed to anoynt ſuch parts as they had.

11. Queſt. *Of the ſinne offering, and burnt offering for the Leper*, verſ. 19. 20.

1. Whereas he was to bring two hee lambes, and an ewe-lambe, and one of the hee lambes was taken for the ſinne offering; ſome thinke becauſe of the order in naming, that one of the other lambes was for a ſinne offering, and the ewe for the burnt offering: *Hugo* thinketh, that it was in the Prieſts choyce, which to take: but it is without queſtion, that the other hee lambe was for the burnt offering, and the ewe for the ſinne offering, as *Origen* and *Procopius* thinke: becauſe they were to offer a male for a burnt offering, *ch.* 1. 3. and for the ſinne of a private perſon, they were to bring a ſhee goat, or ewe, *c.* 4. 28. *c.* 5. *v.* 6.

2. Though the Holocauſt were ſpecially intended, to ſhew their devoted ſervice to the honour of God, and did not ſo ſpecially belong vnto reconciliation for ſinne, as the ſinne offering did, yet thereby attonement was made, as here is expreſſed: as in all ſacrifices beſide, of what kind ſoever.

3. This burnt offering prefigured Chriſts oblation of himſelfe for vs, *Hebr.* 10. 9. and our conſecration of our ſelues to the ſervice of God, *Rom.* 12. 1.

12. Queſt. *Of the oblation for the leproſie of the poore*, verſ. 21. *to* verſ. 32.

1. *Heſychius* ſeemeth to remoove the literall ſenſe, ſaying, *Qui non habet panem*, hee that hath not bread, whence ſhould he haue a lambe? *Qui non habet pecuniam*, he that hath

hath no money, whence ſhould hee haue to buy a paire of turtles, or pigeons? And therefore hee hath recourſe to a ſpirituall ſenſe: as they which cannot performe the greater works of pennance, as *vigilias, ſaccum, ieiunium*, watchings, ſackcloth, faſting, becauſe of the infirmitie of their fleſh, it ſhall ſuffice them to ſupply it by mercy, benignity, and a willing minde, by reading and meditating in the Word of God, ſignified by the two turtles: But though ſome ſober ſpirituall ſenſe may be by occaſion of theſe ceremoniall precepts inferred: yet the literall ſenſe is not to be deſtroyed: and a poore man, though hee had not money to buy three lambes, as is preſcribed before for the rich, yet he might be able to provide one, and a payre of Turtles or Pigeons.

Why in ſome caſes the rich and poore offered alike. Exod 30 13. Numb.3.47.

2. This further may be obſerved, that the Law provideth heere a remedy, as well for the cleanſing of the poore leper, as of the rich: as ſee the like proviſion before, c.5.11. and 12.8. yet in two caſes there was no difference: as in the numbring of the people, when every one, both poore and rich, were taxed at halfe a ſhekel; and in the redemption of the firſt borne, every one was to pay alike, namely, fiue ſhekels: the reaſon whereof may be thought to be this: of the firſt taxe, becauſe the halfe ſhekell was for the charge of the ſacrifices; and if all ſhould not giue alike, it might bee thought, that *cultus Dei aqualiter ad omnes non pertineret*: the worſhip of God ſhould not equally pertaine to all: and if all the firſt borne were not all redeemed alike, it might bee imagined, that *vnus valeret ad Deum magis quam alter*, that one was of greater value with God then another, *Toſtat. q.9.*

Why the poore leper was not freed from the one lambe, as well as from the other two. Iohn 1.29.

3. But it will bee demanded, why the poore might not alſo bee freed of the third lambe, as well as of the two: the reaſon doth not ſatisfie, becauſe the turtle doves did not affoord blood enough, to anoynt the leper withall, *Toſtat. qu.10.* For a very little would ſuffice to touch the top of the right eare, thumbe, and toe: but rather, *ſine agni immolatione nemo mundatur*: without the ſacrificing of a lambe, no man is cleanſed: which was a figure of the immaculate Lambe Chriſt Ieſus, whom *Iohn Baptiſt* pointed at, who tooke away our ſinne, the leproſie of the ſoule, *Pellican.*

4. The *Hebrewes* here note, that a poore man might offer the oblation of the rich, but the rich not of the poore; no, though he vowed to bring a poore lepers offering, becauſe his hand could attaine vnto more: but a poore man vowing to bring the gift of the rich, was bound by his vow to performe it, *Maimony.*

13. Queſt. *Whether the ceremoniall Lawes were kept in the Wildernes, before they came vnto Canaan, v. 35.*

1. Some are of this opinion, becauſe it is ſaid here, *When ye be come into the land of Canaan*: and becauſe it is ſaid in *Deuteronomie*: *Yee ſhall not doe after all theſe things, which we doe heere this day, every man whatſoever ſeemeth him good in his owne eyes, for yee are not yet come to the inheritance*: for it is evident, that though all things were not exactly obſerved in the wilderneſſe, according to the preſcript of the Law, yet many legall obſervations were kept, as the Paſſeover, *Numb.9.* and ſpecially the Law of leproſie was obſerved, in expelling them out of the hoſte, preſcribed *Numb.5.2.* practiſed in *Miriam*, *Numb.12.* Deut.12.8.

2. But this law concerning leprous houſes, could not be executed in the deſert, becauſe there they had no dwelling houſes of timber and ſtone, but dwelt in tents, which were covered with hayre-clothes, or with skinnes; and to them appertained the law touching the leproſie in garments or skinnes, treated of in the former Chapter: which may bee the cauſe, why this kinde of leproſie in houſes, is not handled in the ſame place with the other; becauſe they had not preſent vſe of it, till they came into the land of Canaan, as they had of the other.

14. Queſt. *Of the land of Canaan, whence ſo called.*

1. This was the name of *Chams* ſonne, the nephew of *Noah*, of whom that country was ſo called, and of whom came the *Hittites, Iebuſites, Amorites, Girgaſhites, Arkites, Hivites, Sinites*: thoſe ſeven nations, which poſſeſſed Canaan. Genes.10. 16,17.

2. For the notation of the name, *Rupertus* thinketh it ſignifieth, *motus eorum*, the mooving,

mooving and remooving of them, and so they were remooved out of that land, and cast out before the Israelites, but the root, כנע *canangh*, is not found to haue any such
Zachar 4 21. signification, but rather *negotiari*, it betokeneth to negotiate, or exercise merchandise,
Isai. 23. 8. as it is taken in divers places of Scripture: the reason whereof was, because the Canaanites dwelt vpon the Sea, and so were Merchants: from which proper name, vse framed an appellatiue, to signifie a Merchant: as Astronomers, and Wisemen were called *Caldeans*, because that nation was much given to that study; and now the *Spanyards* vse to call an Exchanger of money, an Vsurer, or *Campsor*, a *Genoan*, because in *Genoa* they are given to that trade, *Lorin.*

3. This land the Lord is said specially to haue given the Israelites, because by a mighty hand he cast out the Inhabitants before them: it was not their owne strength and
Deut 8. 1. 16. arme that subdued them, as the Lord himselfe telleth them.

4. *Hesychius*, likeneth the seaven nations of the Cananites, which were cast out be-
Math. 12. 45. fore the Israelites, to the 7. euill spirits, which enter into a man: so the devill was dispossessed of the Gentiles, when by the preaching of the word, they were conuerted to the faith.

15. Quest. *Whether the leprosie were peculiar to the land of Caanan.*

1. *Lorinus*, here refuseth *Oleaster*, who thinketh, the leprosie, *Morbum fuisse diuinitus immissum ad puniendos Hebraeos*, to bee a disease sent of God onely vpon the Hebrewes, for a punishment of their sinne: as though it were peculiar to that countrey: and indeed it appeareth to be otherwise, because Egypt is well knowen to bee subiect to that disease; which is thought to bee procured by the vnwholesome ayre, caused by the thicke, and troubled waters of Nilus, and the vapours of the fennie grounds.

2. Yet *Lorinus* also is deceived, who thinketh that the leprosie proceeding of a naturall cause, may bee as well els where, as there; for wee see the contrary by experience, that these westerne parts are not so subiect vnto this disease of leprosie, as those hot countreys in the East.

3. The Hebrewes opinion betvveene both, is most probable, that although the leprosie in mans body were to bee found in other countreys; yet the leprosie of garments, and houses, was not wont to bee in the world, but it vvas a signe, and miracle in Israel: yea they thinke, that the houses of the Gentiles among the Israelites were not defiled with the plague of leprosie, *Maymony.*

4. *Oleaster*, also confuteth here the opinion of *Manethon*, the Egyptian, and of others, who affirmed that the Israelites vvere a company of leprouspeople, vvho vvere for the same cause expelled out of Egypt: for if the vvhole nation had beene infected, vvhat needed such care to have beene taken, for the separation of the cleane, from the vncleane.

16. Quest. *Whether the leprosie indeed were incident to houses.*

1. Some thinke, that the leprosie of houses was no true leprosie, but onely, *similitudinaria*, by a kind of similitude, because it did infect the Inhabitants: *Lyr.* And so his opinion seemeth to bee, that an house onely was leprous, *per contactum*, by the touching of some leprous, or vncleane person: but this is evidently confuted: for it appeareth, that the leprosie in houses was a reall malignant quality, not an infection onely cleaving to the house, because it was discerned by the fretting of the wall, by the growing of it, and the colour: which are all signes of a reall corruption.

2. Neither is *Burgensis* opinion to bee received, that denyeth, that it is a leprosie by way of similitude, but a very true leprosie, and *effectivè*, because it is the cause of infection, or corruption: as a medicine is sayd to bee *sana*, sound, healthfull, because it procureth health: But *Thoring* replyeth to *Burgensis*: that a medicine is called *sound*, and healthfull, by a metaphore, and borrowed speach only, because it procureth health: as the Sunne is sayd to bee hot, because hee is the efficient cause of heate, yet it is not hot in it selfe: so that is properly called sound, or healthfull, which is not onely *causatiuum*, but *susceptiuum sanitatis*, not onely a cause, but capable also of health, as is the body.

3. Where-

3. Wherefore the meane opinion betweene both is safest; that it is a true leprosie, which is in houses, which may proceed of some excesse of drinets, or moisture, which causeth corruption: though it be not of the same kind with the leprosie of mans body: because the like, δυσκρασία, distemper of humours, can not be in things without life, as in humane bodyes: *Thom. Aquin.* 1.2.*q.* 102.*art.* 4. *Tost.qu.* 13.

17. Quest. *Why such care was had of leprous and contagious houses, and the cause thereof.*

1. Some thinke, that the leprosie came of vncleane keeping of houses, and therefore, *In pœnam immunditiæ parietes domus leprâ percussos:* and that the wals of the house were sometime striken with leprosie, for a punishment of vncleanlinesse: *Fonseca.*

2. But I thinke rather with *Pellicane*, whom *Lorinus* calleth heere scornefully, κακόδοξον, being himselfe in deed a maintayner of evill, and false opinions; that the houses were thus infected, by the filthinesse, and vncleannesse of the Canaanites, *spurcitie infecisse aerem*, they may be thought to have infected the very ayre, and so the houses with their filthy life, and manners: and so the very place of their habitations became to bee infected by the iust iudgement of God.

3. Adde hereunto, that the Canaanites did pollute their infected houses, with a greater infection of Idolatrie, inuocating the helpe of their Gods, against the infection of their houses, and therefore such as could not be cured, were commanded to bee pulled downe, that all occasion of Idolatrie should be removed: *Tostatus*, refuseth this reason, because saith hee, it is not like, that the Gentiles would in leprous houses, rather then in other, practise their Idolatrie: but *Gulielm. Parisiens.* iustifieth *Lyranus* reason, because it was the manner of the Paganes, to inuocate their house Gods, for remedy against such infection, *de legib.* 2.11.

4. Now because these leprous houses were of all other the most contagious, that all, both men, and whatsoever was in their vse, was defiled: great care was therefore taken of such infected houses, to preserve men and goods from pollution.

18. Quest. *How the house suspected of leprosie, was to be prepared for the Priests view*, v. 35. 36.

1. The owner of the house, or the occupier, or in-dweller, with the owners consent, if it may be had, if he haue any suspition of the leprosie, nay, as the *Hebrewes* say, though hee know it certainely to bee the leprosie, yet must come vnto the Priest, for him to view it.

2. There is no house excepted, that should bee found in the land of their possession, *v.* 34. The *Rabbins* therefore haue no reason to except Ierusalem, because it was not parted among the tribes, they say no house there was defiled with plagues, *Maimony:* for it was in the land of their possession; and in great cities there were more naturall causes of infection, by reason of the corruption of the ayre: as the most populous cities are in these dayes most subiect to the plague, and Pestilence: and besides, sinnes more abound in such places, then in Countrey villages, which are the true causes of such plagues. Whether houses in Ierusalem were exempted from the leprosie.

3. All things at the Priests comming must be avoyded out of the house, both men and goods. *Hesychius* thinketh the roofe was to be taken downe: but the word *pinnu*, signifieth to emptie, or sweepe the house: the reason given, *v.* 36. lest all the things therein should be vncleane, if the Priest at his comming judge it to be the leprosie. In like manner *Moses* commanded all the people to depart from the tents of *Core, Dathan*, and *Abiram*, lest they be partakers of their punishment. Numb. 16.21.

4. The signes of suspecting the leprosie, were these two, the greenish or reddish colour: the Hebrew words are *ierakrakoth, adamdammoth*, the gemination of the word here, sheweth a diminution of the thing, not an augmentation, as sometime it doth, as *Pagnin.* and *Iunius* reade, *subviridis, subrufus*, somewhat greene, or red: an other signe was, if it were lower then the wall; for the leprosie is an eating, and fretting plague: these were causes sufficient to suspect the leprosie.

5 After

5. After this the Prieſt muſt goe to the doore of the houſe being thus emptied, and vnfurniſhed; for, as *Lyranus* ſheweth the reaſon, and *Toſtatus* concurring with him, an houſe not inhabited, where it is not adorned, nor ſet forth, nor vſed, will ſoone bee the worſe, and ſo the plague will ſooner appeare in it.

6. *Heſychius*, by the walles of the houſe, vnderſtandeth the Paſtors and Teachers, who are props and ſtayes vnto the Church, as the wals to the houſe; and by the greene and reddiſh colours, he thinketh to be inſinuated, *Vanam gloriam*, vaine glory, whereby being puffed vp, they bring in new doctrines: but theſe myſticall applications, though in ſome ſpeciall places they may be admitted, yet every where to inculcate them, is an endleſſe labour, and full of vncertaintie, as mens fancies are divers.

19. Queſt. *Of the manner of curing a leprouſe houſe.*

1. The Prieſt is to doe theſe foure things to the houſe, wherein after ſeven dayes he ſeeth the plague to encreaſe: Firſt, he muſt ſcrape away all the plaiſter, or duſt on the outſide of the wall: 2. And take away the infected ſtones. This is ſet down firſt, but done laſt, and both duſt and ſtones muſt be caried foorth into ſome vncleane place, where filth and caryon is vſed to bee layd, that by the vncleanneſſe of the place, they may be knowne to be vncleane things, that none be defiled thereby: which ſtones ſo taken away, the *Hebrewes* ſay, were ſo vncleane, that ſo much as an Olive brought into any houſe, defiled it; and if any of them were burnt into lyme, they were vncleane alſo, *Maimony*. 3. Other ſtones were to bee put in the place of the ſtones taken out, leſt the houſe bee in danger to fall, and for the benefite of the owner, that his houſe might be cleanſed with the leaſt damage vnto him. 4. Laſtly, it muſt bee new playſtered againe for ornament, and comelineſſe of the houſe, but all to bee done at the owners charge.

Of the leproſie in the outſide of the houſe.

2. Heere is no mention made of the leproſie of the outſide of the houſe toward the weather: for there was no ſuch likelihood of the ſpreading of the leproſie without, being cleared by the weather, nor ſuch danger of infection is without, as within: neither is mention here made of wood, as afterward in the pulling downe, becauſe the wood was not ſo apt to take this infection, as the ſtone; neither could a piece of timber be removed without danger vnto the whole houſe, as a few ſtones might.

3. The *Hebrewes* are heere ſomewhat curious, that Marble and Brickes are not counted ſtones, and therefore not ſubject to the leproſie; and that they were not to bring one ſtone for two, or two for one taken away, but as many for as many, *Maimony*. Indeed, Brickes by reaſon of their dryneſſe, and Marble, of their ſoliditie, are not ſo apt to putrifie as moyſt ſtones, but yet in time they alſo might gather corruption.

4. Theſe preſcriptions are ſpiritually applyed by *Tertullian*, to the remooving, and not admitting of fornicating and vncleane perſons into the Church, *lib. de pudicit.* by *Heſychius*, to the purging out of hereſies, and falſe teachers; by *Procopius*, to the cleanſing of the houſe of God of all vitious perſons of corrupt life and manners: but I omit theſe applications being divers, according to mens different conceits.

20. Queſt. *Of the pulling downe of the leprous houſe, v. 43. 44. 45.*

1. After the Prieſt had viewed the houſe twice, in the 7. day, and in the 13. day, which was the ſecond ſeaven, counting incluſively, as the Hebrewes doe: then the Prieſt was to come againe the third time, 7. dayes after the ſecond view, which was vpon the 19. day: ſo that in diſcerning of leprous houſes there was a more exact view to be taken, then in other leproſies in the fleſh, or in garments, where they obſerued but twice ſeaven dayes, but here thrice, becauſe a leprous houſe was the moſt infectious thing: and the moſt vncleane things required a moſt exact manner of cleanſing, *Maimony*.

2. Now it is queſtioned, whether after the pulling downe of the leprous houſe, the

the ſtones, timber, and rubbiſh, being caryed away, it were lawfull to build againe in the ſame place, of the ſame ſtones, or other materials; without queſtion it was vnlawfull with the ſame ſtones, becauſe they were vncleane, but in the ſame place it is like they might build againe; for as the infected ſtones being taken out, the wall was cleane if the diſeaſe ſpread no further; ſo the timber, and ſtones being caryed away, the ground might be cleane to build vpon. Whether lawfull to build in the ground where a leprous houſe ſtood.

3. Some of the Hebrewes, as *Chaskuni* thinke, that this Law was ſpecially intended againſt the Idolatrous houſes of the Canaanites, which were ſtriken with the leproſie, and commanded to bee pulled downe: but it concerneth alſo generally the houſes of the Iſraelites, when they were come into the land of Canaan, as is before expreſſed, *v.* 34. And ſome of them thinke, that the leproſie was a plague for an evill tongue againſt the Lords Prophets, as *Miriam*, for the ſame cauſe, was ſmiten with the leproſie for murmuring againſt *Moſes*: and of this ſinne the Iſraelites were guilty 2. *Chron.* 36. 16. therefore they, and their houſes were ſubiect to the leproſie: to this purpoſe, *Maimony.*

4. *Procopius* applyeth this Law, of pulling downe the leprous houſe myſtically to the diſtinction of the Law of ceremonies, and caſting of the people of the Iewes, for refuſing the Goſpell of ſaluation, preached vnto them by the Lord himſelfe: who comming, and finding them to continue in their old leproſie, *Ordinem legis deſtruxiſſe, & gentem in omnes tractus orbis diſperſiſſe*, deſtroyed the order of the Law, and diſperſed the people into all parts of the world.

21. Queſt. *Of ſuch, as were defiled by comming into, or ſtaying in a leprous houſe, v.* 46. 47.

1. Whereas hee that came into the houſe was vncleane vntill the even, but hee that did eat, or ſleepe there, was to waſh his clothes; the queſtion is, whether all of them, as well the one, as other, were not to waſh their clothes: *Lorinus* holdeth the affirmatiue: becauſe as the latter were vncleane till the even, ſo the firſt were alſo to be waſhed, though it be not expreſſed.

2. But the contrary opinion is more probable, which *Toſtatus* holdeth, *q.* 15. for theſe reaſons: 1. Becauſe he which ſtayeth, & either eateth or drinketh, receiveth a deeper impreſſion, and infection of vncleanneſſe, then hee which goeth in onely. 2. The diſtinction which is expreſſed in the text had beene ſuperfluous, if there were no difference in their vncleanneſſe: ſee the like difference obſerued, betweene him that touched an vncleane carkas onely, who was vncleane till the even, and him that did beare it, who was to waſh his clothes, *c.* 11. 24. 25. 3. *Heſychius* and others ſo take it, hereby vnderſtanding a difference of ſinning: *dormientem requieſcentem intelligimus*: by ſleeping wee vnderſtand one that reſteth, and continueth in ſinne. 4. The argument before aleadged for the contrary concludeth not, becauſe the greater vncleanneſſe containeth the leſſe, as hee that was to waſh his clothes, was vncleane till the evening, but not contrariwiſe, *Toſtatus*; or rather as *Chaskuni* ſaith, the latter includeth the former, for hee that ſleepeth, or eateth in an houſe, doth alſo enter into it, and ſo is vncleane vntill the evening in that reſpect.

3. Now this waſhing muſt be vnderſtood to be done, not with the purifying water: for that was but ſprinkled, and by an other, *Numb.* 19. 19. this was to bee done by himſelfe, and both his body, and clothes was to bee waſhed with water, *Toſtatus*, *q.* 15.

22. Queſt. *Of the manner of cleanſing, and purifying the houſe ſuſpected of leproſie, and healed*, v. 48. *to* v. 54.

1. The word heere vſed, חטא *chatta*, ſignifieth to purifie from ſinne: for the leproſie was inflicted for ſinne, as vpon mens perſons, as on *Miriam*, *Numb.* 12. 10. and vpon the King, 2. *Chron* 26. ſo vpon their houſes: for even the Sanctuary was defiled by the ſinnes of the people, *Leuitic.* 16. 18. ſo the houſe is cleanſed from the leproſie inflicted for ſinne.

2. The

2. The ſame things are vſed for the cleanſing of the leprous houſe, which were required for a leprous perſon, ſaving that as the leprous perſon was ſprinkled ſeaven times: ſo it ſufficed to ſprinkle the vpper dore poſt ſeaven times, in name of the whole houſe, as the Hebrewes thinke: it was not neceſſary, as *Toſtatus* ſuppoſeth, to ſprinkle all the wals ſeaven times.

3. Neither were ſacrifices to bee offered for the leprous houſe, as for a leprous perſon: but the ceremonies being performed which were done without the Sanctuary, the houſe was pronounced to be cleane. But whereas the Latine Interpreter readeth, *He ſhall pray for it*, inſtead of *making atonement for it*, as the Hebrew word *chipper* ſignifieth. Herein appeareth the errour of that Tranſlation: for prayer is not vſed to be made for houſes, but men.

23. Queſt. *Of the concluſion of the Chapter*, v. 54. *to* v. 57.

1. Here is a recapitulation of all that hath been before handled in the two former Chapters, both of the divers kinds of leproſie, and of the diſcerning of them: the kinds are three: of the leproſie in men, *v.* 54. in garments, or houſes, *v.* 55. the leproſie of men is there in their bodies, which is called of the Hebrews, *tzaragnah*, whence is the word *pſora*, for *tſora*, vſed by *Plinie*: or in the head, called *nethek*, a ſcull, ſo called, becauſe it plucketh vp the haire: wherof ſee *c.* 13. 30. the leproſie in the body is threefold, *ſeeth*, a ſwelling, *ſappacath*, a ſcab, *behereth*, a bright ſpot, whereof ſeverally is treated, *c.* 13. as before hath been ſhewed, and here is repeated, *v.* 56.

2. Now in this generall deſcription of the leproſie, and the manner of cleanſing of it, nothing is preſcribed concerning the naturall cure, both becauſe, as the diſeaſe was in thoſe times extraordinarily inflicted for ſinne, ſo the cure was extraordinary, for the which the Law ſpecially provideth: as alſo becauſe the Law of God intendeth mens ſpirituall cleanſing, and reconciling to God, ſending them for outward medicine to other naturall meanes, to be vſed by Phyſicians of mens bodies. But that relation of ſome, how that *Solomons* bookes, who writ of the nature of plants and hearbes, and cure of all kind of diſeaſes, were deſtroyed by *Hezekiah*, leſt that men ſhould haue relyed vpon the meanes, and not ſought vnto God for their health, reported by *Anaſtatius* out of *Euſebius*, *qu.* 39. ſeemeth to be but fabulous: the contrary rather may be thought, that *Hezekiah* had a care to preſerve the vvorkes of *Solomon*, ſeeing hee appoynted certaine men to copie out divers of his Parables, *Pro.* 25. 1.

Why no medicine to cure the leproſie was preſcribed

4. *Places of Doctrine.*

1. Doct. *How God is the authour of plagues and diſeaſes.*

Verſ. 34. *If I ſend the plague of leproſie:* Theſe outward Iudgements, as ſickneſſe, Plagues, Peſtilence, are of the Lords ſending, as the Lord ſaith by his Prophet, *I forme the light, and create darkneſſe, I make peace, and create evill, I the Lord doe all theſe things.* Amos 3. 6. And againe, *Shall there bee evill in the citie, and the Lord hath not done it?* Neither is the Lord therefore to be charged to be authour of evill, as *Heſychius* maketh anſwere to this objection: *Qua Deus non ingerit vt noceat, ſed vt iuvet hominem, qui afflictus humiliatur, humiliatus currit ad eum, qui erigere poteſt*: which God doth not bring vpon man to hurt him, but to helpe him: for man being afflicted, is humbled; being humbled, he runneth vnto him that can raiſe him vp, as *David* ſaith: *It is good for me that I haue been afflicted, that I might learne thy ſtatutes, &c.*

Iſai. 45. 7.

Pſal. 119. 71.

2. Doct. *That ſinne infecteth men, their bodies, garments, and houſes.*

As here is evident, *v.* 34. *If I ſend a plague in any houſe of the land.* And in the former Chapter the leproſie in garments is deſcribed: and ſo the Apoſtle ſaith: *Vnto the defiled and vnbeleeving, nothing is pure*: ſinne infecteth all, and for ſinne the curſe and plague of God lyeth vpon all that appertaineth to a wicked man, their ſinne leaveth

Titus 1. 15.

vvorks

works of impuritie in every place, their ſinne will be found out every where, in their bo ies, in their garments, in their houſes: as *Ambroſe* wittily inferreth vpon thoſe words of *Ahab* to *Elias*: *Haſt thou found me out, O mine enemy? Invenitur peccator, cum peccatum eius proditur; Adam cum lateret, inventus eſt; Moyſi nequaquàm inventa eſt ſepultura; inventus eſt Achab, non inventus eſt Elias; Saul quærebat ſanctum David, & invenire non poterat, David Saul, quem non quæſivit, invenit; in Evangelio Dominus quærebatur, & non inveniebatur*: A ſinner is found, when his ſinne is diſcovered; *Adam*, when he was hid, was found; there was found no ſepulture for *Moſes*; *Ahab* was found out, but *Elias* was not found: *Saul* ſought holy *David*, and found him not, *David* found *Saul* when he ſought him not, *de Naboth. l.* 12.

3. Doct. *Of the Office of Miniſters in viſiting the ſicke.*

Verſ. 44. *Then the Prieſt ſhall come and ſee*: this is the third time that the Prieſt was required by the Law to come, and viſite the leprous houſe: Whereupon *Oleaſter* a Popiſh Writer, giveth this good note: *Si Sacerdos toties inviſat leproſam domum, cur non tu ægrum?* If the Prieſt was ſo often to viſite the leprous houſe, ought not you much more to viſit the ſicke? It is one of the ſpeciall works of charity, which our bleſſed Saviour commendeth: *I was ſicke, and ye viſited me*: which ſpecially belongeth to Miniſters, that haue charge of mens ſoules, to prepare them for their departure. *Hierome* ſaith well, *Nos quibus animarum cura commiſſa eſt, debemus omnium Chriſtianorum domus amare, quaſi proprias*: we to whom the care of ſoules is committed, ought to loue all Chriſtians houſes as their owne: *ad Nepotian.* Math. 24. 36.

4. Doct. *Of our cleanſing by the blood of Chriſt.*

Both the leprous perſon, and the leprous houſe, is cleanſed by the blood of the little bird that was ſlaine, *v.* 7. 51. which was a type of Chriſt, as the Apoſtle ſaith, *The blood of Ieſus doth cleanſe vs from all ſinne.* It is ſaid by the Prophet, *I haue ſtained, or defiled my garments*: wherupon *Oleaſter* noteth this: *Mirares! veſtimenta huius ſanguine inquinantur, & alios mundat ſanguine ſuo*: A ſtrange thing, his owne garments are polluted with blood, and yet hee cleanſeth others with his blood: *Chriſtus ille Naboth, qui Vineam ſanguine defendit*: Chriſt is the *Naboth*, which defendeth his Vineyard with his blood, *Ambroſe de fug. ſeculi. c.* 2. 1 Iohn 1. 7. Iſay 63. 3.

5. Doct. *Of the honourable calling of Phyſicians.*

In that the Lord in his Law preſcribeth not outward Medicines for the Leproſie, but therein leaveth men to the ordinary cure of Phyſicke, and naturall meanes, hee ſhewing the lawfulneſſe and excellencie of that profeſſion: for ſo *Hezekiah* being ſicke of the plague, or leproſie, or ſome ſuch dangerous diſeaſe, (for hee had a Boyle, or Inflammation, *ſhechin*, the ſame word which is vſed, *c.* 13. *v.* 18. was bid to apply vnto it a lumpe of figges:) So *Eccleſiaſticus* ſaith, *Honour the Phyſician for neceſſitie, for the Lord hath created him.* But this muſt be done with a double caution, both to Phyſicians, and to their patients: Foure things muſt be required in a Phyſician: 1. that he be skilfull: *The knowledge of the Phyſician lifteth vp his head, Ibid. v.* 2. *docte & reverenter naturæ miracula diſcant*: let them carefully and reverently learne the ſecrets of nature, *Pellican.* 2. They muſt be faithfull to their patient, to doe him good: *With ſuch doth hee heale men, v.* 7. *quibus fidem pollicentur, non damna accommodent*: to whom they promiſe their helpe, let them not bring hurt. 3. Aboue all things they muſt bee religious, referring all to Gods glory: he hath given men knowledge, that hee might be glorified in his wondrous works, *Ibid.* 6. *Dominum naturæ conditorem timeant, & ſuſpiciant*: let them feare and reverence the Lord, the author of Nature, *Idem.* 4. They muſt not be covetous, turning all to their owne gaine: for the Lord hath created the Phyſician, *Ibid. v.* 1. But ſuch Phyſicians as ſeeke to make a prey and ſpoyle of the ſicke, God hath not ordayned, *ad fratrum ſalutem, non ad ſuum quæſtum*, they muſt vſe their skill to the health of their brethren, not their owne wealth: as thoſe Phyſicians Iſay 38. 21. Eccluſ. 38. 1. The dutie of the Phyſician.

did not, vpon whom the woman that had the bloody iſſue had ſpent all ſhee had, and was not any thing the better, but the worſe, *Mark.* 5. 26.

The duty of the ſick man. 2 Chron 15. 12

Concerning the ſicke, they muſt neither refuſe the meanes: the Lord hath created Medicines, and he that is wiſe will not refuſe them, *ibid.* 4. nor relye vpon the meanes, as *Aſa* did, *who ſought not to the Lord in his diſeaſe, but to the Phyſicians:* therefore the Wiſemans counſell is good: *My ſonne, faile not in thy ſickneſſe, but pray vnto the Lord, and hee will make thee whole, ibid.* 9. *Ambroſe*, of ſuch ſicke perſons as reſt vpon the meanes, thus writeth: *Medicis ſunt potius quam Scripturis obedientes, contraria autem ſunt divinæ cogitationi præcepta medicinæ a jeiunio revocant, lucubrare non ſinunt: itaq; qui ſe Medicis dederit, ſeipſum ſibi negat:* They are more obedient to Medicine then Scripture; but the preſcripts of Medicine are contrary to divine precepts, they forbid to faſt or watch: therefore he which is devoted to the Phyſician, hath no vſe of himſelfe, *Serm.* 22. *in Pſalm.* 119.

5. *Places of Confutation.*

1. Confut. *Againſt Extreame vnction.*

IN that the Prieſt did anoynt the right eare, right thumbe, and great toe of the leprous perſon with oyle, *v.* 17. *Toſtatus* would confirme their ſacrament of extreame vnction: when the Prieſt doth anoynt the hands, feet, eyes, and other parts of the ſicke man with oyle, ſaying in the anoynting of every part, *Indulgeat tibi Deus quicquid peccatum per viſum*, God forgive thee wherein ſoever thou haſt offended by thy ſight, and ſo of the reſt, *q.* 8.

Contra. 1. Hee ſetteth not downe all the forme of words, which the Prieſt vſeth: which are thus rehearſed by *Bellarmine: Per iſtam ſanctam vnctionem, & ſuam piiſſimam miſericordiam, indulgeat tibi Deus, quicquid deliquiſti per viſum:* by this holy vnction, and his moſt godly mercy, the Lord forgive thee whatſoever thou haſt offended by thy ſight, &c. *de extrem. vnction, c.* 7. thus they ioyne the Creator and creature together, Gods mercy, and that vnction: aſcribing remiſſion of ſinnes to a beggerly element of their owne deviſing: thus as the Apoſtle ſaith, *they ſerve the creature, forſaking the Creator:* for hee that giveth not all the prayſe vnto God, taketh all from him. Rom 1. 25.

2. Where learned they to build the ſacraments of the new Teſtament vpon the ceremonies of the old? and if they will borrow from thence their anoynting with oyle, why not with blood alſo, for the Leper was anoynted with both. 3. But how the ſicke ought to be viſited, is ſhewed in *Job: if there be a meſſenger to declare vnto man his righteouſneſſe, then will hee have mercy vpon him*, to inſtruct the ſick in the way to ſaluation, and to pray for him, is the beſt way to comfort the ſick man, as the Apoſtle alſo ſaith, *the prayer of faith ſhall ſave the ſicke:* not the oyle, which they vſed in thoſe times, while the miraculous gift of healing continued, as a ſigne of health: But now neither health of body, or ſoule follow vpon their anoynting: this kind of viſiting of the ſick in praying for him, *Ambroſe* commendeth to bee vſed in his time: thus writing vpon that place, *Luc.* 5. 18. where a man ſicke of the palſie was brought by others to Chriſt, whoſe faith hee commended, *Diſce qui æger es impetrare, ſi gravium peccatorum diffidis veniam, adhibe peccatores, adhibe Eccleſiam, quæ pro te precetur*, thou that art ſick, learne how to obtaine thy deſire, if thou diſtruſt in the pardon of thy great ſinnes, take others to pray for thee, deſire the prayers of the Church, *lib.* 5. *in Luc.* hee ſayth not, ſend for the Prieſt, to anoynt thee, but to the Church to pray for thee. Iob 33. 23. Iames 5. 15. How to viſit the ſicke.

2. Confut. *Againſt iuſtifying by Workes.*

Heſychius, whereas the Leper now healed, was to bring a certaine quantity of oyle, *v.* 10. by the which hee vnderſtandeth the mercy, and grace of God, thus inferreth, *Gratia ex miſericordia & compaſſione præbetur, & fide comprehenditur ſola, non ex operibus, vt Paulus dicit, gratia iam non erit gratia:* grace is given of mercy, and compaſſion, and

is apprehended by faith alone, not of workes, as *Paul* saith, *grace now shall be no grace.*

This sheweth what was the doctrine of the Church in those ancient times, that wee are saved by faith alone, and not by workes; whereunto the doctrine of the Church of Rome is quite opposite, as the *Rhemistes* resolue thus, *that good workes bee iustice, and that a man is thereby iustified, and not by faith onely*: *Math.6. sect.* 1. which crosseth the doctrine of Saint *Paul, that a man is iustified by faith, without the workes of the Law*: *Primasius* saith, *Impium per solam fidem iustificat*: hee iustifieth a wicked man onely by faith, *in* 4. *ad Romar.* Rom.2.28.

3. Confut. *Against auricular confession.*

Oleast.r, vpon those words, *v.* 35. where the owner of the house was to come vnto the Priest, and say, *the plague of leprosie seemeth to bee in my house*: taketh occasion to reprove those, which are afraid to confesse their sinnes to the Priest, *& malle mori quam detegere*, and had rather dye then confesse; so also *Lorinus*, would have one to confesse, not onely his certaine sinnes, *sed de quibus ambigit*: but whereof hee doubteth also: for answere hereunto I must desire the reader to looke back to the former chapter. Confut. 2.

4. Confut. *Against such, which deny reconciliation to them that after their conuersion sinne by the flesh.*

Tertullian buildeth a strange opinion vpon the 45 verse of this Chapter, where the leprous house is commanded to bee pulled downe, and the stones to be caryed into an vncleane place: that hee *Qui post baptisma denuò resumit maculas carnis*: which after baptisme resumeth the spots of the flesh, hee meaneth, committeth fornication, should be cast out, *Nec amplius readificatur in Ecclesiâ post ruinam*, nor ever be built vp againe in the Church after his fall, *lib. de pudicit. c.* 20. A dangerous, and desperate opinion, and contrary to the practise of the Apostle, who received againe the incestuous person vpon his repentance, such indeed ought not with like facility to bee admitted, as others, which commit smaller offences: but finally pardon is not to bee denyed vnto them, vpon their effectuall repentance: as *Ambrose* well inferreth vpon those words of our blessed Saviour: *Whosoever beleeved in him shall not perish, but have everlasting life, Qui ergo fidem habet, habet vitam æternam; qui vitam habet, non est exclusus a venia*: hee then that hath faith (though one that is fallen) hath eternall life: and hee that hath life, is not excluded from pardon, *lib. de pœnitent. c.* 9. 2 Cor.2.7. Iohn 3.16.

6. *Morall Obseruations.*

1. Morall. *Regeneration must bee totall in every part.*

AS the leprous person to bee cleansed was to shave off all his head, beard, eyebrowes, and in every part: so he that is truely regenerate, must bee reformed in every part, not to expell sinne out of one member, and suffer it to reigne in another: So our blessed Saviour speaketh of cutting off the hand, foot, eye, that offendeth, not one of them, but all: so *Origene* here collecteth well, *Oportet eum omnes sordes abijcere, omnem immunditiem*, he must cast off all filthinesse, all vncleannesse. Math.18.8.

2. Morall. *That vitious persons bee not with too great facilitie reconciled.*

The leprous person was twice washed, his body and garments, and twice shaved, *v.*8,9. which sheweth with what great labour and endeavour, a penitent person must seeke to be restored, that he should thinke he can never sufficiently humble himselfe. The incestuous person, whom Saint *Paul* willed to be excommunicate, was not received, till he had so sorrowed, and lamented for his sinne: that the Apostle feared, lest he might be swallowed vp of overmuch heavinesse. It were to be wished, that with like severitie, the adulterers, and other offenders in these dayes were censured: for as 2 Cor.2.7.

the Church ſhould not, *ſubſidium pœnitentiæ negare per auſteritatem:* denie the benefite of repentance by ſeveritie, *ſic neq; proſternere per lenitatem:* ſo neither overthrow it by lenitie, *Tertullian. de pudicit.*

3. Morall. *God accepteth of our obedience according to our heart.*

Verſ. 21. If a poore man were not able to bring, as was preſcribed, it ſufficed to bring one lambe: And ſo now God looketh not ſo much to the outward deed, or the greatneſſe of it, as to the largeneſſe of the heart: as the Apoſtle ſaith, *If there bee firſt a willing minde, it is accepted according to that a man hath, not according to that he hath not.* 2 Cor. 8.12. So *Hierome* applyeth this place thus: *Si virginitatem ſervare non valuit, thorum cuſtodiat immaculatum, ſi Martyrij non potuit reportare trophæum, ſe ſaltem ſervet invictum:* If he cannot continue a virgine, let him keepe his Marriage-bed vndefiled; if hee be not able to triumph as a Martyr, let him keepe himſelfe vnvanquiſhed of his luſt, *ex gloſſ.*

4. Morall. *To giue thankes to God for our health.*

This was chiefly intended by this Law, preſcribing what ſacrifices and oblations, the cleanſed Leper was to bring, to teſtifie his thankfulneſſe to God for his health: as the leper in the Goſpel, one of tenne returned to giue thankes vnto our bleſſed Saviour: So ſhould wee doe: *Sanus ſum; gratias refero Creatori: languco; & in hoc laudo Domini voluntatem:* Am I in health; I giue thanks to my Creator: am I ſicke; I herein alſo praiſe the Lords will, *Hierom. ad Paulum.* Luke 17.18.

CHAP. XV.

1. *The Argument, Parts, and Contents.*

THis Chapter treateth of an other kind of inward vncleanneſſe, which commeth of Iſſues, and Fluxes, either in men, to *v.* 18. or in women, to *v.* 30.

In the firſt there are ſet forth two kind of fluxes in a man, either involuntary, proceeding of infirmitie, to *v.* 16. or voluntary, which is by ſome carnall act, *v.* 16, 17, 18.

In the fluxe of infirmitie, firſt, the divers kinds thereof are expreſſed, either by attenuation, or obſtruction, *v.* 2, 3. Secondly, the effects of the vncleanneſſe thereof, *v.* 4. to *v.* 13. Thirdly, the manner of cleanſing, *v.* 13. to *v.* 16. The effects of this vncleanneſſe are either actiue, which is acted vpon another, or paſſiue, which is taken by another: the actiue, either vpon things, or perſons: vpon things, as whatſoever he ſitteth vpon, that hath an iſſue, is vncleane, *v.* 4. as the ſaddle whereon he rideth, *v.* 9 the veſſell of earth that he toucheth, *v.* 12. vpon perſons: as if he ſpit vpon any man, he is vncleane, *v.* 8. or he whom he toucheth, *v.* 11. The paſſiue vncleanneſſe, is when any toucheth his fleſh that is vncleane, *v.* 7. The mediate vncleanneſſe is, when any toucheth that, which the vncleane perſon touched: as his bed, *v.* 5. or any thing whereon hee ſate, *v.* 6. or any thing that was vnder him, *v.* 10.

The manner of cleanſing conſiſteth, firſt on his behalfe that is to be cleanſed in his waſhing, *v.* 13. and bringing his offering, *v.* 14. Secondly, on the Prieſts, in offering his ſacrifices, and making attonement for him, *v.* 15.

The voluntary fluxe of ſeed, is either ſole in the man, deſcribed, *v.* 16. and the effects of vncleanneſſe, *v.* 17. or together with a woman, *v.* 18.

Now concerning the iſſue, and flux of women, firſt it is ſhewed, what they are, *v.* 21 to *v.* 28. Secondly, and the manner of their cleanſing, to *v.* 30.

The iſſue of women is either naturall, *v.* 19. to *v.* 25. 2. or beſide nature, *v.* 25. to *v.* 28.

*v.*28. Touching the first, 1. It is expressed what the vncleanesse is, *v.*21. 2. the effects of it, in making others vncleane, either immediately, or mediately: immediately, either actiuely in working vncleanesse vpon things; whatsoever she sitteth on, is vncleane, *v.*20. or vpon persons, *v.* 24. or passiuely, by receiving vncleanesse by touching her, inclusiuely also set downe, *v.*24. Mediately vncleanesse is conveyed by touching any thing that she touched, as her bed, or any thing which shee sate vpon, *v.*21, 22, 23. and that also his bed is vncleane which hee toucheth, or lyeth vpon, that touched her, *v.*24.

The vnnaturall flux is described: 1. the kinds, either perpetuall, or at times, *v.* 25. 2. The effects in making vncleane, either immediately the things that she lyeth or sitteth on, *v.*26. or mediately, if any touch those things, he shall be vncleane, *v.*27.

The manner of her cleansing, is, first by her separation seven dayes, *v.* 28. Secondly, by her oblation, where is shewed, 1. what she shall bring, *v.*29. 2. how it shall be disposed of by the Priest. 3. The effect thereof, her attonement, *v.*30.

The Conclusion containeth, first, a promise of grace, and deliverance from danger, to them that keepe this Law, *v.* 31. Secondly, a rehearsall of divers kinds of Issues, and of persons vncleane thereby, *v.*32, 33.

2. *The diuers Readings.*

VErs. 2. *That hath a flux of seed.* L. D. *An issue from his flesh,* Cæter.

Vers. 3. *When the filthy humour at every moment cleaveth to his flesh, and is congealed.* L. D. *Whether his flesh runne with his issue, or his flesh be stopped from his issue,* Cæter. L. D. Alt. L. D. Alt.

Vers. 9. *The padde whereon he sitteth,* L. D. *What saddle soever he rideth on,* Cæter. L. D. Alt.

Vers. 17. *The garment and skinne which hee weareth.* L. D. *Euery garment, and euery skinne whereon is the seed of copulation,* Cæter. L. D. Alt.

Vers. 23. *Whosoeuer toucheth any vessell wheron she sitteth shall wash his clothes.* L. D. V. *If shee be vpon her bed when hee toucheth her.* S. *Whether hee toucheth her bed, or any thing whereon she sate.* G. *Rather, if it be vpon her bed, or on any thing whereon she sitteth, when he toucheth it.* I. N. H. Heere a further degree of vncleanesse is signified, if one touch that which toucheth her bed or seat. L. D. Alt. I. N. V.

Vers. 28. *Euery bed whereon shee sleepeth, shall be vncleane.* L. D. *Every bed whereon she lyeth all the dayes of her issue, shall be as the bed of her separation.* I. N. G. cum cæter. L. D. Det.

Vers. 29. *If the blood stay, and cease to runne.* L. D. *If shee bee cleansed of her issue,* Cæter. L. D. Alt.

Vers. 31. *You shall teach the children of Israel to take heed of vncleanesse.* L. D. *Yee shall religiously prohibite.* V. Rather, *Ye shall separate the children of Israel,* N. G. A. P. or cause to separate. I. for the word is in *hiphil.* L. D. Alt.

Vers. 33. *Whether of man or woman.* Cæter. onely wanting in the Latine. L. D. Det.

3. *The Questions discussed.*

1. Quest. *Of the time when the persons to whom this Law of vncleanesse, by running issues, was given, and of other circumstances.*

1. FOr the time, it is not necessary to thinke, that all these Lawes were given at one time without intermission: the Lord could haue delivered them all at once, but it is like that God did vtter them at divers times according to *Moses* capacitie, and as he was able to receiue them.

2. *Moses*, and *Aaron* are named, the one as the principall Lawgiver, the other as the ordinary Minister, to see to the execution of this Law: and it is also very like, that *Aaron* was *Moses* interpreter, and spokesman to the people, and the direction

Exod. 4. 16. came from *Moſes*, as the Lord ſaid in the beginning, *he ſhalbe thy ſpokeſman to the people, hee ſhall bee vnto thee, as thy mouth, and thou vnto him as God.*

3. Now this Law was to bee delivered vnto the children of Iſrael onely, vnder whom alſo are comprehended their ſeruants, and the proſelytes: the Heathen among them were not made vncleane by theſe iſſues: *Maimony.* The reaſon is, becauſe this vncleanneſſe did barre them from the Sanctuary, whither the Heathen had no entrance at all.

4. Whereas the word in the Hebrew is doubled, *v.* 2. the *man, man, (iſh, iſh) Heſychius* obſerueth heereby to bee ſignified: *Quantam ſolicitudinem habeat legiſlator*, what great care the Lawgiver was to have, that nothing bee omitted: but hereby rather is inſinuated, *every* one, both old, and young, whoſoever, as the Hebrewes note; as, *heard, heard*, ſignifieth every heard: *Geneſ.* 32. 16.

2. Queſt. *Of the flux and iſſue in generall. v.* 2.

1. Heere this Law intendeth onely ſuch flux, and iſſue of humane ſeed, as is involuntary, as the latine Interpreter expoundeth, *qui patitur fluxum*, hee which ſuffereth a flux, or is affected with a flux of ſeed, as *Iun.* which infirmity is called, γονόῤῥοια, a flux of ſeed: which is in the Hebrew notified by the generall word, *zobh*, a flux, which Phyſitians define to bee, *Nimiam ſeminis profuſionem citra venerem*, an exceſſive emiſſion of ſeed without venery: *Fernel. c.* 6. *de part. morb.* the voluntary emiſſion, and flux is afterward ſpoken of, *v.* 16.

2. But *Vatablus* note hath heere no ground: *qui ſentit motus carnis eſt impurus*, hee that feeleth the motions of the fleſh, though there be no iſſue, is vncleane: for heere the text ſpeaketh onely of a flux, and iſſue: the Hebrewes note is better grounded, that not onely the man, that hath ſuch iſſue, but even the iſſue it ſelfe, that commeth from him is vncleane, as afterward is noted of his ſpittle, *v.* 8.

3. This Law againſt this kind of vncleanneſſe is therefore ordeyned, that the people of God might take heed of all impurity, and vncleanneſſe of life, and abuſing of
1 Cor. 6. 9. the body in this kind, ſuch as was practiſed among the Heathen: who were defiled with ſuch pollutions by their owne fleſh, who are by the Apoſtle called, μαλακοὶ, effeminate perſons, that defiled their owne bodyes; as alſo that they might herein decline the beaſtly vſages of Idolaters, that mingled their ſacrifices with their ſeed, *Guliel. Pariſienſ. de leg. c.* 5. As was the practiſe alſo of ſome Heretikes, vſing the like beaſtly mixture in the confection of the Euchariſticall bread, *Prateol. de Catharift.*

Num. 12. 10. 4. As the leproſie was inflicted for ſinne, as vpon *Miriam*, ſo alſo theſe running iſſues came vpon like occaſions, and therefore *Dauid*, layeth this curſe, and imprecation vpon
2 Sam. 3. 29. *Ioab, that none ſhould fayle from his houſe that had an iſſue.*

3. Queſt. *Of the divers kinds of fluxes, and iſſues.*

1. The vulgar latine ſeemeth to make but one kind, when as one hath a continuall flux: but the text maketh a manifeſt diſtinction of two kinds: the one is called, זב, like vnto ſpittle, or froth, when the humor is attenuated, and continually diſtilleth; ſuch as is the diſeaſe, called the running of the reynes; an other that commeth by the obſtruction, and ſtopping of the paſſage by a groſſe and thicke matter, which doth as it were cloſe, and ſeale vp the naturall organes: as the Hebrew word, *Catham*, ſignifieth to ſeale, cloſe, or ſhut vp, *Caietan. Vatabl.*

2. Of theſe involuntary iſſues three cauſes are yeilded: the *efficient*, the phantaſie, which ariſeth of the apprehenſion of ſome delectable obiect, ſpecially in ſleepe, for then a man, *operatur ſolum per phantaſiam*, doth worke onely by phantaſie; the *inſtrumentall* cauſe, is *imbecillitas potentiæ retentivæ*: the weakneſſe of the retentive faculty in the ſeminary veſſels; the *materiall* is, *abundantia ſeminis*: the abundance of ſeed.

3. To this infirmity Phyſitians hold young men, and women by reaſon of imbecillity of nature, and ſuch as are wanton, and laſcivious, and given to venery, to be ſubiect, as alſo ſuch as are given to exceſſive eating, and drinking: for in ſuch, humours abound,

abound, *Fernel. ibid.* as alſo immoderate faſters, who by much abſtinence doe weaken their naturall parts, *Toſtatus. q. 2.*

4. For the myſticall ſenſe, *Cyrill, Alexandrin.* compareth ſuch, as vſe their gifts, whereby they might doe good, to ſiniſter purpoſes, vnto ſuch as have vnprofitable iſſues, that looſe the benefit of nature given for procreation, 15. *de ador.* And ſo alſo *Heſychius, profluvio ſeminis laborant omnes pſeudoprophetæ:* all falſe teachers doe labour of this diſeaſe of ſpilling the ſeed.

4. Queſt. *Of the vncleanneſſe received by touching them, Which had theſe running iſſues.*

1. Here are divers kinds of infection, *v.* 4. to *v.* 12. as either if they touch, or are touched, or any thing whereupon they lye, or ſit, being touched, defiled: ſee before in the diſtribution of the parts of the chapter.

2. Where this generall rule is obſerued by *Toſtatus*, that nothing which was vncleane onely, *per contactum*, by touching of any vncleane thing could defile an other by touching, as hee that touched him, that was defiled by touching any dead carkas, was not vncleane; but hee that had any vncleanneſſe in himſelfe, and not by touching an other, made vncleane by touching, as the leprous perſon, and ſuch as had running iſſues; if it bee obiected, that the bed which ſuch ſate vpon, being defiled by touching of them, made others alſo vncleane, being touched by them: the anſwere is, that the reaſon hereof is, becauſe ſome reall vncleanneſſe is transfuſed from the vncleane parties that have the iſſues, into that which they lye, or ſit vpon, and ſo they are vncleane, by an actuall, and reall vncleanneſſe, and not by touching of them onely.

3. Where it is ſaid, *if hee ſpit vpon him that is cleane:* we muſt vnderſtand, not him that was abſolutely cleane onely, but if there were in him, *parua immunditia*, a ſmaller kind of vncleanneſſe, as by touching of a carkas of an vncleane thing, for the which hee was not to waſh himſelfe, but onely remained vncleane till the even, *c.* 11. 24. hee might receiue a greater kind of vncleanneſſe, as by touching one that had an iſſue, or being touched of him, *Toſtat. qu* 4.

5. Queſt. *Of the things defiled by the partie which had a running iſſue.*

1. The bed whereon hee lyeth, and whatſoever he ſitteth vpon, is vncleane: and as the Hebrewes obſerue, hee defileth not onely by lying or ſitting, but by ſtanding, hanging, or leaning: and not onely if immediately hee touch them, but if they bee vnder a ſtone, or any ſuch thing whereon hee lyeth or ſitteth, they are vncleane, *Maimony.*

2. The bed, or ſeat whereon he ſate or lay, defileth, they ſay, ſeven wayes, by ſtanding, lying, ſitting, hanging, leaning, touching, bearing, *idem.* This ſheweth the ſpirituall contagion of ſinne, that defileth all the creatures that are appoynted for the vſe of man, as the Apoſtle ſaith: *To them that are defiled and vnbeleeuing, is nothing pure.* Titus 1.15.

3. The touching alſo of his fleſh that is *ſpermaticus*, which hath the iſſue, defileth; excepting his hands being waſhen, which is directly excepted, *v.* 11. Here *fleſh* is not taken in that ſtrict ſenſe, as before, *v.* 2. for the ſecret part, as *Caietan* vnderſtandeth it, but for any part of his fleſh.

4. The *ſpittle* alſo that came from him, made him vncleane vpon whom it falleth, *v.* 8. becauſe all his body is vncleane: But of this more in the queſtion following.

5. The ſaddle that he rideth on, or ſaddle-cloth: for ſo the word *Mercobh*, ſignifieth any thing that he rideth on is vncleane, becauſe the ſtay that hee maketh thereon, infuſeth ſome vncleanneſſe. *Vatablus* vnderſtandeth the beaſt whereon hee rideth, but the word beareth it not.

6. The touching of any thing vnder him, maketh vncleane, *v.* 10. as the Boate whereon hee ſate, or a piece of timber, or ſuch like, as the Hebrewes ſay: or if hee beare any thing whereon he ſate, though he touch it not, he is vncleane.

7. Whatſoever hee toucheth with vnwaſhen hands, is vncleane, *v.* 11. but if his hands

hands be waſhed, neither if he touch with them, or they be touched, maketh vnclean, as other parts that are not waſhed.

8. Every veſſell of earth that hee toucheth, is vncleane, and muſt be broken, and every veſſell of wood muſt be waſhed: vnder veſſels of earth the Hebrewes alſo comprehend the like brittle veſſels, as of glaſſe; and as veſſels of wood are rinſed with water, ſo alſo of mettall.

9. By all theſe particulars, as *Calvin* obſerveth, *oſtenſa fuit ſpiritualis puritas*, was ſet foorth our ſpirituall puritie, that as the Iſraelites had care to keepe their beds and veſſels pure: ſo much more ſhould we preſerue and keepe holy our ſoules and bodies, as the Prophet ſheweth, *That hee ſhall aſcend into the mountaine of the Lord, that hath innocent hands, and a pure heart.*

Pſal.24.4.

6. Queſt. *How one was defiled with the ſpittle of him that had an iſſue.*

1. *Oleaſter*, and *Eugubinus*, by ſpittle vnderſtand the iſſue it ſelfe, which is like vnto ſpittle: but it is vnlike that any would bee ſo impudent in that manner to defile an other.

2. The Hebrewes, vnder *ſpittle* comprehend other excrements of the noſe, as alſo vrine: all theſe things proceeding from any of theſe foure vncleane perſons, as a man that hath ſuch iſſue, a woman that hath the like, is menſtruous, or in child-birth, doe defile, and make vncleane.

3. Some thinke he was therefore vncleane, *quia ſic prope acceſſerat*, becauſe he came ſo neere to bee touched with the ſpittle, *Fonſeca*: but it was not the ayre of him, but the ſpittle that defiled.

4. Now of this Law, this further reaſon may be given: firſt, in regard of the perſons that are given to ſpitting, and of the vſe of ſpitting it ſelfe: The perſons which are much given to ſpitting, are children, as *Auguſtine* noteth, *Serm.* 1. *in Pſalm.* 33. or fooles, and mad men; as *David* fayning himſelfe mad, ſuffered the ſpittle to fall vpon his beard: or of Epileptikes, Demoniakes, and diſeaſed perſons: as hee that foamed at the mouth in the Goſpell: or they are ſlovenly perſons, ſuch as *Suidas* reporteth the Poet *Antimachus* to be, which vſed in talke to beſlabber them with ſpittle, whom he talked with.

Of the vſe of ſpitting.

1 Sam.21.13.

Mark.9 18.

On the contrary part, it was counted a ſigne of cleanely behaviour, to ſpit ſparingly: *Hieromes* Schollers vſed not to ſpit in the auditory, *Epiſt.* 22. the Perſians counced it vncomely to ſpit, or purge the noſe before others, as bewraying exceſſe in dyet: *Iulian* the Apoſtata vſed to ſay, it became not a wiſe man to ſpit, *Amm. l.* 21. *Antonia* the wife of *Druſus*, is ſaid never in all her life to haue ſpit, *Plin.* 7. 19. *Conſtantine* the Emperour, was never ſeene to ſpit in publike, *Amm. ibid.* *Iob* ſaith, *Thou wilt not let mee alone, till I ſwallow my ſpittle:* hee had rather convey it downe, then offenſiuely to caſt it vp.

Rare ſpitting a ſigne of cleanlineſſe.

Iob 7.19.

Concerning the vſe it ſelfe of ſpitting vpon others, it was a ſigne of contempt: as the Lord ſaith concerning *Miriam: If her father had ſpit vpon her face, ſhould ſhee not haue been aſhamed ſeuen dayes?* So *Dionyſius* the tyrant is ſayd to haue ſpit vpon *Ariſtippus* in diſdaine: and the ſame *Ariſtippus* comming into a rich mans curious and neat houſe, ſpit vpon his face, ſaying he could not find a fitter place to ſpit vpon, *Laert v.* 2.

Spitting on one, a ſigne of contempt.

Numb.12.14.

5. *Heſychius* myſtically applieth it thus: *Falſam doctrinam docere, eſt ſalivam proijcere:* to teach falſe doctrine, is to caſt out ſpittle: As Chriſt by ſpittle did heale men, the blind, deafe, and dumbe, which ſignified the efficacie of the Word, which proceeded from his gracious mouth: ſo the ſpittle of vncleane perſons, ſignifieth the corrupt doctrine of falſe teachers, which as the Apoſtle ſaith, *ſpeake lyes through hypocriſie.*

Math.8.23. Iohn 9.6.

1 Tim.4.2.

7. Queſt. *Of the waſhing of the hands, v.* 11.

1. If hee which had the iſſue, touched one with vnwaſhen hands hee made him vncleane, not if his hands were waſhed, *Toſtatus* obſerueth this difference, that if a man touched him howſoever, hee was vncleane, not if hee were touched; becauſe the one was a voluntary act, the other innoluntary: but it is evident, that if the hands of

of the diſeaſed party were waſhed, whether they did touch, or were touched, they made not vncleane: to touch any other part of his fleſh, made vncleane, *v.* 7.

2. The Hebrewes, by waſhing of the hands, vnderſtand heere the waſhing of the whole body, *Maimony*: but that is not the meaning heere, when hee was to be cleanſed, hee was to waſh all his fleſh in water, *v.* 13. not before.

3. There was a civill and commendable vſe of waſhing the hands vſed both before and after meat, practiſed both among the Heathen, both Greekes, *Athenæus l.* 4. 1. and Romanes, as *Lampridius. in Heliogab.* as alſo among Chriſtians: as *Tertullian* calleth it, *manualem aquam*, water for the hands: *Apologet.* 39. as *Eliſha is* ſaid to have powred water vpon *Elias* hands, 2. *King.* 3. and to this purpoſe were the water pots of ſtone appoynted at their feaſts, *Iohn.* 2. 6.

4. But the Phariſees did vſe the waſhing of hands very ſuperſtitiouſly, placing a religion in their often waſhing, both their hands, their cuppes, and tables, as well when they were cleane, as vncleane, for which ſuperſtitious traditions they are reproved of our bleſſed Saviour, yea they affirmed, that to eat with vnwaſhen hands, was as if one lay with an harlot, *R. Menahem.* on *Deut.* 8. Mark 7. 4. 8.

5. *Heſychius* myſtically applyeth it thus, *Lauare manus ſignificat macula & ſordis depoſitionem*, to waſh the hands, ſignifieth the laying aſide of blemiſhes, and filth: as *David* ſayd, *I will waſh myne hands in innocency, O Lord, and compaſſe thine Altar.* Pſal. 26. 6.

8. Queſt. *Of the waſhing and cleanſing ſuch as were defiled by touching of any of theſe vncleane things.*

1. Hee that touched any of theſe vncleane things, which were vncleane by touching of him that had the iſſue, was to waſh himſelfe, and his clothes in water, *v.* 7. which muſt be vnderſtood to be running water, not the cleanſing and purifying water, for that was ſprinkled onely, and by an other; but here hee muſt be waſhed, and hee muſt waſh himſelfe: and that was applyed for a legall vncleanneſſe, which was in opinion onely, but here ſome reall vncleanneſſe is contracted, and therefore it muſt be purged by waſhing.

2. The Hebrewes have here theſe obſeruations, that a man muſt waſh his whole body; that if the top of his little finger be not waſhed it is nothing, or if any thing be betweene the fleſh, and the water; but if hee waſh himſelfe in his clothes, it is ſufficient: likewiſe for the waſhing of veſſels, if they either bee whelmed vpon their mouth, or be full of any liquor, but water, or any thing bee betweene the veſſell and the water, as pitch, it is not waſhed; to this purpoſe, *Maimony*: who ſeeth not their too ranke niceneſſe, and curioſitie? wherein. 1. Some things are, if not impoſſible to be done, yet, very rare, as ſo to waſh the body, that ſo much as the tippe of the little finger ſhould not eſcape. 2. The Law requireth the waſhing of the clothes, and waſhing of the body, which can not bee done both together, for the body while it is clothed can not bee ſaid to bee waſhed. 3. They contradict themſelues, for they ſay if any thing bee betweene the fleſh and the water, it is not waſhed; then if the clothes bee betweene, how is it waſhed.

3. This cleanſing, and waſhing of the hands and body, ſignifieth, the purifying of the heart, as the Apoſtle ſaith, *cleanſe your hands, you ſinners, and purge your hearts, you double minded.* Iames 4. 8.

9. Queſt. *Of the vncleanneſſe to the even, v.* 6.

1. All vncleanneſſe that came by touching of an vncleane thing, did but continue till the even: vnleſſe in two caſes, the touching of a vvoman in the time of her ſeparation, when the vncleanneſſe continued ſeven dayes; or the touching of a dead corps, or any bone, or the graue of him: which vncleanneſſe continued ſeven dayes alſo. Num. 19. 16.

2. Now in caſe that many kindes of vncleanneſſe concurred together, as by the touching of an vncleane perſon aliue, and a dead body all at once: yet all theſe comming before Sunne-ſet, had their determination together at even: but if after Sunne-

ſet

ſet hee were ſome other way defiled, then hee continued vncleane vntill the next Sunne-ſet, *Toſtatus qu.* 4.

3. In ſome cauſes alſo the partie himſelfe that had ſome vncleanneſſe by ſuch iſſue, was but vncleane vntill the even, as it is ſayd in the Law: *If any bee vncleane by that which commeth to him by night, he ſhall goe out of the hoſte vntill Euen, and then waſh himſelfe, and be cleane*: But this is vnderſtood of ſome accidentall vncleanneſſe, that is but once, not of a continuall vncleanneſſe by ſuch an iſſue, as the Hebrewes expound it of him that hath but one appearance of an iſſue, which they call accidentall, *Maimony*.

Deuter. 23. 10.

10. Queſt. *Of the manner of purifying him that was healed of his iſſue*, verſ. 13.

1. The Hebrewes heere further obſerue, that if a man did ſee two appearances of an iſſue, (for if there be but one, he was vncleane but to the even, as is ſhewed before) he was to continue vncleane ſeven dayes, and then to bee waſhed; but hee was not bound to bring an oblation; but if there were three appearances, then hee was both to bee waſhed, and bring an oblation alſo, *Maimony*. But the contrary appeareth in the text: for every vncleane perſon by ſuch iſſue, was to waſh himſelfe, and bring his oblation alſo.

2. Hee muſt count ſeven dayes for his cleanſing: not becauſe this was the vſuall time of a flux, as *Oleaſter* reciteth the opinion of the Hebrewes, and refuteth it: for experience ſheweth, that iſſues continue longer: but this terme was appoynted to diſcerne whether the flux had left them, which might ſtay two or three dayes, and then breake out againe. And if the iſſue did breake forth againe in the end of the ſeventh day, all he had done was nothing, hee was to begin his account of ſeven dayes againe, *Maimony*. *Heſychius* myſtically applyeth it thus: *Per ſeptiformem ſpiritum, datur remiſſio peccatorum*, by the ſeven fold Spirit is given remiſſion of ſinnes: by ſeven the varietie and fulneſſe of the graces of the Spirit is ſignified, as Chriſt is ſayd to bee the ſtone, wherein were ſeven eyes.

Why the vncleane perſon was to expect ſeven dayes.

Zachar. 3. 9.

3. Hee muſt waſh himſelfe with running, or living water, as the word ſignifieth, becauſe it is more pure: ſtanding water is more groſſe, and full of ſoyle, and the filth that is waſhed off, runneth away with the water. *Toſtatus*, and *Lorinus* conſenting vnto him, thinke that living water is to bee vnderſtood in other places of this Chapter, though it bee not expreſſed. But the opinion of the Hebrewes is to bee preferred, who make this difference, that the man which had an iſſue, muſt be waſhed in a fountaine, and lepers; but a woman that had an iſſue, & all other vnclean perſons, or veſſels, were to bee waſhed in the gathering of waters: ſo that there were not fewer then fortie Seahs of water, which is ſomewhat more then an Engliſh pecke: and the water became vnlawfull, by the change of the colour only, not of the ſmell or taſte. Standing water ſufficed for all waſhings, but for iſſues, lepers, and the purifying water, *Numb.* 19. 17. *Idem*. Heereby was ſpiritually ſignified, the liuely blood of Chriſt, whereby our ſinnes are waſhed: and the Spirit of grace, which is given vnto the faithfull, is likened to rivers of running water, *Iohn* 7. 38.

Of the waſhing of him that had an iſſue, and the manner of it

Revel. 1. 5.

11. Queſt. *Of the offering which he was to bring, that was healed of his iſſue*, verſ. 14.

1. Here is no ſacrifice of beaſts required, as before in the cleanſing of lepers, but onely a payre of Turtle doves, or yong Pigeons; becauſe it was a leſſe degree and kind of vncleanneſſe: and therefore heere is no difference betweene the oblation of the rich and the poore, as was obſerved in the cleanſing of lepers, *c.* 14. and of women in child-birth, *c.* 12.

2. They muſt come before the Lord, that is, to the doore of the Sanctuary: for although more ſpecially they were ſayd to come before the Lord, that came before the inward Vaile, vvhich was ſpread before the Arke, yet generally God was preſent in the whole Sanctuary.

3. Hee was to bring them to the Prieſt: for no Lay perſon was to intermeddle with

with offering of ſacrifices, or burning of incenſe; which King *Vzziah* attempting to doe, was ſtricken with the leproſie, 2 *Chron.* 26.

12. Queſt. *Of the diſpoſing and ordering of the oblation for the vncleane perſon, and the effects thereof,* v. 15.

1. The Prieſt was firſt to make one of the Turtle doues a ſin offering, and the other a burnt offering, but the ſinne offering was firſt: for whereas the burnt offering was, *in laudem Dei*, to the praiſe of God, no ſuch ſervice was acceptable to God, vntill a man were reconciled vnto God: *For God heareth not ſinners.* And ſometime this diſeaſe was ſent for ſome ſpeciall ſinne; as *Ioabs* houſe, becauſe of his ſhedding of blood, was puniſhed with iſſues of blood: or if not for ſome ſpeciall offence, yet generally ſinne was the cauſe of diſeaſes, for the which they needed reconciliation. Iohn 4.31. 2 Sam. 3.29.

2. So the Prieſt made atonement for him: the Latine readeth, ſhall pray for him; which though it bee not the meaning of the word, *chipper*, which ſignifieth to *propitiare*, and make atonement; yet it is evident, that together with ſacrifices, they offered vp prayers: as *Solomon* prayed at the dedication of the Temple, when thoſe ſolemne ſacrifices were offered 1 *Kings* 8. and ſo it was afterward practiſed in the time of the *Maccabees*: as *Ionathan* thus writeth to the Spartians: *We remember you at all ſeaſons in our Feaſts, when wee offer ſacrifices and prayers,* 1 *Macchab.* 12. 11. The Prieſt then made atonement for his ſinne, and prayed for his deliverance afterward. But the ſpeciall intendment of this Ceremony, was to ſend them vnto Chriſt, by whoſe blood wee are cleanſed from our ſinnes; from whom alſo proceeded the gift of bodily health, as by vertue comming from him, the woman in the Goſpell was healed of her iſſue of blood. 1. Iohn 1.7. Mark. 5.25.

3. But whereas it is here ſaid, the Prieſt ſhall make atonement for his iſſue, and yet he was cleane both before the 7. dayes of his purifying began, as alſo in the end of the ſayd terme: *Toſtatus* here obſerueth well, that there were 3. kind of cleanſings, according to a threefold vncleanneſſe: either *ſecundum rem*, in deed, or *ſecundum opinionem*, in opinion onely; the firſt was either, *fluens immunditia*, an vncleanneſſe ebbing, and flowing; the other, *ſtans & manens*, ſtanding, and ſtaying: in reſpect of the firſt he is ſayd to bee cleane in the beginning of the 7. dayes, when as the iſſue was ſomewhat ſtayed: in regard of the ſecond hee was cleane in the end of the ſeuen dayes, when as the iſſue ſeemed to be perfitly ſtayed, And thus was he healed of his reall vncleanneſſe; yet there remayned ſtill a kind of legall vncleannes, which was in opinion only, which was not avoyded, but by the accompliſhing of the ceremonies, and ſacrifices preſcribed, *Toſtat. q.* 5.

13. Queſt. *What iſſue of ſeed is vnderſtood, called the ſeed of copulation,* v. 16. to v. 18.

1. Some think that the flux here ſpoken of, differeth onely from the former, *ſecundum durationem*, in reſpect of the continuance; that was a long and continuall infirmity: this ſhorter, *Cyrill. Alexand.* 15. *de ador.* and *Procopius* following him, but hitherto the Law ſpeaketh of iſſues which men have by themſelues, here by copulation with women.

2. Some vnderſtand it, *de nocturna pollutione*, of the pollution which commeth by night, if after that there bee any congreſſe betweene the man, and woman, they are vncleane: ſo *Theodoret, Oleaſter, Caietan. Vatabl.* But the words are, *ſhichbath zarang, the copulation of ſeed*, for ſeed of copulation, by the figure, *hypallage*, which is an inverſion of the words: this was not by naturall pollution, but by a voluntary action.

3. *Toſtatus* vnderſtandeth it, *de fluxu ſeminis per coitum*, of the flux by copulation, but he thinketh alſo the nocturnall pollution to be here comprehended: but that cannot be, becauſe they which had thoſe nightly pollutions were to go out of the campe till the even, *Deuter.* 13. 10. but here no ſuch thing is required.

4. The more probable opinion is, that this Law intendeth ſuch voluntary iſſue, which commeth by copulation, as the words doe import; but ſome vnderſtand it of carnall copulation onely between man and wife, *Ian. Lyr.* ſome of vnchaſt copulations,

non filiorum gratiâ: which are not for procreation of children: *Heſychius, Toſtatus*, better vnderſtandeth it of any copulation, *cum vxore vel aliena*, with the wife, or any other: for though there was a ſinne in the one coniunction; and not in the other: yet in reſpect of the legall, and corporall pollution, which kept them from the ingreſſe of the Tabernacle, there was no difference; and ſo the Hebrewes generally vnderſtand, that the man and woman, that doe the act of generation, are both vncleane by the ſen-
1 Sam. 21. 4. tence of the Law: *Maimony.* and therefore the Prieſt asked *David*, if the young men had kept themſelues from women.

5. But their opinion is not to bee received, that thinke this Law was appointed
No ſinne in lawfull matrimoniall act. for expiation of ſinne, which is in the matrimoniall act, when there is not onely, *corporalis immunditia, ſed ſpiritualis etiam*, not corporall vncleanneſſe onely, but ſpirituall; *Radulphus, Lyran*, But *Hugo* refuteth the firſt, becauſe, the matrimoniall dutie herein, may be ſometimes, *cauſa reddendi debitum, vel vitandæ fornicationis*, may bee to render the mutuall debt, or to avoyd fornication: and ſo there is no ſuch pollution in ſuch caſes to be feared. *Toſtatus* refelleth the other: becauſe ſometimes there was a legall vncleanneſſe taken, when no ſinne at all was committed, as in naturall pollutions, which happen in ſleepe, and that which came by burying the dead, and running neere their graves, which brought a legall vncleanneſſe, and yet was it a worke of charity, and ſo no ſinfull act, to bury the dead.

6. But yet though the inſtitution of this Law was not for expiation of any actuall ſinne committed in the lawfull matrimoniall act, for the Apoſtle maketh the mariage
Hebr. 13. 4. bed (not polluted with adulterie) *vndefiled*: yet it ſheweth the corruption of our nature, and the blemiſhes of the generation of man kind, proceeding from originall ſin; as likewiſe did the Law of purification for a woman in Child-birth, *c.* 12. As *Heſychius* well obſerueth, *ſordidus effectus per inobedientiam Adam, ſordidum etiam ſuum ſemen fecit, neceſſarieque corpus ſordidum eſt, eo quod ex femine procedit, in quo immundum eſt, vſque ad veſperam, vt ſeculi finem, quia in fine ſeculorum Chriſtus venit*: hee that is become vncleane by the diſobedience of *Adam*, maketh alſo his ſeed vncleane; and ſo neceſſarily his body is vncleane, becauſe it commeth of that ſeed, wherein there is vncleanneſſe vntill the even, that is the end of the world when Chriſt came.

14. Queſt. *Of divers kinds of vncleanneſſe by the law, ſome whereof included ſinne, ſome did not.*

1. Whereas here, one was defiled by the ſeed of copulation, it muſt be conſidered, that there were ſome kinds of vncleanneſſe, whereof this was one, which were not counted ſinne; as to touch a leprous perſon, or any dead thing, and to have iſſues, and ſuch like: ſome were not onely pollutions, and vncleanneſſe, but ſinne withall, as to eat blood, or fat, or meats forbidden.

2. And that theſe were divers kinds, and thus differed, it diverſly appeareth: 1. Becauſe the latter kind of vncleanneſſe is directly by Law forbidden, the tranſgreſſion whereof was ſinne; but the other kind was not forbidden, but if they were vncleane, it is preſcribed how they ſhall bee cleanſed, and in refuſing ſo to bee cleanſed, it was ſin, becauſe they obeyed not the direction of the Law. 2. Sometimes it was a duty of charity to incurre the firſt kind of vncleanneſſe, as to bury the dead, by the which one might be defiled: but the other kinds were never committed without ſinne. 3. The firſt kind of vncleanneſſe was many times taken beſide the will, or deſire of him that was thereby defiled, as to have the leproſie, or any iſſue; but the other vncleanneſſe ioyned with ſinne was alwayes voluntary, as to eat forbidden meats, to company with a menſtruous woman, and the like. 4. The firſt kind of vncleanneſſe had no puniſhment annexed, becauſe it was contracted without ſinne, as if they did vnwittingly touch any vncleane thing, whereby they were defiled, onely the penalty was if after they knew themſelues to be vncleane, they did not ſeeke to be purifyed according to the Law, or before they were cleanſed, preſumed to enter into the Sanctuary: but vnto the other kind of vncleanneſſe was annexed a penaltie, as if they did eat forbidden meats, or company with a menſtruous woman, which was puniſhed by death.

3. Now

3. Now the reason of this difference was, because the first kinde of vncleanneſſe had a relation to the Sanctuary, they were for such vncleanneſſe barred from having acceſſe thither: but the other had a reference to their persons, without any such reſpect had to their entrance to the Sanctuary: therefore when they were in captivitie, and the Temple was demoliſhed, they obſerved the second kind, that made vncleane, and not the first: as the difference of meates; as *Daniel* and his brethren refrained to eat of the Kings polluted meats, *Daniel* 1.

4. This is the reason, why now the Iewes having no Temple, nor sacrifice, obſerue not the first kind of vncleanneſſe, which made them vnfit to enter into the Holy place, as by touching of dead bodies, leprous, or vncleane persons; for then they ſhould waſh themſelues after such vncleanneſſe, which they vſe not to doe: but from the other vncleanneſſe which reſpected their persons, they doe yet abſtaine, as from the eating of ſwines fleſh, and other vncleane meats, and the like, *Toſtat. q.* 7.

15. Queſt. *Of the Law concerning Menſtruous Women, and the reaſon thereof*, verſ. 19.

1. There is a naturall flux of blood in that ſexe, which is every moneth, not counting from the beginning of the Moone, but from the time of the ceſſation of them: There is an vnnaturall flux, ſuch as the woman had, *Marke* 5. whom our bleſſed Saviour healed: the first is here ſpoken of, *v.* 19. to *v.* 25. the other, *v.* 25.

2. Touching the nature and propertie of this cuſtome of women, and cauſes thereof, wee leaue it, as other ſecrets of nature, to be diſcuſſed and handled by Phyſicians. But yet becauſe there is ſuch expreſſe mention made of it here, it ſhall not bee amiſſe briefly to touch ſome principall things, ſuch as without needleſſe curioſitie of the thing, or vnſeemely obſcenitie of words, may be modeſtly expreſſed. I will therefore briefly touch theſe three things: the propertie, and qualitie of this naturall cuſtome, and the cauſes thereof: the effects, and conſequents I will leaue, as fitter for Phyſicians to conſider of, then Diuines.

3. Firſt, it is given vnto the female kinde of all creatures, which are ζωοτόκα, doe bring forth liue young, to haue theſe monethly purgations; birds and fiſhes haue them not, as *Ariſtotle* obſerveth. And among all other creatures, women haue moſt of this purgation, and their terme is every moneth, vnleſſe hindred by ſome infirmitie or ſickneſſe: and as hee writeth, ſpecially the Moone decreaſing: whereupon hee ſaith, ſome merily affirme *the Moone to bee a woman:* and therefore the Greekes call them, καταμήνια, of their monethly courſe. They begin when women are apt to conceiue, and ceaſe, when they leaue bearing: the ſigne of the beginning of them, is the riſing, and ſwelling of the breaſts: they ceaſe with many at fourtie yeeres, and if they exceed that terme, they hold till fiftie; but beyond that time, the Philoſopher ſayth none haue them.

Lib. 3. de gen. anim. c. 1.

Σελήνη δὲ δοκεῖ ἔνιοις συναύξειν καὶ συμφθίνειν τὰ καταμήνια. *Arist. de hiſt. 7. 2.*

Τὰ μὲν οὖν ἀποκρίσεις. *ibid. c. 1*

πλείω χρόνον ἀδεμία. *Ibid.*

αἰσθήσεως προσῆκε. *de gen anim. 2 4.*

4. Now the cauſes hereof in nature are theſe: 1. the materiall, the abundance, not onely of excrementitious blood, *and of vnprofitable nouriſhment*, but alſo profitable, which nature vſeth for procreation: for ſo Nature hath provided, that the *Female ſhould yeeld the matter, the male the generating power.* 2. The efficient cauſe is the want of heat in women, who are of a cold conſtitution, *and ſo nature is not able to concoct*: wherupon this abundance of vnconcocted matter of neceſſitie muſt haue an evacuation. 3. Adde heereunto the finall cauſe, which is for generation, and procreation of children, whereof he alledgeth theſe three arguments: firſt, they which haue them not, for the *moſt part are barren*, without children: againe, after conception, they which haue them, bring foorth *vnhanſome and weake children*, and are not long lived: and thirdly, to them that giue ſucke, as long as their milke holdeth, for the moſt part, *theſe purgations doe not happen*; and the reaſon is, becauſe that copious matter is employed in the growth of the Infant, while it is in the wombe, and in the nouriſhment of it when it is borne.

παρέχει τὸ θῆλυ τὴν ὕλην, τὸ δ' ἄρρεν τὸ δημιουργόν. *Ibid.*

μὴ δυναμένης πέπτειν τὴν εὔσταις. *Ibid.*

τὴν γένεσιν χαίειν. *Ibid.*

ὅτι τὸ πολὺ ἄτεκνοι δὲ *hiſt. l 7 c 2.*

αὐλαχὰ ἀθε. νῆ ἔκγονα. *Ibid.*

ἃ γίνονται ἀπὸ καθάρσεις. *Ibid. c. 11.*

5. Now the Iſraelites are ſtrictly charged to take heed of all pollutions this way: and that beds, veſſels, and whatſoever was touched by ſuch, became vncleane; and that

Why this law was made, not to be polluted by menstruous women.

women in this case should bee separated from the societie of others, and from the ingresse, or entrance of the Sanctuary. Which things were also obserued by the Heathen, which they might receiue by imitation from the Hebrewes: As for the one, the sequestring of women in their monethly course from others. The *Zabians* among the *Indians* had a law, that such should dwell apart for the time; and they vsed to purge with fire, the places where they were: For the other, *Orpheus* gaue a charge, that women in that case should not come to the sacred rites of *Bacchus*: for the which cause, the *Thracian* women thinking their sex thereby disgraced, did with their nayles kill him, *ex Lorin.*

Ezek. 16. 4, 5, 6. The spirituall vse of this law concerning menstruous women.

Ezek. 36. 17.

Ierem. 2. 23.

6. Concerning the spirituall sense of this law, both morall, and mysticall: first it teacheth a man humility, as is said before, in considering his base, and vile beginning, which is described by the Prophet *Ezekiel*, as also *Hesychius* well noteth, *Intendit tam viros, quam mulieres à libidine reuocare*: this law intendeth to withdraw both men, and women from lust: mystically it sheweth mans corrupt nature, and the issuing of sinne from thence: and specially it is applyed to the sinne of Idolatrie, which leaveth every where marks of superstition, as the menstruous woman, as the Prophet saith, *When the house of Israel dwelt in their owne land, they defiled it by their owne way, their way was before me, as the vncleanesse of a menstruous woman*: and so also the Prophet *Ieremie*: *thine iniquitie is marked before mee* (saith the Lord) *how canst thou say, I am not polluted, neither have I followed Baalim, behold thy Wayes are in the valley*: so *Hesychius* maketh the same application, *fluxus sanguinis idololatria est*, the flux of blood is Idolatry, men should not come neere idolatrous persons, nor ioyne in mariage with such: the comming neere them defileth the soule, as the touching of a menstruous woman doth the body. Beside there is a generall vse to bee made of this law, which prescribeth things both wholesome for mans life, decent and comely for his cariage, and such, *Quæ consentiant cum lege charitatis*, which consent and agree with the law of charity, *Fenses in Caietan.*

16. Quest. *Of the time of separation for menstruous Women v.* 19.

1. The *Hebrewes* call this monethly infirmitie of women, *niddah*, separation, of *nadad*, to separate: because they were put apart not onely from the comming to the Sanctuary, but from the societie, and company of others; some vncleane persons were excluded from the Sanctuary during the time of their vncleanesse, but not from the company of others: as they which touched him, that had an issue, or any vncleane thing: but Lepers, they which had issues, and menstruous women were separated, because they were not onely vncleane in themselues, but made others vncleane, which the other vncleane persons did not.

2. *Tostatus* here obserueth well, that menstruous women vvere not separated out of the host, as Lepers vvere, they vvhich had issues. and such as vvere defiled by the dead, for these onely are named in the Lavv, *Numb.* 5. 2. and such as vvere defiled vvith nocturnall pollutions, *Deuter.* 23. 10. for it had beene dangerous in that case for women to bee removed, and an infinit trouble to separate all the women once every moneth; and therefore herein *Iosephus*, may bee deceived, that the Citie was shut vp against Lepers, and such as had issues, and menstruous women, *l.* 6. *de bell Iudaic. c* 6. It is more like, that they were sequestred in their owne houses, as when they vvere in child-bed.

αἱ ὀκρύσεις ἐν τοῦ τοῖς χίνομ-ται τοῖς ἡμέ-ρας. *de hist. anim. lib.* 7. *c.* 3.

3. The time of this separation is limited here to 7. dayes, vvhich is the vsuall terme of such monethly course: *Hipocrates* obserueth, that vvith some they continue but two or three dayes, with others, they endure till the tenth or twelfe: but the vsuall terme is 7. dayes, which *Aristotle* also setteth downe: giving this reason, that after 7. dayes the conception is certaine, because in the same dayes *the naturall fluxes are finished*: But whereas after child-birth there are limited 7. dayes for a male, & 14. for a female, *c.* 12. the reason thereof is divers, because before conception there was not the like difference, in the monethly course, as after birth; and these are not properly those fluxes, but other evacuations, which the Philosopher calleth, κα θάρσεις, purgations:

tions: But here by the way, *Aristotle* is overseene in allowing 30. dayes purgation to a woman after the birth of a female, and 40. for a male; whereas *Moses* quite contrary giveth 33. dayes after the birth of a male, and 66. after a female, *c.* 12. of which difference a naturall reason may bee given, as is before shewed in the questions vpon that place. *Aristotle* contrary to *Moses ibid.*

4. Now *Hesychius* maketh this mysticall application, that as the woman was cleansed in 7. dayes: so at the coming of Christ, after many ages, the world was purged from Idolatrie: it hath also this historicall vse; that as the woman was separated for her disease, so the Lord remoued Ierusalem for her filthinesse, compared to a menstruous woman. Lam. 1 9.17.

17. Quest. *What things were made vncleane by the menstruous woman, and how, v.* 20. to *v.* 25.

1. Whereas it is called an issue of blood, the Hebrewes vnderstand, that if it bee any other issue other then of blood, such as is before spoken of, *v.* 2. it maketh not vncleane in this manner here set dovvne, *v.* 19. But is referred to that Law: and they say, if but one drop of blood appeare, it is sufficient, *Maimony.*

But whereas they say the flux of a virgin maketh not vncleane, becausse it commeth not from the fountaine, *Levit.* 20. 18. which they say is the place, where the child is formed, *Maimony*, herein they seeme to contradict the text, which speaketh indefinitly of any woman, *isshah.* and by the fountaine is meant nothing els, but the issue of blood: as that which is called, πήγη τε αἵματος, *the fountaine of blood*, in one Evangelist, is in an other called, ῥύσις, *the flux, or issue of blood*; and beside their opinion is against naturall experience, for their is no such flux vsually after conception of the infant in the wombe. Hebrews conceits about menstruous women refuted Marke 5.29. Luke 8.44.

2. This vncleannesse extendeth to the third degree: as the woman is vncleane, that which she sitteth or lyeth vpon, is vncleane, and hee that toucheth that whereon shee lyeth, is vncleane, *v.* 21. so she polluteth him that lyeth with her, and he the bed that hee lyeth vpon, *v.* 24. But hee that toucheth his bed, is not vncleane, as *Tostatus* obserueth.

3. Now, though no expresse mention bee made of him that toucheth her flesh, yet he must needs be vncleane, seeing he was vncleane that touched that which touched her: as *Lorinus* noteth.

4. The spirituall vse hereof, was to teach vs, to take heed of all contagion of sin, and to decline all communion with it, as the Apostle applyeth it: *Touch none vncleane thing*, 2 *Cor.* 6. 17.

18. Quest. *Of him that lay with a menstruous woman, in the time of her separation*, vers. 24.

1. Whereas this Law maketh the partie vncleane seven dayes; but by another law, *Leuit.* 20. 18. he was to be put to death: some vnderstand it, *de tactu sine concubitu*, of touching without lying with her, *Caietan, Oleaster.* But the same word *shakabh*, is vsed before, *v.* 16. for carnall copulation.

2. Some will haue it vnderstood of lying with his ovvne wife in the time of her flowres: but there was an other law to punish adultery with death, as *Tostatus* wel obserueth; and so that other law on this behalfe, should haue been superfluous.

3. And yet *Tostatus* solution is not sufficient, that this law is meant of him that had committed this fault: but it was secret, and he not accused thereof, and then he was to be vncleane seven dayes: but how should hee be knowne to be vncleane this way, if his fault also were not knowne?

4. Therefore I preferre *Iunius* solution: if *imprudens cum imprudenti*, wittingly both the one and the other did it, and *ignoranter*, ignorantly; *Lyr.* and *Vatablus* expl[a]ineth it, *si in ipso concubitu supervenerint*: if they came vpon them vnlooked for, otherwise if they attempted to doe it presumptuously, they were to dye for it, as is before shewed, whereof the Prophet complaineth, *In thee they haue vexed her, which was polluted with her flowres, Ezech.* 22. 10.

19. Queſt. *Of the vndecencie and vnlawfulneſſe of having company with menſtruous women.*

1. The very law of Nature, and common honeſtie and comelineſſe, ſheweth the horrour of it, and not onely Chriſtians deteſt ſuch beaſtly copulations, and haue decreed againſt it: as *Clemens* rehearſeth a Conſtitution of the Apoſtles againſt it, *6. Conſt. c.* 28. and *Burchardus* rehearſeth a Decree of pennance to bee enjoyned ſuch, in faſting with bread and water tenne dayes, *lib.* 19. *Decret. c.* 5. But the *Mahometanes* alſo haue inſerted it into their *Alcoran.*

2. *Augnſtine* thinketh it to bee, not *figuratum præceptum, ſed morale*, a figuratiue, that is, Ceremoniall precept, but Morall: for it is not onely forbidden in the Ceremoniall Law, *Leuitic.* 18. 19. and puniſhed with death, *chap.* 20. 19. but it is alſo
Ezech. 18 6. rehearſed by the Prophet, among other morall duties practiſed by a righteous and juſt man.

3. The reaſon of this Law prohibiting ſuch intemperate acts of luſt, is not onely for comelineſſe and decency, practiſe of abſtinence, and pious preparation to religious exerciſes, but alſo in regard of the procreation of children, not onely, becauſe women doe not eaſily conceiue, that cuſtome of women being vpon them, as *Ariſtotle* writeth, 1. *de generat. animal. c.* 12. but the children which then are conceiued, proove lepers, and otherwiſe diſeaſed, or are borne, *parvitate et enormitate membrorum*, with withered or deformed parts, as *Hierom* witneſſeth, *in c.* 18. *Ezech.*

4. Therefore in regard of poſterity, it were very meet, that all ſuch inordinate luſt were reſtrained: whereunto this fit ſimilitude is accommodated: That as the husbandman hath care to prouide that his ſeed bee good, and that it bee caſt into a good ground, and ſowed in a good time, and further, to ſee that nothing may hurt or hinder the ſeed in the growth, that when harueſt commeth, hee may haue goodly corne, and full in the eare: It were very inconuenient, *quod in ſolo homine, qui eſt ſuper hæc omnia, ſerendi nulla obſervatio habeatur, nulla cautela*, that in man alone, who is more excellent then any of theſe things, there ſhould no obſervation bee had, or proviſion in ſowing his ſeed, *Feſtus verb. fluonia.*

20. Queſt. *Of the woman which had an vnnaturall flux of blood, and of the vncleanneſſe taken by her,* ver. 26. *to* v. 28.

1. Hitherto from *v.* 19. the Law prouideth for the vſage of menſtruous women, and ſuch iſſues as are naturall: Now it treateth of vnnaturall iſſues, vvhich are of two ſorts, either they preuent the monethly courſe, or continue longer; which terme muſt bee of eleuen dayes, three at the leaſt, beſide the ordinary terme of ſeuen dayes, becauſe the text ſpeaketh of many dayes: now three are many, tvvo are but few, as *Maimony.*

2. Touching the vncleanneſſe receiued by her, it is in all reſpects like vnto that vvhich came by the naturall iſſue before ſpoken of: the bed vvhereon ſhee lyeth, and vvhatſoeuer ſhe ſitteth vpon, is vncleane, and whoſoeuer toucheth them, is vncleane: *Toſtatus* readeth not *them*, but *her*: but it muſt neceſſarily follow, though the vvord heere vſed, bee not applyed to the woman, yet if hee were vncleane that touched her bed, much more hee that touched her fleſh, vvas vncleane to the euen; that is, if hee did but ſimply touch her: but if hee did lye with her, hee ſhould be vncleane ſeuen dayes, as is expreſſed before, of him that lay with a menſtruous woman, *v.* 24.

3. Every vncleanneſſe taken by touching, did continue but till the euen: but in tvvo caſes, when one lay vvith a menſtruous vvoman, or touched the dead, their vncleanneſſe continued ſeuen dayes: the firſt is heere ſet downe, *verſ.* 24. the other, *Numb.* 19 14.

4. And vvhereas he is to vvaſh himſelfe and his clothes, *v.* 27. this muſt be vnderſtood of ordinary cleane water, it is not reſtrained to running and liuing water, which was required in three caſes, for him that had an iſſue, *v.* 13. for the leper, *Leuit.* 14. 5. and for the ſprinkling water, *Numb.* 19. 27.

5. *He-*

5. *Hesychius* mystically vnderstandeth this vnnaturall flux of blood, of the errour of Idolatry, because they sacrificed vnto their Idols with humane blood: but it rather generally signifieth the corruption of our nature, out of the which, as from a fountaine, issue foorth all acts of vncleanesse, as our blessed Saviour saith, *Out of the heart proceed euill thoughts, adulteries, murders, Mark.* 7.12.

21. Quest. *Of the Woman in the Gospell, Which was healed of the bloody issue.*

1. The woman which by touching of the hemme of Christs garment, was healed of her issue, was affected with the like passion, which is here spoken of: and whereas three of the Evangelists write the Story, the vvoman whom Saint *Marke*, and Saint *Luke* make mention of, vvas not divers from the woman spoken of in Saint *Mathews* Gospell (as some thinke) but is all one and the same: for they all set downe the same terme of the continuance of her disease, namely, twelue yeeres, and the manner of her healing, by touching the hemme of his garment: onely the other two make mention of some other circumstances, as that she had spent all among the Physicians, and was nothing the better. Math 9.20. Mark 5.26. Luke 8.43.

2. Neither was this woman that was healed by our blessed Saviour, *Martha* the sister of *Mary Magdalen*, as *Ambrose* seemeth to thinke, *de Salom. c.* 5. nor healed in Ierusalem, as *Tostat. q. 9. in Math.* 4. 85. for Christ was then in Galilee, whither hee was returned from the countrey of the Gadarenes, and shee seemeth to haue beene a stranger, because Christ sendeth her, not to the Priest, to present the offring here prescribed, as he did the lepers; and *Eusebius* saith, she was of *Cæsarea*. Luke 8.26.40.

3. But that this womans name should be *Veronica*, in vvhose Vaile Christ left an impression of his Image, or *Bernice*, vvho by *Herods* licence set vp a brazen Image of Christ at *Paneas*, in memory of this fact, vnder the which grevv an hearbe, vvhich as soone as it touched the skirts of the Image, had a vertue to cure all diseases, I leaue it as vncertaine, though confidently reported by divers Authours, cited by *Lorinus*. Indeed *Eusebius* writeth, that this woman vvas of *Cæsarea*, called before *Paneas*, and placed in memory of this her deliuerance, two brazen Images at her doore, one representing Christ, the other a vvoman touching his garments, but vvithout any adoration of them: For the same *Eusebius*, Bishop of *Cæsarea*, surnamed *Pamphilus*, being written vnto by *Constantia* the Empresse, to send her the Image of Christ, returned this answere: *Quis gloriæ & dignitatis lucentes splendores, & fulgurantes effigiare mortuis & inanimatis coloribus, & vmbratili picturâ posset:* Who can with dead and vnliuely colours, and shadow of a picture, set foorth the bright and shining splendor of his glory and dignitie, *Nicen. 2. action. 6. tom.* 4. and so he refuseth therein to satisfie her demand. But to thinke, that the touching of an Image did giue such vertue to an herbe, to heale all diseases, is an idle conceit: for when the vvoman was healed by the touching of the hemme of Christs garment, the Text sayeth, *Vertue went out of him*: the presence of his blessed body gaue vertue to the garment: it had it not of it selfe. Of the Image set vp by the woman healed of her bloody issue. what is to be thought of it. *L.7.c.18.*

4. But in that the woman was healed without the Towne, it was not, for that such diseased persons did live apart from others, for that was required onely in Lepers, such as had issues of seed, or had touched the dead: but because shee met Christ vpon the way: as *Lorinus* obserueth against *Tostat. Iansenius. Salmeron.*

5. Now whereas all other persons by the law, were iudged vncleane by touching of such as had these issues of blood, yet our blessed Saviour, as hee was without sinne in his soule, so was free from all vncleanesse, and contagion in his body: hee came to take away all vncleanesse, and therefore could not himselfe bee defiled therewith: for hee was vndefiled, and separated from sinners. Christ toucheth vncleane persons, & yet is not made thereby vncleane. Hebr.7.26.

22. Quest. *Of the manner of cleansing, and purifying the Woman, that had an issue of blood, v.* 28. to 31.

1. This law of cleansing the woman, which had the issue of blood, some vnder-

ſtand, *de profluvio ordinario*, of the ordinary flux, not the extraordinary, *Iun.* But it ſeemeth the latter rather: becauſe the ſtaying of the other was vſuall, and of courſe, but the cure of the latter was more rare; and therefore it required a more ſpeciall acknowledgement of Gods mercie, in offering ſacrifice, and it had been too much for every woman monethly to bring the oblation here preſcribed: and the like time of purgation, and the ſame oblation of two Turtles, or two young Pigeons is preſcribed for the cleanſing of the man, that had a running iſſue, *v.* 13. 14.

2. By being cleanſed of her iſſue, is meant the healing of it; the vulgar latine readeth, *ſi ſteterit*, if it ſtay, or ſtand, which is the ſenſe, rather then the meaning of the word: now how this diſeaſe was cured, there were three ſignes: firſt by the drying vp of the fountaine, which was as the cauſe: which phraſe Saint *Marke* vſeth, *c.* 5. 29. then by ſtaying of the flux, which was the effect; as Saint *Luke* ſpeaketh, 8. 24. And by feeling a ſtrength in the body, which was weakened by the continuall flux, as Saint *Mathew* ſaith, the woman was made whole at the ſame houre, 9. 22. ſhee felt her ſelfe fully reſtored to her former health, and ſtrength, whether the woman were healed by miracle, or ordinary cure, ſhee was bound to bring this oblation.

3. And in that the women are appoynted to bring their oblation to the doore of the Tabernacle, it ſheweth, that the women as well as the men might have acceſſe to the Sanctuary, *Toſtat.* afterward in the reedifying of the Temple, there was a ſeparated place appointed for the women; but neither in *Moſes* Tabernacle, or *Solomons* Temple it was ſo, *Lorin.*

23. Queſt. *How the Prieſt ſhould ſeparate the Iſraelites from their vncleanneſſe, and Why, v.* 30.

1. This was by teaching them to take heed of theſe kinds of vncleanneſſe, as the Latine giveth the ſenſe, *you ſhall teach them to take heed of vncleanneſſe*: and ſo the *Septuagint*, ἀλαβεῖς ποιήσητε, ye ſhall make them wearie, or afraid of ſuch impurity.

2. In the Hebrew the word is *nazar*, to ſeparate, whereof the Nazarites were ſo called, who did ſeparate themſelues by a more ſtrict kind of holineſſe from others; the Chalde vſeth the word, *pharaſh*: whereof the Phariſees were called men ſeparated and divided from the conuerſation and profeſſion of others.

3. The reaſon is, that they dye not in their vncleanneſſe: that is, as *Caſkuni* interpreteth, for their ſinnes in defiling the Sanctuary, the like phraſe is vſed in the Goſpell,
Iohn 8. 21, 24. *to die in their ſinnes*: that is, continue in their ſinnes, and dye without faith, and repentance, as our Saviour ſaith: *except yee beleeve, that I am hee, yee ſhall dye in your ſinnes.* And ſo here though theſe legall pollutions, were not properly ſinne, yet to refuſe the order, and ceremonies preſcribed for their cleanſing, was ſinne in their diſobedience.

4. And as they were defiled with theſe impurities in the fleſh, ſo much more by
Ierem 2. 23. the ſpirituall vncleanneſſe of their ſinnes: as the Prophet ſaith, they were polluted by Idolatrie: whereby they defiled the Sanctuary much more, then by the other.

4. *Places of Doctrine.*

1. Doct. *The reading of the Scripture to be ſorted out, as it fitteth every ones capacity, and age.*

1. THough all ſcripture, as Saint *Paul* ſaith, *bee profitable to teach, and to inſtruct*, and to other vſes there named: yet a diſcreet choice is to bee made of that, which
2 Tim. 3. 16. fitteth every mans condition, and occaſion: *babes muſt have milke, and ſtrong men meat*: ſo theſe lawes touching the ſecrets of nature, are not to be propounded to every one: ſome are laſcivious, youthfull, carnall, who will receive ſmall edifying by ſuch things; This is *Nazianzenes* note, concerning the vſe of the ſcriptures; *Non omnium librorum ſacra ſcriptura tractatio omnibus ætatibus permittitur*: the handling of all the bookes of ſcripture is not to be permitted to all ages, *in Apol.*

2. Doct.

2. Doct. *Of the neceſſarie inſtitution of baptiſme.*

Whereas, *v.* 5. and in divers places of this chapter beside, the vncleane perſon is appoynted to waſh himſelfe in water; *Heſychius* thereupon inferreth, *Neceſſarium habere regenerationẽ baptiſmi humanum genus*, that mankind hath need of the regeneration of baptiſme, as our bleſſed Saviour ſaith: *except a man bee borne of water, and the ſpirit, he can not enter into the kingdome of God*, not that where water is wanting, vpon whatſoever occaſion, there is not ſaluation, but regeneration is neceſſarie, repreſented by the water, as *Auguſtine* ſaith, *Viſibilis ſanctificatio, quæ fit ſacramento tenus ſine inuiſibili prodeſſe non poteſt, cum illa ſit omnis illius vtilitas*, the viſible ſanctification, which is done in the ſacrament, without the inviſible, profiteth not, wherin all the vertue conſiſteth, as hee is alleadged by the Maſter of Sentences, *l.* 4. *diſtinct.* 4. *d.* Iohn 3. 5.

3. Doct. *Our ſinnes are purged by Chriſts blood.*

This is ſignified in that the Prieſts offering two Turtles, or two young Pigeons, whereby Chriſt was prefigured, made attonement for the vncleane perſon, *v.* 30. ſo the Apoſtle ſaith, *the blood of Ieſus Chriſt his ſonne cleanſeth vs from all ſinne*: and ſo *Procopius* applyeth this place, *Immanuel pro nobis vltimum ſuſtinuit ſupplicium, præfiguratur iam olim in lege ſub ſpecie turturis & columbæ &c. Emanuel* did endure for vs extreame puniſhment prefigured long ſince in the law, vnder the kinds of the Turtle, and Dove: ſo the Prophet ſaith, *in that day there ſhall be a fountaine opened to the houſe of David, and to the Inhabitants of Ieruſalem, for ſinne, and for ſeparation for vncleanneſſe.* 1 Iohn 1. 7. Zachar. 13. 1.

4. Doct. *Of the Office of Miniſters, in ſeparating the people from vncleaneſſe.*

Verſ. 31. *Thus ſhall yee ſeparate the people of Iſrael from their vncleanneſſe*, which was by teaching them to take heed, how they defiled themſelues: and ſo the Prophet is bid, *to ſeparate the precious from the vile*, that is, by exhortation, and admonition to ſever the godly from vile, wicked, and vncleane perſons, and not by connivence to ſoothe men in their ſinnes; as the Apoſtle warneth *Timothy*, not to be partaker of other mens ſinnes, but to keepe himſelfe pure: *Ambroſe* to this purpoſe writeth excellently to the Emperour: *Malo, Imperator, bonorum eſſe mihi tecum, quam malorum conſortium, atq; ideo clementiæ tuæ diſplicere debet Sacerdotis ſilentium, libertas placere: nam ſilentij mei periculo involveris, libertatis bono iuvaris*: I had rather, O Emperour, to be partner with you in good things, and not in evill; and therefore the ſilence of the Prieſt ſhould diſpleaſe you, but his libertie of ſpeech be pleaſing: for you are inwrapped in danger by my ſilence, but by my free ſpeech you receiue good, *Epiſt.* 29. Ierem. 15. 20. 1 Tim. 5. 22.

5. *Places of Confutation.*

1. Confut. *Againſt the prohibiting of Marriage.*

Heſychius giveth here this note, that whereas men by the Law that haue running iſſues, are vncleane, *verſ.* 1. they are reprooved, *qui legitimas reſpuunt nuptias, vt fornicationem introducant, propter quod & fluxum ſeminis patientes dicuntur*, vvhich refuſe lawfull Marriage, that they might bring in fornication, whence they become to be named and called ſuch as haue theſe running iſſues, &c. For ſuch inordinate actes of luſt deſtroy nature, and cauſe ſuch iſſues. The Papiſts at this day doe fall vnder this reprehenſion, who forbid all Miniſters and Monkes to marry, which forbidding to marry, St. *Paul* calleth a doctrine of Devils: *Bernard* herein conſenteth with *Heſychius*: *Take away* (ſaith hee) *honourable marriage out of the Church, and the bed vndefiled; nonnè rèples eam concubinarijs, inceſtuoſis, ſeminifluis, maſculorum concubitoribus*: doe you not fill it with fornicators, inceſtuous perſons, ſeed-ſpillers, abuſers of mankind, *in Cantic. Serm.* 26. 1 Tim. 4. 13.

2. Confut. *Againſt the ſacrifice of the Maſſe.*

Whereas it is ſaid, *v.* 15. *faciet vnum*, he ſhall make one for a burnt offering, *Lorinus* will

will haue *doing* heere to signifie sacrificing: and so where Christ saith, *Doe this in remembrance of me*, they say, it is as if he had said, *Sacrifice this.*

Contra. 1. But I will oppose *Tostatus*, one of their owne side against him: who for the same phrase alledging the Poet: *Cum faciam vitulam*, when I make a calfe, interpreteth it, *coquere, vel aisponere ad cibum*, to seeth, and dispose of it for meat; though *Lorinus* mislike this interpretation. 2. Neither can *facere*, to doe, signifie here *to sacrifice*, for the text saith, thou shalt make one a sinne offering, not for a sinne offering: now it is more proper to say, thou shalt make one a sinne offering, then sacrifice one a sinne offering. 3. That which one Evangelist hath, *doe you this*, an other saith, *take, eat*; and Saint *Paul* joyneth both together: *take, eat, this is my body, which is broken for you, doe this in remembrance of me*: So then, to doe this, is to take and eat: for the Apostle heere speaketh not onely to the Ministers, but to all the Church, and brethren of *Corinthus*, which vsed to communicate in the Sacrament: And the Apostle further explaineth himselfe, what it is to *doe this in remembrance*: *As oft as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come*: Which words *Bernard* expoundeth thus: *Voluit vt jugitre roecolertur per mysterium, quod semèl offerebatur in pretium*: he would that continually it should bee celebrated in mysterie, which was once offered for the price of our redemption, *Serm. de cœn. Domin.* Here is no new oblation, but a continuall commemoration of the sacrifice once offered.

Virgil. Eclog. 3.

Luke 22. 19. Math. 26. 26.

3. Confut. *Against the Anabaptists, which condemne the Profession of Physicke.*

Because the woman which had the issue of blood, (which kind of infirmity is described in this Chapter) received no good from the Physicians, having spent all shee had vpon them, but was much worse: the Anabaptists heereby take occasion to condemne the skill and practise of Physicke; as also *Asa* is reprooved for trusting to the Physicians, *Salmer. tom. 6. tract. 20.*

Marke 5. 26.

2 Chro. 16. 12.

Contrad. 1. The first example shewed an abuse of the Physician: as making gaine the end of his profession; and the second the errour of the patient, in trusting too much to the meanes: But the abuse of the thing, taketh not away the lawfull and commendable vse of it: for Physicke is an honourable profession, and the Physician is created of God: The Prophet bid *Hezekiah* to apply a cluster of figges to his boyle, which is a medicinall helpe to such diseases.

Isay 38. 21.

Whether physicke to a sicke man be more available then the sacrifice of the Altar.

2. As we are not then to trust to the meanes, so neither to neglect them. *Arnoldus de nova villa*, a Spanish Physician, is charged with Heresie by *Lorinus*, for saying, *Opus medicinæ gratius esse Deo, quam altaris sacrificium*, that the operation of medicine was more acceptable vnto God, then the sacrifice of the Altar, as *Prateol.* imputeth it to him: But sure his meaning was not to preferre naturall meanes before spirituall, but before superstitious, and idolatrous meanes, such as is the sacrifice of the Altar, as they call it, wherein they make an idole of the bread: otherwise, it is the most available thing, to vse spirituall meanes together with the outward Physicke, which hath no strength of it selfe without the other: for as the Apostle saith, *the power of faith shall saue the sicke.* See more hereof in the former Chapter, *Doct. 5.*

Iames 5. 16.

4. Confut. *Against the popish holy water.*

Whereas, *v.* 31. the Israelites were to bee separated from their vncleanesse, lest they dye, if they defile the Tabernacle; *Lorinus* hereupon shewing what care should be taken, that none being polluted should enter into the house of God, alloweth to this purpose the holy water, which is set in the Church porch, to sprinkle all that enter; which hee would approve by the example of the brasen Laver in the Tabernacle, and of the like vse among the Gentiles.

Contra. 1. And are not these good grounds of popish ceremonies, which either are derived from the rites of the old law, or borrowed from the Paganes: which are two sufficient reasons to condemne all such superstitious toyes; for neither is it now lawfull to reteyne the shaddow, the body, which is Christ, being come, much lesse

Coloss. 2. 17.

to

to imitate the ſuperſtitions of the Gentiles. 2. *Valentinian* afterward Emperour is commended in Eccleſiaſticall ſtories, for his hatred of ſuch heatheniſh vſages, who going before *Iulian* the Emperour, being a cheife officer when hee went to the Temple of Fortune, being ſprinkled by the Prieſt with the holy water, whereof not paſt one drop lighted vpon him, ſtept vnto him, and gave him a blow vpon the face, ſaying, *ſe pollutum non purgatum*, that he was polluted therby, and not purged, whereupon hee was baniſhed into Armenia: *Theodoret. l. 3. c. 16. Sozomen. l. 6. c. 6. Auguſtine*, of this or the like ſuperſtitious cuſtome of waſhing, or ſprinkling with water, thus writeth, *Ne ad ipſum baptiſmi ſacramentum videretur pertinere, multi hoc in conſuetudinem recipere noluerunt, nonnulli de conſuetudine auferre non dubitarunt*, leſt it might ſeeme to belong vnto the ſacrament of baptiſme ſome would not receive it into cuſtome, ſome doubted not to take it out of vſe, and cuſtome, *epiſt. 119. c. 18.*

6. *Morall Obſeruations.*

1. Morall. *Of the honorable ſtate, and neceſſary vſe of mariage.*

FOr the preuenting of theſe kinds of vncleanneſſe ſet forth in this chapter, ſuch as are nocturnall pollutions, running of the reynes, and the like, *Theodoret* commendeth the honorable condition of married perſons, and the bed vndefiled, as the Apoſtle calleth it, *q.* 20. That men which otherwiſe cannot containe, ſhould rather vſe the lawfull remedy of mariage, then ſuffer themſelues by ſuch acts of vncleanneſſe to be defiled: as the Apoſtle ſaith, *it is better to marry, then burne.* *Albertus* writeth of one, who was ſubiect to ſuch vncleanneſſe, by nocturnall, or voluntary pollutions, who related to him that on a time when ſuch vncleanneſſe iſſued from him, a great many cats appeared with a fearefull noyſe, licking vp, and carying away that which had iſſued from him, 2. *d.* 8. *a.* 5. vvhich ſhevveth that the devill delighteth in vncleanneſſe, vvho is called the ſpirit of fornication: and in the Goſpell in divers places, the vncleane ſpirit. Therefore ſeeing the devill delighteth in vncleanneſſe, and vſeth ſuch markes of vncleanneſſe, as witneſſes of mens vncleane ſinnes, it ſhould make men ſo much the more wary, and circumſpect, how they doe in ſuch manner defile themſelues.

1 Cor 7 9.
Hoſh 4.12.
Math. 10.1. c. 12.43.

2. Morall. *Repentance ſhould be continually renewed.*

It was not enough for the vncleane perſon to waſh his clothes, but hee muſt alſo waſh his body: which ſheweth that men ſhould thinke, they have never repented enough, but ſhould againe, and againe humble themſelues, and proceed from one degree of ſorrow to an other, as the Apoſtle deſcribeth true repentance; *this godly ſorrow, What great care hath it wrought in you, yea What clearing of your ſelues, What indignation, What feare, how great deſire, What zeale, What puniſhment?* *Ambroſe* to this purpoſe writeth thus, *Vt mulieres, ſi adeò ſordibus veſtes infecta fuerint, vt maculas ſola aqua non purget, adducunt mollitiem olei, & ſaponis acrimoniam, nos quoque ſi tam grave peccatum fuerit, vt minimè ſolis fletibus abluatur, addamus miſericordiæ oleum ieiunij acrimoniam*: as women, if their garments be ſo foule, that water alone can not cleare them, they vſe ſoft oyle, and ſharpe ſope: ſo if ſinne be ſo heynous, that it can not be waſhed with teares, adde the oyle of mercy, and ſharpeneſſe of faſting, *ſerm. 15.*

2 Cor. 7.11.

3. Morall. *Againſt laſciviouſneſſe, and wantonneſſe of the fleſh.*

Whereas *v.* 18. a law is ſet downe concerning ſuch, as having iſſues, forbeare not the company of women; thereby is inſinuated the ſalacious, and laſcivious nature of ſome men, that abſtaine not, when ſuch infirmity is vpon them: for remedy whereof, even the woman in ſuch caſes is bound to performe the matrimoniall debt, which is an hard condition, and an apparant effect, *of that trouble of the fleſh*, which St. *Paul* ſheweth to bee in mariage: whereof *Lactantius* thus complayneth: *Nec ob aliam cauſam*

1 Cor. 7 28.

sam Deus, cum cæteras animantes suscepto semine maribus repugnare voluisset, solam omnium mulierem patientem viri facit: scilicet ne fœminis repugnantibus libido cogeret viros aliud appetere, for no other cause, whereas other creatures being conceived doe resist the males, God would have the woman to endure the man, lest if women should resist, lust should drive men to some vnnaturall course, *lib.* 6. *c.* 13.

4. Morall. *Of due preparation before wee come into Gods house.*

The Israelites are threatned to dye in their vncleannesse, if they defile the Tabernacle: *v.* 31. which sheweth, that if the place of carnall rites required such sanctification, much more the house of God, now where the Lord is worshipped in spirit: the Prophet *David* saith, *if I regard wickednesse in my heart, the Lord will not heare my prayer*; *Hierome* confesseth of himselfe, that when hee had beene angry, or otherwise offended in his mind, that hee durst not to enter into the Churches of the martyrs, *sed totum animo, & corpore contremuisse*, But did tremble very much, both in body and mind: *cont. Vigilant.*

Psal 66.18.

CHAP. XVI.

1. *The Argument, and Parts.*

HEere beginneth the third part of this Booke, of the actions both belonging to the sacred things handled in the seven first Chapters, which was the first part, and to the persons, of whose purifying and cleansing this booke hath treated, to *c.* 15. From hence to the end of the Booke, are set foorth the lawfull actions concerning both, which are either necessary and commanded, to *c.* 27. or voluntary, in the 27. and last Chapter.

To the necessary duties belong these three things, Purifying from evill, *c.* 16. 17. Puritie and sanctitie of life, *c.* 18. and in the foure next Chapters following: and the continuall profession of puritie and sanctity, *c.* 23. 24. 25. all which are concluded with a promise of blessings, and a denouncing of judgements, *c.* 26.

The Purification prescribed, is eyther generall, and extraordinary, of the vvhole Church in this Chapter, or speciall and ordinary, *c* 17. of this Chapter, wherein is set forth the generall purification of the whole Church; the parts are these two: 1. the preamble to this Law: 2. the Law it selfe.

In the preamble there is set forth, 1. the occasion, the death of *Nadab* and *Abihu*, *v.* 1. 2. thereupon a prohibition, not to enter alwayes into the holy place, with the reason taken from the great glory of God there residing, *v.* 2.

Concerning the Law and Order it selfe, three things are orderly declared: 1. the matter wherewith purification shall be made, to *v* 6. 2. the manner of the purifying with the rites thereunto belonging, to *v.* 29. 3. the circumstances of time, person, and place, *v.* 29. to the end.

1. The matter is two-fold: what *Aaron* shall bring, the principall, a sinne offering, and a burnt offering, *v.* 3. the accessory, his priestly garments, *v.* 4. what the people shall bring, two hee goats for a sinne offering, and a ramme for a burnt offering, *v.* 5.

2. The manner is shewed, 1. concerning the ordering of the sinne offering, to *v.* 23. 2. Of the burnt offering, to *v* 29.

The declaration of the manner of ordering the sinne offering, is first summarily set downe, both for the Priest, *v.* 6. and the presenting of the peoples sinne offering, and casting lots over them, whereof one must bee a scape-goat, to *v.* 11. then more particu-

particularly is ſhewed how *Aaron* ſhall diſpoſe of his owne ſinne offering, together with burning of incenſe and ſprinkling of blood, to *v.* 15.

Then followeth the manner obſerved in the peoples ſinne offering, firſt of the goat, which was to be killed, and then of the ſcape-goat.

With the firſt goat hee was firſt to make expiation of the Tabernacle within the viale, to *v.* 18. and of the altar without, to *v.* 20. the firſt muſt be done with the ſprinkling of the blood in the holy place, and the Tabernacle, *v.* 15. 16. and no man muſt be within the Tabernacle till *Aaron* come out, *v.* 17. the Altar muſt bee purged by putting of the blood vpon the hornes of the Altar, *v.* 19. and by ſprinkling of the blood vpon it, *v.* 20.

Concerning the Scape-goat, 1. hee is brought, *v.* 20. 2. *Aaron* putteth his hands vpon his head, and confeſſeth over him the ſinnes of the people, *v.* 22. 3. He is let goe into the wildernesſe, *v.* 22.

Then for the burnt offering, 1. is ſhewed how the Prieſt is to prepare himſelfe before, by changing his clothes, and waſhing his fleſh with water, *v.* 23. 24. 2. What he is to doe with his burnt offering, and the peoples: he muſt offer it to make atonement, and burne the fat of the ſinne offering with it, *v.* 24. 25. 3. What muſt bee done after: Hee that carryed the liue goat, muſt waſh his clothes and fleſh in water, *v.* 26. and he that carryeth out the fleſh and skinne of the ſinne offerings, to be burnt without the campe, muſt doe likewiſe, *v.* 27. 28.

The circumſtances follow: 1. Of the time, the tenth day of the ſeuenth moneth; with what ſolemnitie it muſt be kept, as a Sabbath of reſt, and how they are to humble themſelues therein, *v.* 29. 30. 31. 2. Of the perſon: this atonement is onely to bee made by the High Prieſt, *v.* 32. 3. Of the place: the Holy place, Tabernacle, Altar muſt bee purged, and conſequently atonement made for the Prieſts that attend there, *v.* 33. and all this muſt be obſerved by a perpetuall ordinance, *v.* 34.

2. *The diuers Readings.*

VErſ. 6. *Pray for himſelfe and his houſe.* L. D. *Make atonement for himſelfe and his houſe,* Cæter. *Chipper, to expiate.* L. D. Alt.

Verſ. 8. *Hazazel,* I. A. rather, *Scape-goat:* Cæter. See the fifteenth Queſtion following.

Verſ. 10. *Diſmiſſe him into the wilderneſſe.* L. D. *Send him which is for Hazazel into the deſert.* I. *Send him to Gazazel into the deſert.* A. rather, *Let him goe for a Scape-goat into the wilderneſſe.* Cæter. *Hazazel* is not the proper name of a place, but a title giuen vnto the goat, which ſignifieth a goat ſent away, or the Scape-goat. See the fifteene and ſixteene Queſtion. L. D. Det.

Verſ. 21. *Praying them to light on his head.* L. D. *putting them vpon his head,* Cæter. L. D. Alt.

Verſ. 31. *A Sabbath of Sabbaths.* V. S. *A reſt of ceſſation.* I. A. rather *A Sabbath of reſt,* or *reſt of a Sabbath,* Cæter. See Queſt. 39.

By a perpetuall Religion. L. D. *By an ordinance for ever. Chukkath gnolam,* by a perpetuall ſtature or ordinance. H. L. D. Alt.

Verſ. 32. *Hee ſhall bee reveſted with the linnen ſtole.* L. D. *Hee ſhall put on the linnen clothes.* Cæter. *Bigdhe,* garments in the plurall. H. L. D. Alt.

The Prieſt which is anoynted. L. V. *whom he ſhall anoynt.* Cæter. The Hebrew word is of the active ſignification: the meaning is, whom God ſhall anoynt, which is ſo ſayd, becauſe he was to be anoynted by Gods ordinance. L. D. Alt.

Verſ. 34. *That yee pray for the children.* L. D. rather *Make expiation, or atonement for the children of Iſrael,* Cæter. The word is *chipper,* which ſignifieth to expiate: and it is vſed before, *v.* 33. of the Sanctuary, which it were inconvenient to pray for: and therefore in that place they read, *to expiate the Sanctuary.* See Queſt. 41. L. D. Alt.

3. *The*

3. *The Queſtions and Doubts diſcuſſed.*

1. Queſt. *Why this day for expiation for the Sanctuary once in the yeare was appoynted.*

1. THat opinion of the Iewes is ſuperſtitious, who ſay, that they were commanded to humble themſelues vpon this day, becauſe God did ſit ſolemnely vpon this day, *ad indicandum fatalia*, to appoynt what ſhould befall every one that yeare following, and to remit ſinnes: which fanſie, *Toſtat.* confuteth by theſe reaſons: 1. becauſe God cannot bee ſayd to ſit in any place, who filleth heaven and earth. 2. Gods decree, and foreſight of things to come is in him eternall, not tyed vnto any one time more then an other, but all things before him are as preſent. 3. If vpon this day onely remiſſion of ſinnes were given, then many ſhould have dyed in their ſinnes, who ended their dayes, before this day came.

2. Some other of the Iewes thinke that this day was ſpecially appoynted for the expiation of the peoples ſinnes about the golden Calfe, and that *Moſes* deſcended vpon this very day, the tenth of the 7. moneth: but *Toſtatus* refuſeth this alſo: becauſe *Moſes* his comming downe could not fall out vpon that day, vnleſſe they will have him ſtay there in the Mount thrice 40. dayes, three ſeveral times; neither is it like that this day was kept in the wilderneſſe, till they came into the land of Canaan. *Lorinus* approving this laſt reaſon, refuſeth the firſt, thinking it probable, that *Moſes* comming downe might fall vpon this day, though it bee admitted hee ſtayed but twice, 40. dayes in the Mount; for the Law was given about the 6. day of the 3. moneth, then adde thereto twice 40. dayes, which maketh 3. monethes more, and counting the dayes that might come betweene his firſt, and ſecond going vp, it is probable, that *Moſes* might come downe the ſecond time about that time. As *Lorinus* excepteth againſt his firſt reaſon, ſo the ſecond may bee doubted of: for though they kept not yearely their ordinary feaſts, nor had their ſolemne ſacrifices, as afterward in the land of Canaan: yet it is like, that at the firſt inſtitution of them, there was ſome ſolemnity kept, and the rather, becauſe the ſinne of the golden Calfe was yet freſh in memory, and in reſpect thereof, there was great cauſe of celebrating this ſolemne day for their expiation: and there is ſpeciall mention of letting goe the ſcape Goat into the wilderneſſe, *v.* 22. wherein now they were.

3. But *Lorinus* conceit hath the leaſt ground of all, that vpon this day, he thinketh it was likely, *vt pro defunctis oraretur*, that they prayed for the dead, which were ſlaine for adoring the golden Calfe: for there is no preſident in the Canonicall bookes of the old Teſtament of prayer for the dead: neither is it agreable vnto the popiſh doctrine, to pray for ſuch as dye in deadly ſinnes, which condemneth to hell; ſuch as was this ſinne of Idolatrie, wherein the Iſraelites dyed, but for other ſmaller ſinnes, which ſend onely they ſay to Purgatory.

4. Neither had *Toſtatus* any great reaſon to refuſe *Lyranus*, who thinketh that this generall expiation was made for ſuch legall kinds of vncleanneſſe, which were ignorantly contracted; but hee onely will have this generall attonement made for reall, and actuall ſinnes.

5. Therefore the better opinion is, that aſwell for legall pollutions, as other morall tranſgreſſions; this generall reconciliation was made: the principall end was for the expiation of the ſinnes of the people: but ſeeing that this was a legall kind of purgation by waſhings, and ſprinkling of blood, it ſerued alſo for the cleanſing of legall impurities: but the cheife ſcope of all was, by theſe externall types to ſtirre vp their faith in the great high Prieſt to come, who by his owne blood is entred into the holy place, namely heaven, having found eternall redemption, as the Apoſtle ſpeaketh. Hebr. 9. 12.

2. Queſt.

2. Queſt. *Of certaine circumſtances, the order, and occaſions whereupon, and perſons to whom this law is delivered.*

1. *Oleaſter* thinketh this Chapter to bee tranſpoſed, and that it was to follow immediatly after the tenth Chapter, becauſe mention is here made of the death of *Aarons* two ſonnes, *Nadab*, and *Abihu*: but that is no good reaſon: for though that were the occaſion, yet it was not neceſſary that this Law ſhould follow immediately, but that other things might come betweene.

2. Neither yet is it like, that all theſe Lawes, which are ſet forth in this booke were publiſhed all at once: for the conſecration of the Prieſts. and that fearefull iudgment which befell *Nadab*, and *Abihu* came betweene: ſo that it is certaine, there was ſome intermiſſion in the delivering of theſe Lawes, and that the Lord did not vtter them all at once.

3. Now whereas ſometime the Lord ſpeaketh to *Moſes* and *Aaron* together: this Law is onely directed to *Moſes*; neither to *Aaron*, nor his ſonnes; not to theſe, becauſe it concerned them not at all, but onely the high Prieſt; nor to *Aaron*, becauſe he was to take direction from *Moſes* the Lawgiver, who was to inſtruct *Aaron* in his office.

4. And further, whereas *Aaron* before made a queſtion, *c.* 10. 19. whether the Prieſt being in griefe, or guiltineſſe of ſinne might approach, and draw neere vnto God: and *Moſes* alſo ſeemeth not fully to be reſolued therein: here the Lord ſetteth downe a certaine order, in what manner the Prieſt ſhould addreſſe himſelfe to come before the Lord: *Iun. annot.*

3. Queſt. *Of the Sanctuary, and the parts thereof v. 2.*

1. Whereas the high Prieſt is charged not at all times to enter into the Sanctuary; thereby is meant, the moſt holy place of all, ſometime this name is given vnto the whole Tabernacle, ſometime it ſignifieth the ſecond and midle part, *v.* 23. But heere the moſt holy place, for there was firſt the holy place, which was the outward Court, conteyning an 100. cubites in length, and 50. in breadth compaſſed about with pillers and courtaines, wherein was the braſen Altar, and and a braſen laver; this was open and without cover: the ſecond part was the more holy place being 20. cubites long, and 10. in breadth, wherein were the Table of ſhew bread, and golden candleſticke, and the Altar of incenſe: the moſt holy place of all was called *Kodeſh Hakodaſhim, Sanctum Sanctorum*, the holy of holyes, and by the *Septuagint*, ἁγια τῶν ἁγίων, and by the Apoſtle in the plurall, ἁγια, the holies, *Hebr.* 9. 22. wherein were the Arke, and the mercy ſeat; and within it the tables of ſtone, and beſide it *Aarons* rod, and the pot of Manna: this moſt holy place was tenne cubites ſquare: and both theſe holy places, the more holy, and the moſt holy, had foure coverings, with courtaines, haire-cloth, rammes skinnes, and badgers skinnes, *Exod.* 26, 7. 14.

2. Now in the moſt holy place was the Arke called, *hagnedath, the teſtimony*, v. 3. becauſe therein were the Tables of the law: this was two cubites, and halfe long, and one cubite in height and breadth, it was covered within, and without with gold: and vpon it was a cover of pure gold called, *capporeth*, of *cappar*, which ſignified to cover, and *propitiate*; and therefore *Iunius* calleth it, *operculum propitiatorium*, the propitiatorie covering: the *Septuagint*, ἱλαστηριον, *the propitiatory*, vpon the which were ſet two Cherubines with wings ſtretched out: ſee the deſcription, *Exod.* 25. from this place the Lord delivered his oracles & anſwers: the vulgar Latin readeth, *oraculum*, but not ſo fitly: for that ſignifieth the anſwere rather, which was received, as the Apoſtle vnderſtandeth, τὰ λογια, *the oracles*, *Rom.* 3. 2. then the place from whence: And *oraculum*, the latine word is ſo called, not as *Toſtat.* becauſe *ibi oraretur*, prayer was there vſed: but rather, *ab oratione*, of the divine oration, or ſpeach there vttered, by audible voice, as mans oration, or ſpeach is ſo called, becauſe it is delivered, *ore*, with the mouth; to this place was not the Prieſt to enter, but according to the manner heere preſcribed.

Oracle when ſo called.

4. Quest. *Whether the high Priest onely, and how often in a yeare, hee was to enter into the holy place.*

1. Ordinarily the high Priest onely was to enter: and that once in the yeare: but
Exod 29.42. *Moses* in respect of his extraordinary calling might enter at all times, as *Tostatus* well conceiveth, *q.* 3. to consult with God vpon all occasions: for there the Lord promised to speake with him, the other inferiour Priests were also to enter, when the Tabernacle was to bee taken downe, and to bee removed, but not while it was standing: therefore this being allowed onely to the high Priest to enter into the most *holy place*,
Hebr. 9 7. as the Apostle sheweth: It seemeth to bee but a fable, that *Iames* the lesse, the sonne of *Alpheus*, was allowed to goe into the most holy place, for his great holynesse, and vprightnesse, therefore surnamed *iustus*, a iust man, who is held to be the first Bishop of Ierusalem; as *Hegesippus* writeth, *l.* 5. which some make the more probable, because hee was the cheife Bishop there, and so in a manner the high Priest; or for that hee was of the tribe of *Levi*. But *Lorinus* heere in contradicting *Torniellus*, and *Salmeron*, two popish writers, refuted this conceit; because the Apostle sheweth in the place before recited, that this custome onely for the high Priest, to enter, continued till his time; and that the Temple was not onely then after the passion of Christ, onely, *mortuum sed mortiferum*, not onely dead, and out of vse, but deadly to those that should depend vpon it; and it is not like that the high Priest of the Iewes would suffer him being an Apostle of Iesus Christ, to frequent their holy place.

Whether Saint *Iames* was permitted to enter into the Holy place.

2. Now though it seeme to be *Origenes, hom* 9. *in Leviticum*. and *Augustines* opinion, *q.* 133. *in Exod.* that the high Priest did enter daily to offer incense, but onely once in the yeare with blood, who did thinke that the Altar of incense was within the second vaile; yet it is evident in the end of this Chapter, *v.* 29. and by the Apostle before aleadged, that the high Priest entred but once a yeare, to make attonement: at other times hee and the other Priests might and did enter, at the taking downe of the Tabernacle, as is before shewed, but not to minister. Heere also an other fable is coyned of the virgine *Mary*, that shee not onely had accesse to the most holy place, but made her habitation there: *Nicephor, l.* 1. 1. 7. which fiction, though allowed by *Canisius*, and hardly received by *Barradius*, is discretely refused by *Lorinus*: for beside that it is not like, that the Priests would suffer *Mary* there to continue; it is most certaine, that shee knowing that her blessed sonne, was the true Tabernacle and Temple, would not adhere vnto that materiall and outward Temple, which was to be abolished with all the ceremonies thereof.

Whether the Virgin *Mary* had her habitation in the Holy place.

3. Now the reasons, why the high Priest entred but once in the yeare, were these; one *politicall*, *Ne frequentior ingressus vilesceret*, lest that the frequent entrance would have beene more vilified and basely esteemed; an other *mysticall*, because by this sacrifice of attonement made once every yeare, *clarius representatum fuit*, more evidently was represented, that one perpetuall sacrifice of the sonne of God; as the Apostle applyeth it, *Heb.* 9. 11. 12. *Calvin. Hesychius* applyeth it thus; that as the high Priest was to enter but once in the yeare into the holy place, where was the Arke, a figure of Christ; so wee should not bee too inquisitive after the manner of Christs incarnation, how the word became flesh: *Horum fides salutem affert, periculum inquisitio*: the faith of these things bringeth saluation, but to bee inquisitive danger.

5. Quest. *What cloud it was wherein the Lord would appeare on the Mercie-seat, v.* 2.

Exod. 40. 38. 1. It was not that cloud which rested vpon the Tabernacle by day, and a fire by night, by the ascending whereof signe was given for the removing of the campe, as Master *Calvin* thinketh, and before him *Lyranus*: for this cloud was not peculiar vpon the Mercy-seat, but rested vpon the whole Tabernacle, and was a generall signe of Gods presence, not only to the high Priest, but to all Israel.

2. Neither was it the cloud of Incense, which was raysed by the censing of the Priest, whereof mention is made, *v.* 13. as *Oleaster*; for that was caused by the Priests

but

but this cloud was *ſenſibile ſignum præſentiæ diuinæ*, a ſenſible ſigne which the Lord ſhould giue of his preſence.

3. And *Toſtatus* his conceit is alſo to bee refuſed, who thinketh this was a cloud, *formâ humanâ*, in an humane forme and ſhape, out of the which an Angel, not God himſelfe, framed a voyce: for it is againſt the nature and propertie of God, *aliquid agere ſecundum ſucceſſionem*, to doe any thing by ſucceſſion: ſuch as is the prolation of a voyce, which is framed ſucceſſiuely, *qu.* 3.

But this is very boldly affirmed, that God cannot bring any thing forth ſucceſſiuely: for the world was created, not all at once, but ſucceſſiuely in ſixe dayes; And although God often ſpeaketh by the Miniſtery of his Angels, yet the Lord alſo immediately ſpeaketh ſometime by himſelfe, as when that voyce came from heaven at the baptiſme of our Saviour: *This is my Welbeloued Sonne, in Whom I am well pleaſed.* This could not bee vttered by any Angel without blaſphemy, but was pronounced by the Lord himſelfe: ſo neither is it to be admitted, that Gods Mercy-ſeat was the reſident place of any Angell. God therefore himſelfe heere ſpake with *Moſes*, who never appeared in any forme or ſhape in the old Teſtament: and therefore it is a fanſie without ground, that this cloud was framed in an humane ſhape: Heerein alſo *Lorinus* is againſt *Toſtatus*. Whether God immediately can vtter a voyce. Math 3. 17.

4. Wherefore the more probable opinion is, that the Lord at ſuch time as the high Prieſt entred in, would appeare in a cloud; not all over the houſe, for then they could not haue entred, as we read of *Moſes*, but onely in that part over the Mercy-ſeat, *Oſiander*: and *Theodoret* before him, ſaith, that God appeared not to the high Prieſt in a cloud, ſmoake, or fire, as vnto Iſrael, but ἐν νεφέλῃ φαιδροειδεῖ, in a lightſome cloud, *In Exo.* And as this cloud differed in the manner of appearance from the other, ſo both in the place and time: that was all over the Tabernacle, and continually; this onely over the Mercy-ſeat, and at ſuch time onely when the high Prieſt entred. *Caietanus* here alſo enclineth to thinke, that this cloud, *miraculosè fieret*, was cauſed miraculouſly at that time: ſo alſo ſome Hebrewes; he meaneth the cloud of glory, which ſhould be vpon the Mercy-ſeat, *R. Menahem in 16. Levit.* Exod. 40. 35.

6. Queſt. *Why the Lord appeared in a cloud.*

1. Not as *Toſtatus* and *Hugo* imagine, that the vapour and cloud might obſcure the Mercy-ſeat, leſt in ſeeing the Maieſty of God he might die: for heere was no viſible reſemblance of God to bee ſeene, but the cloud: and this reaſon, *leſt hee die*, is annexed to the former words, that hee ſhould not come into the holy place at all times, but in ſuch manner as heere is appoynted, *leſt he dye*, not vnto the latter: *I will appeare in a cloud, leſt hee die.*

2. Therefore the reaſon was that God hereby did giue a ſenſible ſigne of his preſence, *vt plus timoris incuteret*, that he might ſtrike a greater feare into the Prieſt, that he might approach with greater reverence, *Calvin.*

3. *Heſychius* by the cloud vnderſtandeth, *carnem Dominicam*, the fleſh and humanitie of our Lord, wherein the divine nature appeared as in a cloud, which is alſo called by the Apoſtle, *the vayle of his fleſh*: and to this purpoſe he applyeth that place, where the Lord ſaith vnto *Moſes*, that was deſirous to ſee his face: *I will take away my hand, and thou ſhalt ſee my backe parts*: that is, when God ſhould take away *manum protectricem*, his protecting hand from the Iewes, when they became tributary to the Romans, then *viderunt poſteriora, incarnationem Dei*, then they ſaw his backe parts, that is, the Incarnation of God. Hebr 10. 20.

7. Queſt. *Of the ſacrifices which were to be offered vpon the day of expiation, and wherefore.*

1. The High Prieſt was to offer, firſt a bullocke for a ſinne offering for himſelfe, in remembrance, as *Lyranus* thinketh, of the golden calfe, wherin *Aaron* offended: But that ſeemeth not to be the reaſon; for this ſinne offering was not for *Aaron* onely, but for his houſe; and not for his perſon onely, but for his ſucceſſors alſo. A bullocke is

prescribed for the high Priest, as at other times, and vpon other occasions: because the principall sacrifices were for the principall persons.

2. This was offered for his sinnes, not onely of ignorance, or omission, but for all sinnes whatsoever; and so likewise for the peoples sinnes, as well for those sinnes for the which sacrifices had been offered, as for which they had not sacrificed. For the same sinnes it was not inconvenient, that twice sacrifice should be offered: first, particularly, for some speciall sinnes, and then generally for all sinnes together. The Apostle indeed calleth the sinnes, for the which the Priest offered, ἀγνοήματα, *ignorances*, but thereby are meant, not onely such sinnes, as are properly called sinnes of ignorance, but other also; as the prayer of the Prophet *Habbacuck*, for *ignorances*, c. 3. is for sins in generall: for there is no sinne which is not mixed with some kind of ignorance: and, *omnis peccans ignorans*, every offender is ignorant, as the Heathen Philosopher acknowledgeth, 3. *Ethicor.*

What sinnes are vnderstood by ignorances.

Hebr. 5. 7.

Habac 3.

3. Heerein appeared a manifest difference betweene the High Priest in the Lavv, which was first to offer for his owne sinnes, (which shewed the imperfection of the legall Priesthood) and the great High Priest of the new Testament, which needed not to offer for his owne sinnes, as the Apostle sheweth, *Hebr.* 5. 7. This imperfection of the Priesthood of the Law was further signified by the Priests washing of himselfe, and by putting on other Priestly garments, by the which he did signifie, *se alienam personam gerere*, that hee represented another person, who was appoynted to bee the true Mediator, *Calvin.*

4. Neither were these all the sacrifices here named, which were to be offered vpon the Expiation day: for heere are but fiue expressed, two for the Priest, and three for the people, fiue in all: but there are ten more appoynted, a bullocke, ramme, and seven lambes for a burnt offering, and a goat for a sinne offering, beside the other for atonement, and beside the daily offering morning and euening: and as the Hebrewes obserue, the High Priest was in his owne person to performe all the sacrifices of this day, *Maimony.*

Num. 29. 8. 11.

8. Quest. *Of the linnen garments, which the high Priest put on, in this solemne day of Expiation.*

1. Some thinke, that whereas foure linnen garments are here onely mentioned, that the other Priestly attire is here also comprehended: for if they were not to omit the lesse principal, much more were they to put on the chiefe priestly ornaments, *Jun.* But this is not like, because afterward, *v.* 23. the Priest is bid to put off the linnen garments, and to put on his owne, when he was to offer the burnt offerings for himselfe and the people, which he was not to doe with his owne common garments, but with his proper priestly garments; for the other linnen garments were not peculiar to the high Priest, but common also to the inferiour Priests.

2. Therefore it is more probable, that the High Priest onely at this time vvas to weare these linnen garments, as *Origen*, *Hesychius*, *Pellican*, seeme to be of opinion: and the reason is, because it was *dies mœstitiæ, non lætitiæ*, a day of heavinesse and sadnesse, not of joyfulnesse and gladnesse, when it was not fit for the High Priest to vveare his glorious apparell. And so the Hebrewes thinke, that the High Priest had his white garments, and his golden garments; and that these which hee did weare vpon the Expiation, were onely made of twisted threed of flaxe, *Maimony in the implements of the Sanctuary.* And this may further appeare by that place in *Ezechiel*, where the Prophet alludeth vnto this place, and sheweth how the Priests should bee clothed onely with linnen garments.

Ezech. 44. 17.

3. But where it is objected, that it is appointed, that the High Priest shall alwayes haue the golden plate vpon his head, when hee commeth before the Lord; *Tostatus* answereth, that hee was alwayes to weare it, vvhen it vvas *tempus exultationis*, a time of rejoycing; but not vpon this solemne day of humiliation, vvhich falling out but once in a yeere, did not hinder the generalitie of the other charge. Admitting this answere herein, which may very vvell stand, (for so the Israelites vpon the like occasion, were bid to put off their good rayment) yet that is a simple proofe, which hee bringeth

Exod. 28. 38.

Exod. 33. 9.

bringeth from the practise of Popish Bishops, who vpon the Passion day doe vveare the habit of inferiour Priests, *qu.*10. For who taught them for their Episcopall apparell, to take their rule from the rites of the Law. But howsoever for this, it is very like, as *Caietan* saith, that in the most Holy place, the High Priest, *non vtebatur sericis, vel auratis vestibus, sed tantum lineis*, did not vse silken or golden vestures, but onely linnen: So also *Procopius*: for before the Lord, *pretiosa ornamenta faces sunt*, precious ornaments are as filth, and nothing worth.

9. Quest. *Of the spirituall meaning of these foure parcels of the Priestly Apparell.*

1. *Hesychius* heereby vnderstandeth the foure principall vertues, which all were in our blessed Saviour: By the Coat, his Iustice; by the Girdle, his Fortitude; by the linnen breeches, his Chastitie and Temperance; by the Bonnet vpon his head, his Wisedome.

2. *Origen*, by the linnen, which commeth out of the earth, vnderstandeth, *naturam terreni corporis*, the nature of the terrene body, which Christ assumed.

3. Hereby was also signified that Christ should without pompe, or outward glory performe the work of our redemption, as the Prophet sheweth; and as the linnen garments serued onely for attonement, and reconciliation: so hereby was set forth the office of the Ministers of the Gospell, whom *Ezechiel* describeth prophetically by their linnen garments, as is before shewed: which signified the office of reconciliation committed vnto them, as the Apostle saith: *Christ hath reconciled the world to himselfe, and hath committed to vs the word of reconciliation.* Isay 53.2,3. 2 Cor.5.19.

10. Quest. *Of the order of the sacrifices and other rites performed vpon the expiation day, v 6.*

1. The busines of this day was performed in this order, as the Hebrewes have obserued: the high Priest performed himselfe all the seruices of this day: the night before hee was not to sleepe; but rose at midnight, lest any nocturnall pollution might befall him, mentioned, *Deuter.* 23. 10. and first hee washed his flesh, and put on his Priestly robes, and offered first the morning sacrifice, with the meat offerings, and incense; then hee offered the Bullocke, and seven Lambes appoynted for that day, *Numb.* 29. 8 after hee washed againe, and put on his white garments, and sacrificed the sinne offerings for attonement heere prescribed: after that hee washed againe, and put on his golden attire, and offered the burnt sacrifices, as is afterward shewed in this Chapter, *v.*24. *Maimony:* last of all, hee put off the Priestly apparell, and put on his private, and ciuil rayment, after hee had done the seruices of this day: so that in all hee changed his apparell 5. times vpon this day, and washed all his flesh every time hee changed, not his hands, and feet onely, as *Tostatus* thinketh.

2. But whereas it is said, *v.* 6. *Aaron shall offer the Bullocke*; and againe, *v.* 11. *then Aaron shall offer the Bullocke*: this is not meant, of the presenting onely of the Bullock, as *Lyran. Tostatus, Lorin.* which afterward is sacrificed; for it is sayd heere, *hee shall make attonement*, which was not done, but by sacrifice: though *Lorinus* following the *Iatine, hee shall pray for himselfe*, thinketh, hee prayed twice, at the presenting of the Bullocke, and againe at the sacrificing of it: but heere that is summarily set downe to *v.* 10. which more largely is declared afterward, *Iun. analys.* as may appeare, because *v.* 10. it is shewed how the scape Goat shall be sent into the wildernesse, which was not done, till the sinne offerings were sacrificed.

3. Now to this making of attonement belonged also confession of their sinnes, as the Hebrewes note: the Priest saying to this effect, *O God I have sinned, done iniquity, and trespassed against thee, I and my house, O Lord make attonement*, it is very like, that such confession hee made of his owne sinnes, as afterward hee did of the peoples over the scape Goat, *v.*27. though *Oleaster* thinketh this attonement was made onely with sacrifice, so then as the Hebrewes obserue, the high Priest made three confessions this day, for his owne sinnes, for the sinnes of the Priests, and for the sinnes of the people. The high Priests three-fold confession.

The house of *Aaron*, who. Psal. 1, 9. 19.

Numb. 1. 49.

Numb. 8. 22.

4. By his house is meant, not onely they of his family, but the Priests also for whom hee was to make attonement, *v.* 33. who are called the house of *Aaron*, *Psal.* 139. 19. Yea the Levites also were heere comprehended, as *Tostatus* sheweth, *q.* 12. by these two reasons: 1. Because they were not to bee numbred, or counted with the rest of the people: therefore they must bee reckoned with the Priests for whom attonement was made. 2. Because they are given as seruants to *Aaron*, and his sonnes, to minister in the tabernacle: and so the seruants belonged vnto them whose Ministers and seruants they were.

11. Quest. *Of the casting of lots in generall: the divers kinds of them, and of their lawfull, or vnlawfull vse.*

Whereas lots are cast vpon the two Goats, which should bee for the Lord, which were to be sent away, *v.* 8. occasion is given somewhat to speake of lots: both of the divers kinds of them, and the cautions to bee obserued in the vse of them.

1. Lots doe admit a threefold distinction. 1. In respect of their occasion, whether it be serious in any earnest, and weighty matter, or ludicrous, which is vsed in sport, or recreations. 2. In respect of the matter, and object, some are civill lots, vsed onely in civill, and externall matters; or divine, in matters of religion, such as was the election of *Mathias*, *Act.* 1. 3. In respect of the ends, which are three, to decide and end controversies, which are called, *sortes decisoria, vel divisoria*, deciding, and dividing lots: as the land of Canaan was cast out by lot vnto the Israelites; or for to determine and resolue of doubtfull matters, which are called *consultatoria*, consulting lots, as the election made by the Apostles before mentioned: or to divine, and find out some secret thing, as *Ioshua* by lot did discover the sinne of *Achan*, *Iosh.* 7. and these lots are called, *divinatoria*, divining lots, which either are by divine direction, as these before given in instance; or superstitious, such as was the Philistims coniecture, who divined by the way which the two milch kyne with the cart did take, who it was that had done them that hurt, 1. *Sam.* 6.

2. Of these kind of lots, the last kind is altogether out of vse, the first may lawfully be vsed the other betweene them both, is more sparingly, and cautelously to be vsed. Concerning divining Lots, which had an extraordinary direction from God, whereof the Wiseman speaketh: *The lot is cast into the lap, but the whole disposition thereof is of God*, it is presumption now to vse: for this belonged vnto the time of Miracles and signes, which are not now to be expected, nor desired, much lesse, to bee exercised, or put in practise: *For signes are not for them which beleeue, but for them which beleeue not*; and *now wee walke by faith, not by sight*: Miracles now are not exhibited to our eyes, but the soule liveth by faith in Christ, of things which are not seene: Of such kind of divining lots *Hierome* thus delivered his opinion: *Non statim debemus, sub exemplo Ionæ, sortibus credere, privilegia singulorum non possunt legem facere communem*: wee must not presently, because of the example of *Ionas*, giue credit vnto lots, or because of the election of *Mathias*: for the priviledges of some speciall persons make not a common Law. *In* 4. *Ion.*

Prov 16 33. Divining lots not to be vsed.

1 Cor. 14. 22.

2 Cor 5. 7.

Hebr. 11. 1.

Concerning superstitious divining by lots, which is by the operation of the devill, that was never lawfull, and is directly forbidden by the Law: There shall not bee found among them, קסם *kosem*, μαντόμενος, a *Diviner*, against the which it was thus decreed in the *Arausican* Councell: *Si quis Clericus, divinationem vel auguria crediderit observanda, vel sortes quas mentiuntur esse sanctorum, quibuscunq; putaverint intimandas, cum his, qui illis crediderint, ab Ecclesiæ communione pellantur*: If any Clergie-man doe obserue divination or sooth-saying, or doe thinke fit, the lots, which they faine to be of the Saints, to be intimated (that is, produced or shewed) to any, together with them which giue any credit to them, let them be thrust from the communion of the Church, *conc.* 2. *Aranic.* 40. inserted into the Decrees, *c.* 26. *q.* 5. *c.* 9.

Superstitious lots vnlawful. Deut. 18. 10.

Now as for the first kind of lots, which are vsed to decide controversies, in deciding of titles, and questions in suits, and partition of lands, that kind is not out of vse: as the Wiseman alloweth of this kind of determining strifes: *The lot causeth contentions*

Prov 18. 18.

tions to ceaſe, and maketh a partition among the mightie. But this kind muſt be vſed with theſe ſpeciall cauteles: 1. That men ſhould not runne at the firſt to this immediate direction by lots, but vſe all meanes before: for otherwiſe it were a tempting of God, now to expect any ſuch extraordinary deciſion, as was in the diſtribution of the land of Canaan, as *Origen* ſaith: *Præſidebat aliqua virtus huic officio, quæ Ioſue hæreditatem diſtribuenti ducatum præbuit:* There was a (divine) vertue preſident in this Office, which directing *Ioſhua* in dividing of the inheritance to the people, *Hom. 23. in Ioſ.* therefore all meanes firſt muſt bee vſed, and this caſting of lots laſt of all. 2. They muſt not have recourſe to lots, but when all other meanes faile, as *Beda* ſaith, *Sine neceſſitate aliquâ compulſi Deum putent ſortibus exemplo Apoſtolorum eſſe conſulendum,* if being compelled by ſome neceſſity, they thinke that God is to bee conſulted with by lots by the example of the Apoſtles, *in c. 1. ſup. Act. Apoſtol.* cited, *c. 26. 2. 4.* 3. Such lots muſt be vſed with all reverence, and religious inuocating of the name of God, as *Saul* did, and the Apoſtles; and ſo *Origene* ſaith well, *Vbi ex fide integra, & oratione præmiſſa ſors ducitur, ea quæ Dei voluntas continet in occulto, ſors hominibus declarat in manifeſto:* where out of an entire faith, and prayer going before the lot is drawne, the things which Gods will keepeth in ſecret the lot ſhall openly declare, *hom. 23. in Ioſ.*

The vſe of lots in deciding of ſtrife.
The cauteles and rules.
1 Sam. 14.41.
Actes 1.24.

The ſame cautelous rules muſt bee obſerued alſo in the lots vſed in conſultation for reſolution, as in the election of officers, as *Saul* was by lots taken to be a King, and *Mathias* to be an Apoſtle: that this courſe be not taken, but laſt of all & vpon great neceſſity: for the Apoſtles which caſt lots for the election of *Mathias*, who was to be ordained an Apoſtle by divine authority, did not afterward appoint elders by lots, but by election, and other ordinary meanes; the word is χειροτονήσαντες, which properly ſignifieth ordeining and electing by the putting or ſtretching out of the hand.

The vſe of lots in elections.
Actes 14.23.

But there is great difference betweene deciſion made by lots, for partition, and diſtribution, and for conſultation; and the latter lots ſhould bee more rarely vſed then the former, the determination being more intricate and difficult: 1. The object of the one is externall, as touching the equalitie of grounds and poſſeſſions: the other is more ſpirituall, as of the abilitie and endowment of gifts for government. 2. The one is of things that are by-paſt and done, as of titles of inheritance: the other is of proofe to bee made afterward, as of a mans fitneſſe for government. 3. There are more meanes to bee vſed to finde out the one, as to judge of titles by Evidences, and Conveyances, then for the other: which if it bee put to lot, dependeth vpon ſome immediate direction from God, which in ordinary elections wee are not to flee vnto. And ſo *Auguſtine* giveth a good rule, concerning the applying of lots to all ſuch ſecular affaires, adviſing thus: *Hi, qui de Patrijs Evangelicis ſortes legunt, & ſi optandum eſt, vt id potius faciant, quàm ad Dæmonia conſulenda concurrant, tamen etiam iſta mihi diſplicet conſuetudo, ad negotia ſecularia, & ad vitæ huius vnitatem, propter aliam vitam loquentia oracula divina velle convertere:* Theſe which doe make Lots out of the Evangelicall Bookes, although it is to be wiſhed, that they ſo doe rather, then to runne to conſult with Devils: yet this cuſtome diſpleaſeth mee, that they ſhould convert the divine Oracles, ſpeaking concerning another life, to ſecular matters, and ſuch as belong to the peace and vnitie of this life, *Epiſt. 119. ad Ianuar.* His reaſon is this, that ſeeing lots have been vſed in divine and weightie affayres, they ſhould not bee proſtituted and profaned to baſe ſecular matters.

A difference tweene dividing lots, and conſulting lots

12. Queſt. *Of the vnlawfulneſſe of games, going wholly by lot.*

Now the ſame reaſon is very ſtrong againſt all lots vſed in ludicrous and light matters, that wee ſhould not apply to light and ſleight things, that graue device of lots, which was vſed in the deciding of weighty affaires. But heere further inquiry will bee made, what is to bee thought of ſuch games, as are ruled by lot, as cards, dice, caſting of croſſe and pyle, choyce of Archers by ſhuffling of arrowes, and ſuch like. I anſwere, that there are divers kinds of Games, as ſhall be ſhewed afterward, where-

Lots whether lawfull in ludicrous matters.

of

of ſome being moderately, and ſeaſonably vſed, and to a right end, for recreation, not contention; for delight, not for gaine, are lawfull enough. But I deny that ſuch games are ruled or guided by lot: for the chance of the dye, and card, and ſuch like, neither agreeth to the name, nor definition of a lot: The Hebrew word is, גורל *goral*, which may ſeeme to be derived of גרה *gerah*, which ſignifieth, *miſcere lites*, to move ſtrife; and the negatiue particle (*lo*) which is, *not*. So then a lot is that whereby ſuites and ſtrifes are not moved, but ended and ſtayed: of this Hebrew word *goral*, ſeemeth to be derived the Greeke κλῆρος, by tranſpoſing of the letters. Now a ſtrife is in ſerious matters properly, and of weight, not in ludicrous, and light: ſo the Engliſh word *lot*, commeth of the Hebrew לאט *luat*, which is to hide or cover, or to lye hid: becauſe a lot is of obſcure and doubtfull things, ſuch as fall not out in play and ſports, to ſpeake properly.

The name of a lot whence derived.

Now concerning the definition of a lot, I allow that which *Auguſtine* hath: *Sors non eſt aliquid mali, ſed res eſt in dubitatione humanâ divinam indicans voluntatem*: A Lot is not any evill thing, but it is a matter of humane doubt, ſhewing the divine will, *In Pſal.* 30. *conc.* 2. cited *c.* 26. *q.* 2. *c.* 1. vvhere the matter or ſubject of a lot, is an humane doubt, the forme, an inquiſition of the divine will, but neither of theſe are in ſuch games: for there can fall out no ſuch materiall doubt, but ſuch as men themſelues cauſe by a voluntary compact, and Chriſtians would be aſhamed to profeſſe to enquire of God, for reſolution in ſuch doubts. But to decide this queſtion throughly, I will ſet downe yet a more full definition of Lots.

What a lot is.

A Lot therefore *is a putting of a doubtfull thing to a caſuall event, in ſome humane act, wholly to bee decided by it, by manifeſting of Gods Will therein.* In the which definition, there are three ſpeciall things to be conſidered: the materiall part, the formall cauſe, and the efficient.

The materiall part of a lot

The materials are foure: 1. It muſt be a doubtfull matter, which cannot be any other way decided, for otherwiſe where no doubt is, to enquire by lot, were a ſuperfluous, or preſumptuous thing: as *Auguſtus Caſar*, in ſome principall Feaſts, would diſtribute by lot, to ſome gifts of gold, to ſome trifles, *Sueton. Auguſt.* vvhere vvas no doubt or queſtion at all, it was in his power to decide it, and to giue as hee pleaſed, to whom he would.

It muſt be of doubtfull matters.

2. It muſt be a caſuall event, otherwiſe it is no Lot; as that tricke which *Verres* vſed, was no lot, who when a Prieſt at *Syracuſa*, was to bee choſen by lot, cauſed all the lots to be ſigned with one and the ſame name, *Cicer. 4. in Verr.* and the like fraud was vſed by *Flavita*, to make himſelfe Patriarke of *Conſtantinople*, who when the Emperour *Zeno*, to take away all contention, reſolved to lay two papers vpon the Altar, one containing a prayer vnto God, that his name who was ordained to bee Biſhop, might be written in another white paper, put beſide the other; cauſed, by corrupting the keeper of the Church with money, his name to be written: by which fraudulent meanes he was made Patriarke of that Sea, *Nicephor. l.* 16. *c* 18.

The event muſt not be certaine, but caſuall.

3. They muſt put themſelues vpon the caſuall event, for otherwiſe there be many caſuall accidents, which being not purpoſely applyed, are no lots, nor ſignes: as that which *Abrahams* ſervant requeſted of God, that ſhee might bee the wife appoynted for *Iſaac*, which ſhould ſay, *Drinke thou, and I will giue thy camels alſo*: If hee had not propounded, and in a manner agreed vpon it, it had beene nothing. Such are thoſe inſtances brought in by *Auguſtine*, as, *Si quis dum calceat ſternutaverit*: if a man doe ſneeſe, when he putteth on his ſhoe, or ſtumble vvhen hee goeth out of his doore, or his clothes be knawen of Rats, *lib. 2. de doctrin. Chriſtian. c.* 19. all which are commonly held of the ignorant to bee evill ſignes: but they are not of the nature of lots, becauſe they are not purpoſely applyed to demonſtrate or ſhew any thing.

The lot muſt of purpoſe be applyed.

4. This caſuall event muſt be of ſuch things, as may be applyed by man: and therefore the flying of birds, falling of ſtones, going of beaſts, and ſuch like, belong not vnto lots, but are ſuperſtitious obſervations: as was that of the Philiſtines, by the way vvhich the two milch kine tooke, to find out the authour of the plague, vvherewith they were ſmitten, 1. *Sam.* 6. 7. ſuch alſo are, as *Auguſtine* giveth inſtance, *Si ineuntibus ambulan-*

A lot muſt be an humane act.

ambulantibus amicis, lapis, canis, aut puer medius intervenerit, If while friends walke close togethether, a stone, dog, or child come betweene, *ibid.* For these and the like belong not to any humane act, such as is the casting or drawing of lots.

Now the formall cause of a lot is, that it be not part, but wholly directed by God: as the Wise man describeth a lot; *the lot is cast into the lap*, but כל משפטו *calmish patho*: *all the iudgement, or disposition thereof, is from the Lord*: it must be wholly directed by God: so heere we have both the materiall part, before spoken of, it is a lot cast into the lap, which sheweth an application of it to some purpose, by mans hand, and act: and the forme, in that the whole disposition must depend vpon the lot; mans wit, deuise, and industrie must have no part in it, for such were the lots, which the Scripture maketh mention of, which were cast for *Achan*: *Ind.* 7. for *Saul*: 2. *Sam.* 10. for *Ionathan*, 1. *Sam.* 14. for *Ionas*, *c.* 2. for *Zacharias* course, *Luk.* 1. 9. for the election of *Mathias*: *Act.* 1. the whole disposition of all these was by the event of the lot.

The forme of a lot.

A right lot is wholly and in every part disposed of by God. Prou. 16. 33.

Heere also wee have the efficient cause, which is the Lords deepe providence in disposing of the lots, which maketh a difference betweene lawfull, and religious lots, the direction whereof dependeth of God: whom they vsed religiously to inuocate, when they cast lots, as the Apostles did in the election of *Mathias*: and superstitious, and irreligious lots, which are guided by the power of Sathan, deceiving men by his illusions, in calculating of times, regarding of the flying of birds, influence of planets, and such like, as lots were cast before *Haman* against the Iewes, *Esther.* 3. 7.

The Lord is the disposer of lots.

Now then to apply this to the point in question: some games there are, which only are disposed by the wit, and skill of man, as shooting, bowling, and playing at chesse, and such other: of the lawfulnesse whereof there is no question; so that they faile not in the circumstance, of time, place, person, measure: for all games are not for all times, as vpon the Lords day, nor in all places, as in Church, or Church-yard, nor for all persons, as bowling is not fit for men of small meanes; to spend their time idly; and for the manner, and measure, it is not to bee exceeded by any: to make their recreation, an occupation, to spend nights, and dayes in it.

The difference of games.

Games played by wit and industry, lawful.

An other kind of games is partly ruled by chance, and for the most part in the beginning: as in the shuffling of arrowes, to chose who shall bee of a side, and such is the dealing of cards, casting of dice in playing at tables: but these games for the greater part, are ruled by the art, and skill of man: and so they are not directed by lot, which must have the whole disposition, if it bee a right lot: I will call it a chance, or casuall event, which is vsed in such games: it is not properly a lot, which is *in abdito*, in secret, as the word sheweth; but these things are done in open view: And therefore these games, though not so allowable as the former, yet are they tolerable, being confined within the limites before set downe.

Games consisting partly of chance, partly of wit, not vnlawfull.

There is a third sort of games, which are altogether by lot and hazard: as where all lyeth in the casting of the dice, and in throwing crosse and pile, at heapes of gold, or siluer; and in common lotteries, where an hundred blanks are drawen to one lot of price; all these, and the like are counted vnlawfull games, and not fit to be vsed by Christians: for they are against *pietie*, against *sanctity*, against *charitie*; against *pietie*, in profaning and abusing to light matters, that ordinance of lots, which God appoynted to be vsed onely in grave, and weightie matters; for there is no president to the contrary in all the body of the Scriptures: and beside, whereas, a lot is directed by God, what a prophane thing it is, to inuocate the diuine assistance in frivolous, ridiculous yea sometime vitious enterprises: to which purpose see before alleaged *Augustine*, in the end of the former question; they are against *sanctitie* of manners, reviving the corrupt vsages of the heathen: for such lotteries were in practise among the idolatrous Gentiles, as *Heliogabalus*, that monster of men, an other *Nero*, did vse to put lots vpon men, whereby a few bettred their estates, but more were deluded, their estate being neither amended, nor empaired; but most were vtterly vndone, *Lampri.* Against *Charity* such games are, which in the turning of the hand, in the chaunce of a die, or casting of a counter, doe strip men of their states, who pawne their houses

Games going onely by lot vnlawfull.

The inconueniences of such games.

and

and lands to maintaine such games: and some make it a trade of cheating, and cousenage by cogging of a die, and such other counterfeit tricks: of such it may be
Hosh. 5. 1. sayd with the words of the Prophet: *they are a snare in Mizpeh, and a net spread in Mount Tabor*: they are like vnto fowlers, which lay nets for birds, cony-catchers,
Canons of the Church against dice-play. which vse ginnes for conies: the canon law saith, *Quisquis plus iusto appetit, turpe lucrum est*, whosoever coveteth more then what is right, and iust, it is filthy gaine, *decr. Greg. 3. t. 50. c. 1.* such as is all gaine gotten by these vnlawfull meanes: whereupon it hath beene auncienly decreed, first against Clergie men: *Alea deseruiens desinito vel deponitor*, hee which is given to dice play, let him give over (his ministrie) or bee deposed: *canon. Apostol. c. 41. cited. dist. 35. c. 1.* But the imperiall lawes herein
Constitutions Imperiall against dice-play. are most pregnant, *Iustinian* the Emperour made this law against dice play; which beginneth thus, *alearum lusus res est antiqua*, the play of dice is an ancient thing, &c. But there it is resolued thus, *Hoc generali lege decernimus, vt nulli liceat in publicis, vel privatis domibus, vel locis, ludere, vel inspicere*: wee decree by this generall law, that it shall be lawfull for none neither in publicke or private houses, or places, to play (at dice) or to looke vpon them that play, *Cod. 3. l. 43. l. 15.*

And of this law, there are reasons given, a penaltie, and a remedie: the reasons are three, *Proprias substantias perdiderunt die noctuque ludendo*, many have lost their substance, playing day, and night, &c. noting both the inconuenience of their play, thereby loosing their substance: and the intemperance of their play, day, and night, *ibid.*
Goods lost by play, by the civill Law may be recovered. and a third reason is added: *Ex hâc inordinatione blasphemare, id est, Deo maledicere conantur*, by this inordinate vse, they goe about to blaspheme, that is curse God, *ibid.* for blasphemie, and swearing is a perpetuall companion of this disorder: the penaltie annexed is, *Si contra factum fuerit, nulla sequatur condemnatio, sed solutum reddatur, & actionibus competentibus repetatur*: if it be otherwise done, that which is lost, must bee restored againe, or by due action of law recovered.

The remedie prescribed is in appointing other games, as darting of stones, casting quoites, lifting vp of waightes, running at the ring, playing at ball, five in all, as the termes of law there vsed are expounded: all these consisting in the exercise of body, none of them put vpon lot: and further it is ordered, *Nemini permittimus in his ludere vltra solidum, etiamsi multum dives sit, vt si vinci contigerit, casum gravem non sustineat*: wee allow none in these games to play above a shilling, that being overcome, yet the losse be not grievous, *ibid.* A wholesome constitution, which it were to be wished to bee revived, or some other like to it, in the place thereof: but I have stayed somewhat too long in this question by the way, concerning lots, and such games which passe by lot, I will now by Gods grace proceed.

13. Quest. *Whether the casting of lots to decide doubtfull matters were a signe of imperfection.*

1. This is *Tostatus* assertion heere, that in the old Testament things were decided by lot, because of the imperfection of the law; as the Apostle saith, *the law made nothing perfect*; because the vsing of lots, is a kind of signe, which belongeth to them
Hebr. 7. 19. to aske, that have but a small faith: yea hee affirmeth further, that the election of *Mathias* by lots, was an argument, *paucitatis fidei*, of smalnesse of faith in the Apostles, who if they had beene confident, would have as well beleeved *Mathias* election to have beene of God, if they had chosen him, as now his choice by lots manifested the will of God: and so hee saith, that vntill the comming of the holy Ghost, they were but weake in faith: but afterward, *Non fecerunt aliquid per sortes, sed per electionem*, they did nothing by lots, but by election, *Tost. q. 13.*

2. For answere whereunto I say. 1. That although the ceremonies of the law were imperfect, which poynted at Christ, who vvas to bring all perfection vvith him: yet all that vvas done vnder the lavv vvas not imperfect: for the Lord gave vnto them Prophets, and spake vnto the fathers by his ovvne voyce, vvhich vvere no imperfect things. 2. Neither were all lots signes of an imperfect faith, vvhich vvere vsed then, as the lots vvhereby the inheritance vvas divided to the Israelites by *Iosua*,

and

and the Lord himselfe by the rods, as lots of the twelue tribes, confirmed the election of *Aaron*, by causing his rod to bud; these lots shewed no imperfection. Numb. 17. 5.

3. Concerning the Apostles, though their faith and gifts were made more perfect by the comming of the Holy Ghost: yet the election of *Matthias* did not argue their smalnesse of faith, but rather confidence in God, which course they tooke to avoyd all contention betweene two of equall parts and gifts, and for further authority of him, that was elected: as also for that Apostles were to have an immediate calling from God, which was the highest calling in the Church. Why the Apostles put the election of *Matthias* to lots.

4. And if to choose by election be an argument of perfection, it would follow, that afterwards ordinary Pastors comming in by election, should be more perfect then the Apostles putting the election to lots. But this no man wil affirme; I am sure *Origen* denieth it, who thus writeth, *Cum deesset Apostolorũ numero vnus, convenientes Apostoli, qui vtiq; multo sapientiores erant, quam qui nunc Episcopos, Presbyteros, vel Diaconos ordinant, &c.* When there wanted one in the number of the Apostles, the Apostles meeting together, who were much wiser then they which now ordaine Bishops, Presbyters, or Deacons, appoynted two, whom they would not leave to their owne iudgement.

5. And whereas hee saith, that they never put any thing to lots after the comming of the Holy Ghost, *Lorinus* denyeth it, affirming out of *Procopius*, and others, that the Apostles chose by lot to what parts of the world they should bee sent; which Saint *Paul* sheweth rather to have been done by consent, that hee should preach to the Vncircumcision, and *Peter*, *Iames*, and *Iohn* to the Circumcision. And that also is a meere fansie of *Origene*, that the Angels are deputed by lot, who shall bee every mans keeper, *hom. 23. in Ios.* for it is an idle thing to imagine, that God who knoweth all things, should cast lots: Hee himselfe appoynteth vnto the Angels, their Ministery, and services, as the Apostle saith, *That they are sent foorth* (from God) *for their sakes, that shall bee heyres of salvation.* But the Apostles had no such occasion afterward to vse lots in elections, because they were to ordeine no more Apostles, but ordinary Pastors. But what reverent account they made of lots, appeareth by the retaining of the phrase, as *Origen* well obserueth, writing thus: *Adhuc quærebam ſicubi in Nouo Teſtamento, inuenio Paulum ſic ſcribentem*: I did search whether the name of Lot, were vsed in the new Testament, and I found *Paul* thus writing to the Ephesians: *In whom* ἐκληρώθημεν, *We were chosen as by lot, being predestinate*: and to the Colossians, *Giving thankes to the Father, who hath made vs meet,* εἰς τὴν μερίδα τοῦ κλήρου, *for the part of the lot of the Saints.* Saint *Paul* applyeth that casting of lots, whereby the inheritance of Canaan was distributed to the Israelites, to the sorting and partaking of the heauenly Inheritance in Christ; which applying of that phrase, doth cleare the casting of lots from such imperfection, as is imputed to it. And yet still the same divine ordinance of lots is to be had in reverence, as *Origene* in the same place concludeth thus, after hee gathered together divers testimonies out of the Scripture concerning lots: *Mihi ex iis omnibus euidens adhuc ſenſus ad liquidum patere non potuit, atq; etiam de re tanta enuntiandi et proferendi arcani metus inſedit:* Yet out of them all nothing yet appeared evidently vnto mee; and yet what to pronounce of this secret (concerning Lots) I am much afrayd, *Hom. 23. in Ios.* Gálat. 2. 9. Angels not deputed to their ministry by lots. Hebr. 1. 14. Ephes. 1. 11. Coloss. 1. 12.

6. Lastly, *Toſtatus* himselfe, that hath thus argued for the imperfection of lots, or rather of such as vse them, resolveth thus: *Cum aliquid per ſortes factum eſt, niſi fraus aliqua intercidat, rationabiliter exiſtimamus hoc ſpecialiter factum à Deo*: When any thing is done by lot, vnlesse some craft come betweene, we haue reason to thinke, that it is Gods speciall worke, *qu.* 13. and afterward hee inferreth thus, that neither the Church now vseth any lots, but in certaine speciall cases, *in quibus aliter diſcerni non poteſt*, wherein otherwise nothing can bee discerned, *ibid.* which should teach men, not to be so prone to apply lots to light and ridiculous things.

14. Quest. *Why Lots were cast over the two goats, and how*, v. 8.

1. It was necessary, seeing that vpon one of the goats, which was to be the Scape-goat,

goat, the Priest was to lay the sinnes of the people, that heerein they should know the Lords will, for the choyce of that goat, lest if they should haue chosen themselues, they might haue doubted, *an iniquitates sua portata fuissent*, vvhether their sinnes had been caryed away, or not, *Tostat. q.* 13.

2. Now these goats were to be taken both very like in stature, goodnes, and price, as the Hebrevves obserue, and *Hesychius* approueth the same: *Æquales cum æqualibus mittebant sortes:* The equals with their equals did cast lots; as vvhen one vvas to bee chosen in the place of *Judas*, they cast lots vpon two, *Mathias* and *Ioseph*, *æquales virtutibus & doctrina*, equall in vertue and learning, &c. So it is like, that tvvo goates of such equalitie vvere appoynted, that it vvas hard to make choyce, and so it vvas put to Lots.

3. For the maner of casting of lots, it was not as *Oleaster* supposeth, that *Aaron* held the lots in his hand for the two goats, and then some standing by drew them out; because it is sayd, *Aaron nithan, dabit*, shall giue the lots. But the next words doe shew how he should giue them, *vpon the two goats*, that is, hee shall cast, or put lots for the two goats, which the Hebrewes say was done in this manner: The Priest set the one goat at his right hand, the other at the left, and writ vpon two lots made of wood, mettall, or stone, vpon the one, *For the Lord*, vpon the other, *For the Scape-goat*: and then they were put into a pot, or vessell of vvood, and shaken together, and the Lot vvhich hee tooke out with his right hand, vvas layd vpon the goat at his right hand; and that which hee tooke with his left hand, vvas for the other at his left, *Maimony, Borrhaus.*

Hebrewes Fables.

4. And this may further be obserued, that whereas one Lot had sufficed, whereby one being taken for the Lord, the other remained for the Scape-goat: yet for more surety, each of them hath his lot. Touching other ceremonies, which *Oleaster* reporteth from the Hebrewes to haue been obserued; that they tyed a red thred vpon the the horne of the Scape-goat, and as hee was led avvay, if it turned into white, it vvas a signe the Lord had forgiven their sinne, and then the horne gaue such a sound, that all the goats as farre as Ierusalem heard it, and made the like sound with their hornes, and then all reioyced: but if the thred, or lace were not turned, they were all in heavinesse, because their sinne was not forgiven; I let this passe among other Iewish fables, whereof they are very full.

15. Quest. *Of the name of the Scape-goat.*

1. The vvord in the Hebrew, is עזאזל *gnazazel*, which *Oleaster*, from *R. Solomon*, taketh to be the name of an hill: so also *Vatablus*, and *Iunius* vnderstandeth it to bee a desert place, retaining the very vvord, *hazazel* in his translation. *Oleasters* reasons are these: because it is sayd, *v.* 10. *to let him goe vnto Hazazel in the Wildernesse*: but the goat could not be sent to the goat. And 1 *Sam.* 20. 19. mention is made of the stone *azell*, that is, the travellers stone, which sheweth it to be a proper name.

Contrad. 1. But that word, *lahazazel*, is rather interpreted for a *Scape-goat*, as, *v.* 8. then *to the Scape-goat*, and so *Pagnin* interpreteth it. 2. Because *azell* was the name of a stone, it followeth not, that *hazazel* should be the name of a place: but the word *azal* signifying *to go, or passe*, in that regard was it given to the stone, by the which travellers passed; and here to the goat that was let go, and passed away. 3. They agree not where this mountaine should be: some say, neere vnto Ierusalem; some, not farre from Sinai, *Vatabl.* which cannot be: for every yeere the lot was to bee cast for *hazazel*, vvhen as they were farre distant from mount Sinai, *Calvin.*

2. Some will haue the word derived of עז *gnez*, a goat, and אל *el*, which signifieth God, of his strength: and so it should bee sayd to be the goat of God, for the strength; as it is said, the Cedars of God for their height, *Psal.* 79. 11. so *R. Haghahin*: but the termination of the word, which is *zel*, not *el*, is against this notation.

3. Therefore this word rather signifieth *caper emissarius*, the goat sent away, or Scape-goat, as the vulgar Latine readeth, and the *Septuagint*, ἀποπομπαῖος, of ἀποπέμπω, *sending away*: and so the word is derived of *gnez*, a goat, and *azal*, to goe away. So then

then the word *Hazazel* signifieth nothing elſe, but the goat ſent away, or Scape-goat, as our Engliſh Tranſlators read: thus alſo *Munſter* and *Caietan.*

16. Queſt. *Wherefore the Scape-goate was ſent away, and of the ſignification thereof.*

1. There was a groſſe opinion conceived by ſome, that this ſcape-goat was offered to the devill, not to worſhip him, *ſed vt mala averteret*, to turne away evill. And this was objected by *Iulian* the Apoſtata, that *Moſes* commanded ſacrifice to be offered to the Devill, and ſo he expounded the word, ἀποπομπαῖος, by ἀποτροπαῖος, a turner away of evill.

Contrad. 1. *Heſychius* confuteth this wicked conceit, becauſe every where God in his Law forbiddeth Idolatry, and both the goats were preſented before God, therefore neither of them to the Devill: and the Prieſt was to confeſſe the ſinnes of the people over the goat, but remiſſion of ſinnes belongeth not to the Devill, who is rather contrary to it. 2. *Cyrill Alexandrin.* by the like reaſons alſo overthroweth this groſſe error: becauſe the Lord profeſſeth that hee will not give his glory to an other; and the Iſraelites were plagued for the like ſinnes, in ſetting vp the golden Calfe, and ſacrificing to *Beelphegor*, *Numb.* 21. *epiſt. ad Acacium.* Iſai. 41.3.

2. As vaine is an other like conceit of *R. Abraham*, who by the ſcape Goat vnderſtandeth Saturne, who ruleth in deſert places, and ſpecially in the moneth of *Septemb.* when this feaſt was kept: but this conceit hath no colour at all: for what hath the planet Saturne to doe with confeſſion of ſinnes: and the Lord taught the people by his Prophets, *not to be afraid of the ſignes of heaven*: *Toſtat. q.* 15. Ierem. 10.

3. Som of the Iewes ſay, that one of the Goats was offered onely for ſuch ſinnes as were committed by the will and vnderſtanding; and the other ſent away, was for ſinnes of ſenſuality. But this fancie alſo is overthrowne: for the Prieſt was to confeſſe over the ſcape Goat all the iniquities of the children of Iſrael, *v.* 21.

4. Nor yet is this ſcape goat a figure of Antichriſt, ſignified alſo by *Barrabas*, who was let looſe, and Chriſt put to death, as *R. Rupertus*: for Antichriſt doth not cary away the peoples ſinnes, and ridde them of them; but hee rather encreaſeth the ſinnes of the world, being himſelfe the man of ſinne, as the Apoſtle calleth him. 2 Theſ. 2.3.

5. Neither is it ſo fit, with *Origene*, by the one Goat to vnderſtand the lot of the iuſt, and by the other, the wicked: for they doe beare their owne iniquitie ſtill, and dye in their ſinnes: but this ſcape Goat, caryeth away the ſinne of the people from them.

6. Nor yet are vvee to content our ſelues vvith the playne literall ſenſe: for hovv could a Goat of himſelfe cary, and conuey avvay the ſinnes of the people: therefore heere is more to bee conſidered, then the literall ſenſe, vvhich *Toſtatus* onely inſiſteth vpon, *ibid.*

7. Neither doth iudicious *Caluine* extend the meaning of the ſcape Goat any further, then that by his carying away, the people might be certified, *peccata abiecta*, their ſinnes to bee caſt, and taken avvay from them. But hovv could they bee ſure of this, if this figure of the ſcape Goat had not led them alſo vnto him, vvho hath removed all our ſinnes from vs, namely the bleſſed *Meſſiah*, vvhich vvas then to come.

8. Neither is it ſo fit vvith *Pelicane*, by the ſcape Goat to vnderſtand the Ievves, that ſhould bee diſperſed abroad in the vvorld, and ſo beare their ſinnes, and after be conuerted to the faith, for heere the carying avvay of their ſinnes, ſignifieth the removing of them; for remiſſion of ſinnes followeth vpon the confeſſion of them, which was made over the head of the Goat.

9. Therefore more fitly is the ſcape Goat vnderſtood to bee a type of our Saviour Chriſt, vpon whom the Lord layd our ſinnes, which hee hath removed farre away from vs: *Oſiand.* and long ſince *Iuſtinus Martyr* to the ſame effect applyeth this figure of two Goats, vnto the myſterie of Chriſts incarnation, where the two natures, humane, and divine, were vnited together; and yet more diſtinctly, *Heſychius* thus interpreteth this figure of the two goats, *Impaſſibilem diuinitatē cuſtodiens, ſolam paſſionibus humanita-*

humanitatem præbuit: hee kept his divine nature impassible, but yeilded his humane vnto passion: as heere one Goat is offered vp in sacrifice, an other is let goe alive: and this applycation is warranted by that place in Saint *Peter*: *Who was put to death in the flesh, but quickened in the spirit*, that is, in his divine spirit, and nature.

1 Pet. 3. 18.

17. Quest. *Of the Bullocke killed for Aarons sinne offering, and the rites thereto belonging, v.* 11. to v. 15.

1 This Bullocke was not the red Cow, whereof were made the purifying ashes, *Numb.* 19. for that Cow was slaine without the Campe, this at the doore of the Tabernacle; that was for the sinne of the people, this for the high Priests onely, and his house, hee that offered the red Cow was vncleane, so is not the high Priest heere, that was the same day to enter into the Sanctuary, *Lyran.* Some thinke that all the other rites were obserued, prescribed in other sinne offerings, *c.* 4. 5. but that is not like, because they are not heere expressed, *Lorin.*

How the Incense was censed, and with what Censer.

2. After the Bullocke was killed, hee tooke a censer, and put coales therein, and an handfull of incense, which the Sadduces say, was burned before the high Priest came into the holy place, and the smoake ascended without, and filled the most holy place within: but the Hebrewes generally hold the contrary, that the Priest kindled not the incense before hee came into the most holy place, carying the censer in his right hand, and the cuppe of incense in the left: and that at other times they censed in a siluer censer, vpon this day in a censer of gold: which the Apostle placeth in the most holy place, *Hebr.* 9. 3. it seemeth it hanged thereby ready for his vse, when he entred into the most holy place: this incense which was offered before the blood was brought in: signified the prayer of Christ powred out, *Iohn*, 17. before, hee by his owne blood entred into the most holy place of heaven, *Hebr.* 9. 11.

The vse of the cloud of Incense.

3. Whereas it is said, *that the cloud of incense may cover the mercy seat that hee dit not*: this was not as *Tostatus* coniectureth, and some Hebrewes, to hide that visible appearance of a body vpon the mercy seat, lest that they seeing the glory of the Lord, might die: for it is shewed before, that there was no such visible shape seene; but rather there was a cloud of incense raysed, *vt largius adoleretur Domino*, that they might more largely burne incense to the Lord: which if they did not, hee were in danger of death, *quia irreuerenter ingrederetur*, because he entred irreverently: *Lyran.*

Of the 43. times sprinkeling of the blood.

4. Concerning the sprinkling of the Bullocke, and Goats blood: the Hebrewes thinke that it was sprinkled that day, the one and the other, 43. times, that first hee sprinkled the Bullocks blood in the most holy place 8. times, once above the Mercy-seat, and 7. times before it, *v.* 14. and then hee sprinkled likewise of the Goats blood, which was to bee vsed as the former, *v.* 15. then hee came forth and sprinkled first with the Bullocks blood 8. times, once above, and 7. times beneath, against the vaile: and the blood of the Goat likewise, *v.* 16. afterward hee sprinkled both bloods together, and foure times annoynted the foure hornes of the golden Altar, *v.* 18. and sprinkled before it 7. times, *v.* 19. in all 43. times, *Maimony:* which seven times sprinkling signified the perfect remission of our sinnes by the blood of Christ: and some doe note, that it was to make a difference betweene the people of God, and the Pagans; they sprinkled the blood; these did set before their Idols all the blood, to bee their drinke, and they themselues also dranke of it, *Parisiens. de legib. c.* 9.

Hebr. 9. 14. 23.

How the Priest sprinkled the Mercie seat Eastward.

5. Further, whereas it is said, he shall sprinkle of the blood vpon the Mercy-seat Eastward, *v.* 14. the meaning is not, that assoone as the Priest came in, that hee turned himselfe East; for then his backe had beene toward the Mercy-seat: nor yet did hee compasse the Altar, and goe on the West side of it, and so sprinkled; for then the faces of the Cherubims had beene from him, which looked toward the East, and their backes toward him: but heere the East must bee taken, *respectu Propitiatorij*, respect being had to the Mercy-seat, not *respectu Tabernaculi*, in respect of the Tabernacle: so that the East part of the Mercy-seat was in the West end of the Tabernacle: so *Tostatus*, 18. and before him *Lyranus.*

6. But it must not bee conceived, as though in the sprinkling, the drops of blood fell

fell vpon the Mercy-ſeat: for ſo that golden and goodly Seat ſhould have beene embrued with blood. Therefore *Toſtatus* heere obſerveth well a difference betweene theſe three, *aſpergere, effundere, tingere*, to ſprinkle, touch, and powre: the two latter cannot be done without the falling of the blood vpon the things that are touched, and powred vpon: but there may bee an aſperſion before a thing, and yet the blood not come neere it; as the Prieſt being without the hoſt, where the red Cow vvas killed, did ſprinkle of the blood before, or over againſt the Tabernacle, *Numb.* 19. 7. and yet he came not neere it: for after this was done, he came into the hoſt, *v.* 7. *Toſtat. q.* 19. But if it be objected, that it is ſaid here, *he ſprinkled vpon the Altar*, the Hebrew words על פני *gnal pene*, are interpreted, *contra faciem*, againſt the face of the Propitiatory, *Pagnin.* as *aboue, ſupra*, not *ſuper*, vpon: and ſo the Hebrewes note, that the blood was ſprinkled aboue and aloft, and then beneath, as is before ſhewed.

Whether the drop of blood fell in the ſprinkling vpon the Mercy-ſeat. Numb. 19. 7.

18. Queſt. *Whether the blood of the goat were ſprinkled at the ſame time with the blood of the bullocke, as afterward*, verſ. 15.

1 *Toſtatus* is of opinion, that they were killed both together, and their blood mingled together, and ſo ſprinkled; whoſe reaſons are theſe: 1. becauſe the Apoſtle ſaith, the High Prieſt entred but once every yeere, *Hebr.* 9. 7. but now he ſhould enter often. 2. Mention is made, *v.* 17. of the Prieſts going into the Holy place, and comming out, as if it were but once. 3. He taketh of the blood of the bullocke, and goat both together, *v.* 18. *Toſtat. q.* 16. Hebr. 9. 7.

Contrad. To theſe arguments *Lorinus* thus anſwereth, 1. That entring once in the yeere, is vnderſtood, of that one day which vvas kept every yeere, wherein the High Prieſt entred, though hee entred more then once vpon that day: for bee it admitted, that he went in but once vvith blood into the Holy place, yet firſt hee went in to offer Incenſe, and ſo twice in all, as is evident, *v.* 12. 14. 2. That going in and out to make atonement, muſt be vnderſtood ſo often to be done as hee went in to make atonement with blood. 3. In the end, after the High Prieſt had ſprinkled of the two bloods apart in the Holy place, and before the Veile, then were they mingled together, and not before, as aboue is ſhevved out of the *Hebrewes*.

2. Therefore their opinion ſeemeth more probable, which thinke theſe two ſinne offerings were ſacrificed by themſelues, and their blood ſprinkled apart: 1. Becauſe *Moſes* doth ſet downe a diſtinct narration of the killing of theſe tvvo ſinne offerings, and ſprinkling of their blood: and ſo Maſter *Calvin* thinketh: *Videtur Moſes diſtinctam ſeriem verbis ſuis notare: Moſes* ſeemeth by expreſſe words to ſhew a diſtinct order. 2. Seeing theſe two ſacrifices were to divers purpoſes, the one for the ſinne of the Prieſt alone, the other for the ſinne of the vvhole Congregation, it vvas very requiſite, that the ſacrifices, together with their ceremonies and rites, ſhould be performed apart: So alſo *Lorinus*.

3. Yet there is a third opinion to bee preferred betweene both, that neither theſe ſacrifices vvere killed apart, nor yet their blood mingled together: vvhereof ſee more, *Queſt.* 21. followving.

19. Queſt. *How the Holy place is ſayd to be defiled, and purged from the vncleanneſſe thereof*, v. 16.

1. *Auguſtine* reading, *pro Sanctis*, for the Saints, whereas the words are, *pro Sanctuario*, for the Sanctuary, buſieth himſelfe about the meaning of the words: that thereby is meant, that expiation is made even for the Saints, becauſe none are ſo perfect here, but ſome ſinne may bee found in them: or they are prayed for, to be preſerved from ſinne, *qu.* 53. But all this labour may bee ſpared, by following the beſt reading, which doth expreſly mention the Sanctuary.

2. Now this is worthy to be obſerved, that although the people came not into the Sanctuary, yet by their ſinnes it was defiled, and ſo indeed the holy Church of Chriſt,

and his Ordinances therein, are defiled by the ſinnes of men, yea, the crie of them aſcendeth vp to heaven.

3. Now theſe ſinnes, and kinds of vncleanneſſe, whereby the Sanctuary was defiled, were not onely the ſinnes of irreverence, committed againſt the Sanctuary, as *Lyranus*, but all other ſinnes whatſoever. But by their vncleanneſſe, *Nihil accedebat ſacrorum naturæ*: Nothing departed from the nature of the ſacred things: they were not defiled in themſelues, but in reſpect of the people, they were as polluted vnto them: and therefore they are called the vncleanneſſe, and treſpaſſes of the children of Iſrael, and not of the Sanctuary, *Calvin.*

4. Some Tranſlations read, *In medio ſortium*, in the mids of their lots: becauſe the Tabernacle was ſcituated in the mids of the Tribes, both in the deſert, and at Ieruſalem, *Toſtatus qu.* 20. but the word is, *ſordium*, of the filthineſſe and vncleanneſſe, ſhewing, that as a thing which is in the mids of infected things, ſoone taketh infection: ſo the Tabernacle was polluted being in the mids of the vncleanneſſe of the people.

20. Queſt. *Why none was to bee in the Tabernacle, When the High Prieſt went in*, v. 17.

1. Some ſay this was, that none ſhould hinder the devotion, and meditation of the Prieſt: and therefore *Moſes* was bid to come vp into the Mountaine alone, when hee received the Tables of ſtone, *Lyr.*

2. Some, that none ſhould heare the voyce that ſpake vnto the High Prieſt from the Mercy-ſeat, *Toſtat. qu.* 20.

3. Some to inſinuate the excellencie of the High Prieſt, who onely was admitted to enter into the Sanctuary, *Rickel.*

4. Rather the people were hereby humbled, *et pœna illis infligitur temporalis exilij*, a certaine puniſhment of temporall baniſhment from the preſence of God, is inflicted vpon them, *Calvin.*

1 Pet. 2. 24. Iſai 63 3. 5. But moſt of all it was of Chriſt, who his owne ſelfe bare our ſinnes in his owne body on a tree, and trod the Winepreſſe alone.

6. *Hugo* alluding to this Law, ſaith, *Zacharias* went in alone to burne Incenſe, all the people praying without, *Luke* 2. But that caſe is not alike; for neither was *Zacharias* High Prieſt, but one of the miniſtring Prieſts, of the courſe of *Abia*: neither did he enter into the moſt Holy place where the Arke was, but onely where the Altar of Incenſe was, whither other Prieſts alſo might haue entred, ſaving that in the burning of Incenſe, he needed no aſſiſtant.

21. Queſt. *Whether the High Prieſt, at one and the ſame time, made attonement for himſelfe, his houſe, and the Congregation*, v. 17.

1. *Toſtatus* opinion is ſeene before in part, *qu.* 18. that the two ſinne offerings, the bullocke for the Prieſt, and the goat for the people, were not onely killed together, but their blood mixed in one veſſell together: becauſe the high Prieſt entred but once into the Holy place, as is before obiected out of the Epiſtle to the *Hebrewes*, 9. 7. and becauſe, if the blood were aſunder, hee ſhould not onely ſprinkle ſeven times, but foureteene times; and in this verſe he made at once atonement, both for himſelfe, his houſe, and the people, *Toſtat. q.* 22. 23.

Contrad. 1. Though it bee granted, that the high Prieſt entred but once into the Holy place in the day of Expiation, which ſeemeth to be moſt conſonant to the Apoſtles ſaying, that hee entred but once yeerely: yet it followeth not, that the blood of both the ſinne offerings ſhould be mingled together: for they might both bee ready in two divers veſſels, and ſo at once going in, one to be offered after another. 2. Hee ſprinkled the blood not onely fourteene times, but thrice foureteene times, according to the opinion of the Hebrewes before rehearſed, *qu.* 17. 4. 3. Hee prayed firſt for himſelfe, at the ſprinkling of the bullocks blood, and afterwards for the people, at the

ſecond ſprinkling, without any ſuch mixture of blood. 4. And ſeeing there were two kind of beaſts for ſinne offerings, a bullocke and a goat: and for two diuers purpoſes, for the Prieſts and peoples ſinnes, it is like the Ceremonies were performed apart, one after another.

2. But their opinion alſo is to bee refuſed, who thinke, that the blood of the ſacrifices were not onely ſpinkled apart, but alſo killed apart, and that the Incenſe alſo was twice burned: becauſe there is a diſtinct narration of the killing of the two ſacrifices for ſinne, *v.* 11. 15. *Caietan. Lorinus.*

Contra. 1. The ſacrifices were both killed together, before the High Prieſt entred into the Sanctuary: for he came not out, till hee had made an end of purging the Holy place, and Tabernacle, to take the liue goate, *verſ.* 20. 2. The Narration is diſtinct, becauſe that could not bee ſayd together, which was done together: but order required, that firſt the Ceremonies of the one ſhould bee ſet downe, and then of the other.

3. Wherefore the opinion betweene both is moſt probable: Firſt, that the ſacrifices for ſinne were killed together, as the two burnt offerings were, *verſ.* 24. Secondly, that the high Prieſt went not in twice with incenſe, and twice with blood, but once in all, both with incenſe and blood: and that firſt hee finiſhed all in the moſt Holy place, before hee came out into the ſecond part of the Tabernacle to cleanſe it, which is the opinion of the Hebrewes before related *qu.* 17. whereof the reaſons are theſe: Firſt, becauſe of the Apoſtles words, *Hebr.* 9. 7. that the High Prieſt entred in once every yeere, but is better vnderſtood of once in all, then vpon one day, though often in the ſame day. Secondly, he entred not without blood: therefore when hee went in, hee carryed blood with him. Thirdly, the cloud of the Incenſe muſt cover the Mercy-ſeat, to obſcure the glory thereof, that the Prieſt gaze not vpon it; but had he made ſeverall goings in, that cloud would haue been ſoone diſperſed. Fourthly, if it bee obiected, that the Prieſt at once going in, could not carry the cenſer, incenſe cup, and two veſſels of blood; it may be anſwered, that all might be ſet ready for him at the going into the Holy place, and ſo hee might take one after an other.

22. Queſt. *What Altar is vnderſtood, v.* 18. *Whereupon the Prieſt was to make reconciliation?*

1. *Caietan,* to whom alſo *Lorinus* conſenteth, thinketh it was the burnt offering Altar. 1. Becauſe mention is made ſeverally of cleanſing the holy place, Tabernacle, and Altar, *v.* 20. but the Altar of incenſe was comprehended vnder the Tabernacle. 2. The Altar named abſolutely without any other addition, is vſually taken for the burnt offering Altar. 3. Becauſe the burnt offering Altar had moſt need of purging, and cleanſing.

Contra. 1. Though the Altar of incenſe belonged to the Tabernacle, yet the Altar is ſpecially named, becauſe it was a principall part, and all other inſtruments of the Tabernacle did belong to the ſeruice of the golden Altar. 2. The Altar hath heere an addition, it is ſayd *to bee before the Lord,* becauſe a vaile onely parted it, and the Mercy ſeat, where was the preſence of the Lord. 3. The braſen, and burnt offering Altar was purifyed by the daily offerings thereupon; and by the burnt offerings now offered, *v.* 24. thus there needed not any other ſpeciall ſignification of it.

2. Therefore the more probable opinion is, that this was the Altar of incenſe: becauſe the blood of the ſinne offering for the Prieſt by a generall law before preſcribed, *c.* 4. 7. was to bee put vpon the hornes of the Incenſe Altar, as heere is performed accordingly: So *Heſychius, Toſtatus, Lyranus, Vatablus, Iunius,* with others. And as yet the Prieſt was not come out of the Tabernacle: but all this being done, then hee commeth out, *verſ.* 20. 21.

23. Queſt. *Of the confeſſing of the peoples ſinnes over the head of the liue Goat,* verſ. 21.

1. The Prieſt was to lay both his hands vpon the head of the goat, which Ceremonie was vſed in other ſacrifices, *c.* 1. 4. But whereas there the *hand* is put in the

ſingular, though thereby both hands are vnderſtood: yet heere both hands are expreſly named, becauſe this was done for all the people: and that the Prieſts devotion and intention might hereby bee more ſtirred vp.

2. This ceremonie of impoſition of hands, neither ſignifieth the conferring of benediction, or the gifts of the ſpirit, as *Heſychius*, nor an imprecation of evill vpon the head of the wicked, as *Richelius*. But the transferring of their ſinnes vpon the Goat, herein to type out Chriſt, vpon whom God did lay the iniquitie of vs all.

Iſai 53 6.

3. And thus the Prieſt was to confeſſe the ſinnes of the people: and the Hebrews ſet downe a certaine confeſſion, which the Prieſt vſed in the name of the people: though *Oleaſter* denyeth it: becauſe there is no forme of confeſſion expreſſed: but ſeeing they are bid to confeſſe their ſinnes: this confeſſion could not bee done without ſaying ſomewhat: but hee denyeth that the word, ידה *iadah*, heere vſed, ſignifieth to confeſſe ſinnes, but rather betokeneth confeſſion of prayſe: whereas the contrary is evident, where the Wiſe man ſaith: *hee that hideth his ſinne ſhall not proſper, but hee that confeſſeth and forſaketh them ſhall have mercie*: where the word is *modeth*, of the ſame root.

Prou 28 13.

3. Now it is ſhewed alſo what hee ſhall confeſſe: all the *iniquities, treſpaſſes, and ſinnes* of the people: that is, all ſinnes whatſoever: there are three words, *gnananoth, peſhagnim, chattoth*, expreſſed by theſe Greeke words, ἀνομίας, ἀδικίας, ἁμαρτίας, ſignifying, as *Cajetanus*, and *Toſtatus* well collect, three kind of ſinnes committed, *per malitiam, ignorantiam, paſſionem*, by malice, ignorance, paſſion: though ſometime they bee confounded: the Apoſtle calleth them by the name of *ignorances, Heb. 9. 7.* which is generally taken for ſinnes: for there is no ſinne, which is not ioyned with ſome kind of ignorance: the meaning is, that the Prieſt was to confeſſe all kind of ſinnes committed by the people, whether of knowledge, or ignorance, whether of *commiſſion, or omiſſion*: but the Prieſts ſinnes were not heere comprehended, as thinketh *Toſtatus*: for hee had made confeſſion of his owne ſinnes, and of his houſe before, and made attonement for them: and the two hee Goats were onely for the people, *v.* 5.

4. But whereas it is ſayd, *putting them vpon the head of the Goat*, it is not neceſſary to ſuppoſe, with *Thom. Aquinas, Richelius*, and other, that their ſinnes were written in ſchedules of paper, and ſo put vpon the Goats hornes: for it is not neceſſary to ſuppoſe any ſuch reall impoſition of ſinnes, but in ſuch manner as is ſhewed before: herein to repreſent how our ſinnes were layd vpon Chriſt.

5. *Toſtatus* hath here a ſtrange conceit, that the high Prieſt heere made confeſſion to the Goat, as a type of Chriſt; to whom in the perſon of the Prieſt confeſſion is made; and that this was more conuenient for thoſe times, then to have made confeſſion to a Prieſt; for then they might have conceived, *quod iſta confeſſio proficere poſſet*, that this confeſſion might have avayled for the remiſſion of ſinnes, which is falſe, *q.* 24 ſo hee holdeth there was no remiſſion of ſinnes in the old Teſtament.

Sinnes actually remitted vnder the Law.

Contra. 1. It ſeemeth an abſurd ſpeach, to thinke, that it was no more avaylable vnder the law to confeſſe ſinnes to a Prieſt, then to a Goat: when it is ſayd, that the lippes of the Prieſt ſhould preſerue knowledge. 2. And that there was actuall remiſſion of ſinnes vnder the law, yet by faith in Chriſt to come, is evident by that comfortable ſpeach of the Prophet *Nathan* to *David*, after hee had confeſſed his ſin: *the Lord hath put away thy ſinne, thou ſhalt not dye.*

Malach 2. 7.

2 Sam. 12. 13.

24. Queſt. *Of the leading of the goat away, by whom, whither, and in what manner.*

1. He was to be led by a man, עתי *gnitti*, fit, convenient, or prepared vnto it: better then a man of time, that is, in yeeres, *Oleaſter*: or vſed to goe that way, *Pagnin.* nor yet, as *Hugo*, were there certaine children taken out of the Tribes, brought, and trayned vp for this ſervice: it could be neither a weake old mans, or childs worke to leade a goat: nor is it like, as *Comeſter*, that the high Prieſt did accompany him out of the campe,

Who was appoynted to lead away the Scape-goat.

campe, or that, as *Tertullian, c. vltim. cont. Iudæos*; The people punched and pricked the goate, following and forcing him; nor as the Hebrewes imagine, that the Desert place, whither the goat was led, being twelue miles distant from Ierusalem, they appointed tenne boothes in the way, a mile distant one from another, and that at every boothe hee might eate and drinke, if hee had need, and one man was appointed at every resting place, to accompany him to the next boothe: I omit these as idle Iewish fables.

2. Concerning the place, it is said to be inhabitable, and desert: There are two Hebrew words here vsed, מדברה *midborah*, ἐρημος, *the desert*, and גזרה *gezerah*, ἄβατον, *an inaccessible*, or *inhabitable place*, so called, because it was as cut off from the habitable parts. Now the Scape-goat was sent into the Desert for these causes: 1. The *naturall*, that there this Scape-goat being exposed to danger, might be forlorne, and forsaken, and so torne and deuoured of beasts. 2. The *morall*, to shew that the sinne of the people vvas the cause of the desolation, and detertion of Countreys. 3. The *historicall*, to call to mind their sinne committed in the Wilderneſse, about the golden Calfe, *Theodoret.* 4. The *mysticall*, which some apply to the casting out of the devill, as our blessed Saviour saith: *The prince of this world is cast out. Lorin.* but more fitly *Hesychius*, maketh this Scape-goat a type of Christ, that hath borne our sinnes, and removed them farre away from vs, as sending them into the Desert. Hee further thus applieth it; *Christus est omnia sui sacrificij, sacerdos, sacrificium, altare:* Christ is all that belongeth to his sacrifice, the Priest, the Sacrifice, the Altar: Hee is also, *homo paratus*, that man prepared: *Ipse se per hominem paratum, per propriam virtutem mittit hircum viventem in solitudinem, impassibilem diuinitatem in cœlum:* Hee by a man prepared, by his owne power sendeth the liue goat into the desert, that is, his impassible Divinity into heaven, &c. This also may bee a representation of Christs temptation in the Wilderneſse by the Devil: for the vncleane spirits inhabit desert places; as here the goat, *shegnir*, is sent into the desert: and the vncleane spirits are called, *shegnirim, pilosi*, hairie, because the Faunes and Satyres appeared in that hairy shape, transformed in part to the likeneſse of goats, with hornes and clawes, whom *Plinie* imagineth to be *quadrupedes humanâ effigie*, foure-footed beasts in humane shape, *lib. 7. c. 2.* but they are rather the counterfet representations of devils. These *Shegnirim*, hairy Satyrs (which word may also seeme to come of the Hebrew, by some small change of letters) are brought in by the Prophet, leaping and dancing in the ruinous palaces of Babel. So then the Scape-goat carrieth away the sinnes of the people into the Desert, the habitation of devils, sending vnto them their owne, because they are tempters, and seducers of men vnto sinne.

Iohn 12. 31.

Why the scape-goat is sent into the desert.

The desert why inhabited of devils.

Isai. 13. 21.

25. Quest. *How the Scape-goat is sayd to beare the iniquities of the people.*

1. Some thinke, that by iniquities are onely vnderstood the punishment of their iniquities and sinnes, *Oleaster:* and that this putting of their sinnes vpon the head of the goat, is equivalent to these phrases vsed in Scripture: for iniquitie to fall vpon the head, *Psal. 7. 13.* or one to beare his iniquitie, *Levit. 5. 1.* recompencing of their wages vpon their head, *Ezek. 9. 10.* and so the putting of the hands vpon the head, is a signe of great griefe: as wee read of *Thamar*, after her brother had defloured her, *Lorinus.* Thus they vnderstand it of bearing the punishment of sinne.

2 Sam. 13. 19.

2. *Tostatus* addeth further, that by this ceremony they were not freed indeed from the punishment of sinne, but obtained thereby onely certaine temporall blessings, as *vitam pacificam*, a peacefull life, plentie of goods, freedome from sickneſse and plagues, as it is set forth, *Levit. 26.* for otherwise there should haue been vnder the Law, not *vmbra rerum, sed veritas*, the shadowes of things, but the truth, *q. 28.*

3. But I preferre the judgement of *Hesychius*, that typically the very sinnes of the people were imposed vpon the goat, who herein was a type of Christ, who did himselfe beare our sinnes, which was signified by the crowne of thornes platted vpon his head: *quia in spinis peccata solent accipi*, because in thornes sinnes are vnderstood: and the

the Hebrewes themselues hold, that the Scape-goat made atonement for all their sins, lighter, and greater, presumptuously, and ignorantly committed, *Maimony.*

The scapegoat wherin a type of Christ. Isai. 4 3. Isai. 53.8. Actes 8.33. Hebr. 9.14. 1 Pet. 3.18. Iohn 13.33.

4. So that herein the scape Goat was a most lively type of our blessed Saviour. 1. *In that the Lord layd vpon him the iniquities of vs all*; as the sinnes of Israel were layd vpon the head of the Goat. 2. As the Goat was caryed away, *so Christ was cut off from the land of the living: his life was taken from off the earth.* 3. As this Goat was not killed: so Christ through *his eternall spirit*, offered vp himselfe: whereby he was *made alive after death.* 4. As this Goat went into an inhabitable place: so Christ went into heaven: as hee himselfe saith, *Whither I goe yee can not come.*

5. The reason hereof is, that the faithfull might hereby learne, *Se non liberari nisi culpâ alio translatâ*, that they could not bee delivered by any price in themselues, but by the transferring of their sinnes over vnto an other: and so as this Goat received the sinnes of the people, *Christus peccata nostra in se transtulit*, Christ transferred our sinnes vpon himselfe, *Calvin.*

6. As for *Tostatus* his argument, it concludeth nothing: for though the things themselues were not performed by the law, yet they were by faith, received, and enioyed vnder the law, though more fully, and clearely afterward: so the Apostle saith, *It was impossible, that the blood of Buls and Goats, should take away sinnes; and the law made nothing perfect:* yet by faith vnder the law, though not by the law, they apprehended the things themselues: as the Apostle saith, *they did all eat the same spirituall meat, namely Christ.*

Hebr. 9.4. Hebr. 7.19. 1. Cor. 10.3.

Quest. 26. *Of Aarons putting off his linnen garments, and putting on his owne, v.* 23. 24.

1. *Gregory* is of opinion, that the high Priest never put on the brest-plate with the pretious stones, but when hee went into the most holy place, *hom.* 17. *in Euangel.* But the contrary is evident in this Chapter, that hee did put on onely his white garments when hee went into the holy place, *v.* 4. and his golden garments afterward, when hee came out, as heere is shewed.

2. Which was not for that reason, as *R. Solom.* because it was not fit, *Vt Minister fieret sicut Dominus*, that the Minister should bee as the Lord, and therefore because in the most holy place there were ornaments of gold, it was not fit, that the high Priest should come in golden garments: for in the first part of the Tabernacle, there were also ornaments of gold, as the golden Altar, and golden candlestick, and yet the high Priest vsually entred thither with his glorious golden attire: but the true reason was; because the ministrie of expiation was to be performed with humilitie: but the consummation thereof with solemnity, *Lyran.*

3. *Tostatus* thinketh, and to him *Lorinus* subscribeth, that after he put off his linnen garments, and had washed himselfe, hee put on first his common garments, and vpon them the white garments, and vpermost of all his Priestly attire, but it is not like, that they vsed their common garments at all in that dayes seruice: for first hee washed his flesh, when hee put on the white garments, *v.* 4. which hee needed not to have done, if hee were to put on his profane garments againe: and when hee put off the linnen garments, hee left them in the holy place, which was after the building of the Temple in some of the holy Chambers about the Sanctuary. The Hebrewes thinke hee never vsed them againe: but in that hee left them there, it is like hee resumed them not againe: and if at one time the high Priest had vpon him his owne clothes, and the 4. white garment, and vpon them the Priestly apparell, whereof there were 8. parcels, as is shewed before, *c.* 8. how could hee being thus combred have bestirred him in the seruice of that day consisting of many sacrifices.

Ezech 44.19.

4. But whereas the high Priest burneth the fat of the sinne offring, after he had put off his white garments: the reason is, because this belonged not, *ad expiationem*, to the expiation which was now finished, the Goat being sent away, but *ad exultationem*, to reioycing, *Tostat.*

5. This changing of the Priestly garments of white into golden, and base, and meane

meane into glorious, was a lively repreſentation of the tranſlation of our Saviour Chriſt, from the condition of humilitie here in earth, vnto the ſtate of glory: which was prefigured in *Iehoſhua* the high Prieſt, whoſe ragged clothes were taken from him, and in ſtead thereof change of rayment given him: and ſo our bleſſed Saviour, after his bloody paſſion, *accepit ſtolam immortalitatis*, received the ſtole of immortalitie, *Radulph.* Zachar. 3. 4.

27. Queſt. *Of the Prieſts waſhing of himſelfe, and the manner thereof.*

1. The Hebrewes ſay, that the high Prieſt did change his garments five times this day, and did waſh his body as often, but his hands and feet hee ſanctified tenne times, every time hee waſhed his body, and after: ſee before, *q.* 10.

2. And this difference they obſerue, that at other times hee waſhed in the braſen laver; which ſtood by the Altar in the outward Court: but at this day in a golden veſſell, becauſe of the ſolemnity of the day; and if the high Prieſt were old, they ſay, the water, wherein he waſhed, was made hote with irons heat in the fire, *Maimony.*

3. This often waſhing of the Prieſt was not for that hee had received any vncleanneſſe, for then hee could not have proceeded in his miniſtrie; but to ſhew that there was a perfect expiation made that day, and a through oblation of their ſinnes, both for him, his houſe, and all the people: for whom hee made attonement that day.

4. Thus, as the Apoſtle ſaith, the ſeruices of the Law conſiſted, *in diuers waſhings, and carnall ordinances, vntill the time of reformation*: whereby was ſignified our ſpirituall waſhing, teaching vs *to draw neere with a true heart, and full aſſurance of faith, hauing our heart ſprinkled from an euill conſcience, and our bodies waſhed with pure water.* Hebr 9. 10. Hebr. 10. 22.

28. Queſt. *Of the waſhing of him that carryed away the Scapegoat, and burned the ſinne-offering.*

1. The ſame reaſon is for them both; not that they tooke any vncleanneſſe by touching of thoſe things: for the goate was a cleane beaſt, and the ſacrifices were cleane, but *propter opinionem immunditiæ*, becauſe of the opinion of ſome vncleanneſſe which might bee taken, becauſe they were ſacrifices for ſinne, and ſo ſome vncleanneſſe might ſeeme to adhere vnto them: and *propter ſignificationem*, for ſignification, as the Prieſt was waſhed before, to ſhew a perfect purgation, and cleanſing of their ſinnes: and *ad horrorem peccati*, for the horrour and deteſtation of ſinne, for the which cauſe, the carkaſſes alſo were burnt without the campe.

2. Now the law was given before, *c.* 6. that the bodies of all ſuch ſacrifices for ſin, whoſe blood was brought into the Holy place, ſhould not be eaten, for the deteſtation of ſinne, but all burned without the campe, beſide the blood, which was to bee ſprinkled about the Altar, and the reſt powred at the foot thereof.

3. Whereof the true vſe and ſignification was to ſhew, that Chriſt, who was that holy ſacrifice for ſinne for vs, *did ſuffer without the gate*: and further, that by Chriſt vwee are delivered from the miſeries of this life, and brought out of the campe of this world, to heaven, as the Apoſtle applyeth it: *Let vs goe therefore vnto him, without the campe, bearing his reproach: for wee haue neere no continuing citie, but ſeeke one to come.* Heb. 13. 11, 14.

29. Queſt. *Of the perpetuall Law of the Expiation day, the time and manner thereof*, v. 29.

It is ſaid to be a perpetuall ordinance; not ſimply, for ſo no law or ordinance is eternall, no, not the Evangelicall Ordinance, which ſhall ceaſe in the Kingdome of heaven: but it is called Eternall, either in reſpect of the long continuance, or in regard of that which it ſignified, our expiation by Chriſt: as alſo that is ſayd to bee for ever, which continued to the yeere of Iubile, *Exod.* 23. 6. that is, vnto the time of *Meſſiah*, who indeed brought the acceptable yeere of Grace, proclaimed by the ſound of the Goſpell: as this yeere of Iubile, a liuely type thereof, was proclaimed by the ſound of trumpet, vpon the tenth day of the ſeventh moneth, *Levit.* 25. 8, 9. which is preſcribed here for the ſolemne day of Expiation. How this law is ſaid to be perpetuall. Luke 4. 18.

2. Which

2. Which seventh moneth was thought most meet for this solemnity, both because of the concurrence of many Feasts together, of blowing of trumpets vpon the first day of the Feast of Tabernacles on the fifteenth day, and the Expiation day comming betweene on the tenth: that so with lesse labour the people might come together at once, to keepe all these solemnities; as also for that in September, they had gathered all their fruits, and so their chiefest labours were over, that they might have better leasure to attend these solemnities, *Tostat. q.* 34.

Why the expiation day was appointed to be kept in the seventh moneth.

3. Now for the account of the Monthes: the Iewes beganne at the Moneth *Nisan*, which is our March: and they beganne their Moneths from the new Moone: so that their Monthes and Houres tooke not beginning together: but their first Moneth being counted from the first Moone after the equinoctiall, answereth to part of our March, and April. Now this yearely obseruing of this expiation day, shewed the imperfection thereof, as the Apostle sheweth: *the Law can never by those sacrifices, which they offer yeare by yeare continually, sanctifie the commers thereunto, for then would they not have ceased to have beene offered, because that the offerers once purged, should have had no more conscience of sinne: but in these sacrifices there is a remembrance againe of sinnes every yeare*

The Hebrews account of monthes.

Hebr. 10. 1. 2, 3.

4. By *afflicting* of their soules, is meant the humbling of their whole person, the soule inwardly with contrition, as the Apostle sheweth, the fruits, and effects of godly sorrow, carefulnesse, feare, indignation, zeale, and such like; and outwardly of their bodyes by fasting, and abstinence: so the Prophet vseth this phrase.

Of afflicting the soule

2. Cor 7. 10.

Isay. 58. 3. 5.

The Hebrewes obserue, that they were to abstaine from these five things, from meat, and drinke, as *David* did, *Psal.* 35. 13. from washing as *David* likewise did, 2. *Sam.* 12. 20. from anoynting, *Dan.* 10. 3. 12. from putting on the shoes, as *David* went barefoot 2. *Sam.* 15. 30. and Israel was bid to put off their ornaments, *Exod.* 33. 6. from carnall copulation, as did *Vrias*, 2. *Sam.* 11. 11. But the cheife part of their abstinence was in fasting, and therefore it is called the fast, *Act.* 27. 9.

Psal. 35. 13.

What things they were to abstaine from.

The reason of this abstinence was to come and humble their flesh, to make their prayers more feruent: and therefore in the Gospell, prayer and fasting are ioyned together: and hereby in forbearing meat and drinke they professed their vnworthinesse to enioy any of God blessings.

Math. 17. 21.

This solemne fast continued the space of 24. houres, a whole night, and day: it beganne vpon the ninth day at even, and continued till the tenth day at even, *Levit.* 23. 32. and so they added somewhat of the working day before and after, *Maimony.*

Of true abstinence.

This outward abstinence and fasting shewed, that they were to abstaine from sinne, and labour for true mortification; otherwise the Lord would take no knowledge of it, neither should they hereby make their voyce to be heard on high.

Isay. 58. 3.

5. Vpon this solemne day they were to doe no worke at all, but it was to bee kept as a Sabbath, as is afterward shewed, *v.* 31. they were not vpon this day to prepare, or make ready their meat, which they were to forbeare vpon the Sabbath, as they were commanded when they gathered the Manna: so that this solemne day was to be kept with greater strictnes, then other festivals; for in the Pasch they were forbidden all manner worke, saving about their meat.

Exod. 22. 16. 23.

Exod. 12. 16.

6. Now all were bound to this Law, as well the stranger, as they which were borne in the land, the Hebrew word which signifieth an in-borne man, is, *ezrach* of זרח *zarach*, *oriri*, because they had their beginning there: called of the *Septuagint*, αὐτόχθων, borne in the land, which the Athenians bragged of, calling themselues, αὐτόχθονας, as borne in that land, and not having their originall from any other place: but *Antisthenes* derided them, saying, they were herein no more noble then the grasse-hoppers, which had their beginning and end in the same place.

Who were home-borne, who were Profelytes.

The stranger called of the Hebrewes *gher*, of the Greeks, προσήλυτος, of προσηλύθω, which signifieth to come as likewise the Latine word, *aduena*, one that came from an other place, and changed both his country, and religion: such strangers therefore, called *proselytes*, which ioyned to their religion, were bound to the same Law, as is also prescribed in other things, as in the keeping of the Passeover.

Exod. 12. 19. 48. 49.

30. Quest

30. Queſt. *How the Expiation day is called a Sabbath of reſt, v. 31.*

1. In the Hebrew the words are, *ſhabbath ſhabbathon*, and ſo the *Septuagint* read, σάββατα σαββάτων, making them both proper names; and ſo *Vatablus*, *Sabbata Sabbatorum*, a Sabbath of Sabbaths: Some make them both appellatiue, *ceſſatio quietis*, the ceſſation of reſt, *Iun.* but it is better tranſlated, *Sabbatum quietis*, a Sabbath of reſt, or reſt of the Sabbath; the one being a proper name of the Sabbath, the other appellatiue, ſignifying reſt, of *ſhabbath*: and as here *ſhabbath* is put before *ſhabbaton*, ſo elſewhere the words are inverted, *ſhabbathon ſhabbath*, the *Sabbath of reſt*, as heere it is called the reſt of the Sabbath. Exod. 16.23.

2. But it is not called a reſt of the Sabbath, becauſe it did alwayes concurre with the Sabbath: for the tenth day of the moneth could not alwayes fall vpon the Sabbath; nor yet it is called the Sabbath of Sabbaths, to ſhew the preheminence it had aboue the Sabbath, as *Theodoret*: but becauſe therein was required a ſtrict ceſſation from all labour, as vpon the Sabbath: and therefore it may be better ſaid to be *a reſt of the Sabbath*, then *a Sabbath of reſt*.

3. Now heere is a good anſwere put into our mouth, againſt the obiection of the Iewes, which challenge the Chriſtians for altering the Sabbath, which ſhould bee kept vpon the day of the Creation: for here we ſee the name of Sabbath is given to another day beſide the ſeventh.

4. Becauſe this ſolemne day of Faſting is called a Sabbath, this might haue given occaſion to ſome to thinke, that the Iewes alwayes faſted vpon their Sabbaths: as *Iuſtine* writeth, how that *Moſes* wearied the people in the wilderneſſe, *ſeptem dierum jejunio*, with the faſt of ſeven dayes, *lib.* 36. And *Auguſtus* heereupon might by imitation of the Iewes command, *Sabbatis ieunium ſeruari*, that faſt ſhould bee obſerued vpon the Sabbaths.

5. This alſo is worthy our obſeruation; that among the Gentiles alſo there was great reſpect had to the ſeventh, or Sabbath day, as *Diogenes* the grammarian was wont to diſpute vpon the Sabbaths at Rhodes: *Sueton in Taber. c.* 32. and vpon the ſeventh day young men, and ſouldiers had liberty to play, and exerciſe themſelues, *Gell. l.* 15. *c.* 11. and *Alexander Severus*, vpon that day, when hee was in the Citie vſed to frequent the Temples, *Lamprid.* and yet *Clement Alexandrinus* denieth, that any Citie of the Greekes, or Barbarians, receiued this cuſtome of the Iewes of reſting vpon the ſeventh day, 5. *ſtromat.* The Sabbath obſerued in Gentiliſme.

6. By this day of reſt was ſignified the reſt, which wee ſhould haue in Chriſt; ſpiritually in this life, and eternally in the kingdome of God: as the Apoſtle ſheweth. Heb. 4.8. 9.10. 11.

31. Queſt. *Who is vnderſtood by the anoynted Prieſt, v.* 32.

1. This was the high Prieſt, who was anoynted after a ſpeciall manner; all the inferior Prieſts were ſprinkled with the oyle, but it was powred vpon *Aarons* head: with other differences in their conſecration, ſet forth, *c.* 8. *Aaron* was anoynted, his ſonnes onely ſprinkled: it was powred on his head, but ſprinkled on their garments; and that was oyle and blood mixed together, but *Aaron* was pure oyle.

2. His hands are ſayd to be conſecrate; the Hebrew word ſignifieth *filled*: becauſe when they were initiate, their hands were filled with oblations, or they offered, or made oblations with their hands: and hee muſt bee the Prieſt that miniſtred in his fathers ſtead, that is, the eldeſt ſonne of the high Prieſt, who alwayes ſucceeded his father, if there were no legall impediment: ſo that the ſeruice of this day belonged only to the high Prieſt.

3. The Hebrewes adde further, that leſt the high Prieſt might faile in the ſeruice of this day: they cauſed him to be ſequeſtred from his owne houſe 7. dayes before; wherein was read vnto him the rites of this ſolemne ſeruice, and hee exerciſed himſelfe, in ſacrificing, and dreſſing of the Lampes againſt that day: and they appoynted a ſecond Prieſt to aſſiſt him, if any thing happened vnto him otherwiſe then well, *Maimony*.

4. But

4. But howſoever it was for theſe obſeruations: that opinion of theirs, which ſome Rabbines ſince the diſſolution of the Temple did hold, that *Aarons* ſonnes ſucceeded without any new conſecration, is heere confuted: becauſe heere is mention made of the anoynted Prieſt, which ſhould miniſter in his fathers ſtead, *ex Lorin.*

5. *Toſtatus* heere alſo refuteth *R. Solomons* opinion; that becauſe it is heere ſayd, *v.* 34. *that Moſes did as God commanded him*, that *Moſes* did execute the office of this day at his comming downe from the Mount: which can not be; for as yet *Aaron* was not conſecrated high Prieſt, to whom this ordinance is ſpecially directed: therefore the meaning is, that *Moſes* delivered this ordinance to *Aaron*, as the Lord charged him.

6. Now *Heſychius* maketh heere the high Prieſt a type of our bleſſed Saviour, whom his father anoynted, *that hee might bee a mercifull and faithfull high Prieſt in things pertaining vnto God, to make attonement for the ſinnes of the people.* Hebr. 2. 17.

Queſt. 32. *How the Prieſt made attonement, and for what, v.* 34.

1. Whereas it is ſaid, *To make an atonement for the children of Iſrael for all their ſins*, the Latine Tranſlator readeth, *orabit, he ſhall pray:* but before he tranſlateth the ſame word, *chipper, expiabit*, hee ſhall expiate, or propitiate the Sanctuary: for hee ſaw it was an improper ſpeech to pray for the Sanctuary: ſo then to make atonement, was more then to pray, (though it was not done without prayer) it was chiefly performed by the ſacrifices, which were a type of Chriſt, who indeed is the propitiation for our ſinnes, 1 *Iohn.* 2. 2.

What it is to make an atonement.

2. And here further is to be obſerved a threefold vſe in this place of this word, *chipper*, to make an atonement: it is joyned with the Hebrew prepoſition, אֵת *eeth*, which ſerueth to the accuſatiue caſe. as hee *ſhall expiate, eeth ohel*, the Tabernacle, and with עַל *gnal*, as he ſhall *expiate, gnal bene*, for the children of Iſrael, and with מִן *min*, as hee ſhall make expiation, *miccol*, from all their ſinnes. Which difference alſo is obſerved by the *Septuagint*, περὶ ὑμῶν, for the ſonnes, and ἀπὸ πασῶν, from all their ſinnes. So it hath three notions or acceptions: the firſt is to cleanſe; the ſecond, to reconcile; the third, to aboliſh: for to make expiation for ſinne, is to aboliſh them, as the Apoſtle vſeth another conſtruction, ἱλάσκεσθαι τὰς ἁμαρτίας, to expiate ſinnes: ſo the word is applyed, both to the perſons, to reconcile them; to the place, and inſtruments, to make them acceptable; and to the accidents, or adjuncts, namely ſinnes, to purge them away: as we vſe the word, *to heale*, for the man is ſaid to bee healed, and the part affected, and the diſeaſe it ſelfe is ſaid alſo to be healed or cured. Hebr. 2. 17.

3. But here the Hebrewes note faileth, as *Oleaſter* obſerveth, that if the Iſraelites had tranſgreſſed an affirmatiue precept, vpon their repentance it was pardoned, if a negatiue, the remiſſion thereof was deferred till the day of Expiation: but if it were a ſinne to be puniſhed with death, it could not bee purged, neither by repentance, nor vpon the Expiation day, but was reſerved for the divine chaſticement: for the contrary appeareth in *Dauid*, who after hee had committed two great ſinnes worthy of death, yet was reconciled by repentance.

4. *Places of Doctrine.*

1. Doctr. *Of the divers Lots appoynted for men, of ſome vnto life, ſome vnto death.*

AS *verſ.* 8. two lots are caſt over the goates, one for the Lord, the other for the ſcape-goat: ſo ſome men are ordeined to life, ſome vnto death, *Et nos manet ſingulos ſors vna è duabus:* one of theſe two lots remaineth for every one of vs: *Aut enim bene agentes ſors Domini ſumus, aut male agentes, & ſors noſtra nos ducet in eremum:* for either doing well we are the Lords lot, or if we doe evill, our lot will lead vs into the deſert, that is, carry vs to deſtruction. But leſt any man ſhould thinke, that mans ſalvation is a caſuall thing, as going by lot, *quæ non judicio, ſed caſu agitur*, which is cari-

ried

ried by chance, not iudgement, he preventeth this obiection, saying: *Sors Domini est electio Domini*, the Lords lot is his election; and the lot for the desert, is that part, *quæ pro indignitate abycitur*, which is cast out for the vnworthinesse thereof: which he further doth illustrate and amplifie by the example of *Lazarus* received into *Abrahams* bosome, and the rich Glutton sent to hell, *Luke* 16. as heere the scape-goat into the desert: so this purpose *Origen. Hom. 9. in Levit.*

2. Doct. *Ministers should haue a great care to governe their families.*

Vers. 11. *Aaron* must make reconciliation for himselfe, and his house, and family: which sheweth, that this care chiefly belongeth to Ministers, to watch over their family, to keepe them from doing evill, both by domesticall exhortations and discipline, and where they haue offended, to bring them to repentance; which is a speciall thing, that Saint *Paul* requireth in a Bishop: *That he rule his house well, having children vnder obedience with all honestie: Ad negligentiam patris, refertur dissolutio filiorum:* the dissolution of the sonnes, is referred to the negligence of the father, *Ambr. de bon. mort.* 8. And therefore *Eli* was punished for his remisnesse toward his children, 1. *Sam.* 2. 1 Tim 3.4.

3. Doct. *Christ alone sufficient to saue vs.*

This is signified and shadowed foorth, because *vers.* 17. it is prescribed, that none should be in the Tabernacle, when the high Priest went to make atonement: so Christ needeth not the helpe of any to bee joyned with him in the worke of our reconciliation, as it is in the Prophet: *I troad the Winepresse alone:* and so the Prophet *David* professeth his faith: *Whom haue I in heaven but thee, and I haue desired none in the earth with thee. Ambrose* to this purpose alluding vnto the Law, that he that refused to take his brothers wife, was to put off and resigne his shooe vnto him that should take her, thus inferreth: *Non Moyses ergo sponsus cui dicitur, solve calciamentum pedum, non Iosue, non Ioannes, quia illis calciamentum solvitur, soli Christo non solvitur, non sum dignus inquit, qui solvam corrigiam calciamenti, solus ergo sponsus Christus: Moses* then was not the spouse, who is bid to put off his shoe, nor *Iosua*, nor *Iohn*, because their shoe was looſed: onely Christs shoe is not looſed: *I am not worthy*, (saith *Iohn*) *to vntye the latchet of his shoe:* Christ then onely is the Spouse of his Church, *lib. 3. de fid. c. 5.* Isai. 63.3. Psalm. 73.25. Deut. 25.9. Ruth 4.7.

4. Doct. *Remission of sinnes not procured by any strength in man, but by faith in Christ.*

Like as the Priest confessed their sinnes over the Scape-goat, and so hee was sent away, *v.* 21. Even so a man must not *precium in se quærere*, seeke the price of redemption, in himselfe, as Master *Calvine* well obserueth, but his sinnes must be put over vnto another: as here the sinnes of the people, are put vpon the Goat, and so our sinnes are put vpon Christ; he is partaker of our nature, and hath made vs partakers of his righteousnesse, and taken vpon him our sinnes: in all these he tooke part with vs. It is sayd in the *Psalme, Particeps sum omnium timentium te*, I am a partner or partaker of all them that feare thee: wherupon *Ambrose* hath this meditation, *Christus habet participes carnis, quia carnem suscepit; participes baptismi, quia baptizatus pro nobis; consortes iustitiæ, quia ipse iustitia nostra:* Christ hath vs partakers of the flesh, because he tooke our flesh; partakers of baptisme, because hee was baptised for vs: partakers of his iustice, because hee is our iustice, *serm. 8. in Psalm.* 119, So also our sinnes were imputed vnto him: *and hee made sinne for vs*, as the Apostle saith, taking vpon him our sinnes, to suffer for them. Isai 53.6. Psal. 119.63. 2 Cor. 5.21.

5. Doct. *Righteousnesse not by the Workes of the Law, but by faith onely in Christ.*

As *v.* 29. when Expiation was made for their sinnes, they were to refraine from all other workes: so when wee seeke to obtaine remission of our sinnes, *feriandum est ab operibus legis*, wee must cease from the workes of the Law, and not thinke to finde iustice thereby, *Borrh.* And so the Apostle saith, *not having mine owne righteousnesse,*

Phil. 3. 9. *which is by the Law, but that which is through the faith in Christ: who is the Way, the truth, and the life; suscipe quasi via, confirma quasi veritas, vivifica quasi vita,* receive vs as the way, confirme vs as the truth, and quicken vs as the life, *de bon. mort. c.* 12.

5. *Places of Confutation.*

1. Confut. *Against prayer for the dead.*

Lorinus thinketh in his preface, or argument of this Chapter, that in this solemne day of Expiation, prayer might bee made for them, which had beene slaine for worshipping of the golden Calfe.

Contra. 1. Though it were admitted, that prayer might bee made for some that are dead, yet not for such as dye in a manifest, notorious, and damnable sinne, as is the sinne of Idolatrie: and this is one cause of exception against the booke of *Macchabees*; because *Judas* is commended, for praying for the dead which died in the sinne of Idolatrie, certaine iewels consecrated vnto Idols being found vnder their garments, 2. *Macchabees*, 12. 45. And the Papists themselues allow not prayers to bee made for such. 2. But in generall it is in vaine to pray for the dead, whose spirits the Lord hath
Hebr 9. 27. disposed of, and their iudgement is past: for after death commeth iudgement, prayer after death then, is like a pardon after death, and pleading after sentence, and as *Chrysostome* saith, *Neque gubernator postquam navis submersa est, neque medicus postquam egrotus obiit, quicquam prodesse potest,* neither the Pilot after the ship is drowned, nor a Physitian, when a man is dead, can profit any thing, *hom.* 75. *super. Math.*

2. Conf. *Against them which deny the entrance of the fathers into heaven, before the comming of Christ.*

The Doway men give heere this note, that as the high Priest onely once a yeare, and none other entred into the most holy place: so heaven was not open to any Saint before Christs passion, *Heb.* 9. 8.

Hebr 9. 8. *Contra.* 1. The Apostle in that place saith, that the way to the holyest of all was not yet manifest, while the first Tabernacle was standing: for so the word, πεφανερῶσθαι, is better translated, *manifested*, as the latine also readeth, *propalatam*, and the Rhemistes translate, then *opened*. The meaning is, that the way to heaven was not made so apparant and manifest, as afterward vnder the Gospell. 2. And seeing that it cannot bee denyed, but that the holy fathers beleeved in Christ, as our blessed Saviour
Iohn 8. 56. saith, that *Abraham* saw his day, and reioyced: as they had faith, so they had the
1. Pet. 1. 9. fruit and end of faith, the saluation of their soules: the holy men and women vnder the Law, went vnto *Abrahams* bosome, as *Lazarus* soule was caryed thither by the Angels, which *Augustine* saith, was, *quietis habitatio*, and *felicitatis sinus*, an habitation of rest, and bosome or haven of felicity, *epist.* 99.

3. Confut. *Against particular confession of all sinnes, in the eares of the Priest once in the yeare.*

Tostatus seemeth to ground their auricular confession, vpon this president in the Law, that all the sinnes of the people were confessed once in the yeare vnto the Goat, *idem modus quasi in Ecclesiâ obseruatur*, the same meanes is, as it were, obserued in the church, which *cogit semel in anno confiteri*, compelleth every one once in a yeare to confesse, *q.* 3.

Contra. 1. There is nothing like betweene this confession of sinnes made over the head of the Goat, and of popish auricular confession: for that was generall, theirs is particular: that was made not by the people themselues, but by the Priest in their stead, theirs must bee by the parties themselues: that was made by the Priest, theirs to the Priest.

2. They themselues are not agreed about the originall, and institution of auricular confession; some thinke that Christ instituted it not, but onely supplyed some-

what

what, it having beene in vſe before the old Teſtament, *Thom. Waldenſ. d.* 10. 2. *c.* 140. Some that it was vſed in the old Teſtament, by tradition rather, then diuine inſtitution, *Petr. de Oſna.* Some that it dependeth rather of the tradition of the Church now, then of any diuine inſtitution, *de pœnit. d.* 5. *c.* 1. *in gloſſ.* Difference among Popiſh writers about confeſſion.

3. Whereas that example is alleadged for proofe of confeſſion, that the people confeſſed their ſinnes to *Iohn Baptiſt*, which they ſay was not in generall, but euery man vttered his ſinnes, *Rhemiſt. in* 3. *Math. ſect.* 3. They are heereabout diuided: alſo *Toſtatus* thinketh, it was a confeſſion onely in generall, *Caietanus*: that by their fact onely they confeſſed their ſinne, in that they were baptized; *Lorinus*, that there was a diſtinct confeſſion of ſome ſinnes, not of all: and indeed it had beene impoſſible, that all the people flocking together from divers coaſtes, from Ieruſalem, Iudea, and the regions round about Iordan, could in ſo ſhort a time confeſſe all their ſins to one man.

4. *Lorinus* heere in *v.* 22. to make good their ſuperſtitious confeſſion, maketh mention of a certaine practiſe of an idolatrous Prieſt in *Peru, ann.* 1612. who receiving confeſſion of one, promiſed forgiuenſſe of his ſinnes, and brought forth a bird wrapt vp in wooll, being dead, which reuiued, and ſo did fly away with his ſinnes: and how among the Mexicanes, in the top of a certaine rock, the devill appeareth in an horrible ſhape, and hangeth vp a great paire of ſcoales, into one of them he is put, that confeſſeth his ſinnes: which if hee doe fully, then his ſcoale is lifted vp, and made even with the empty ſcoale; if not, hee is caſt out of the ſcoale headlong downe the rock, and ſo is broken in peices: vpon this narration he giueth this gloſſe, *amulus Dei diabolus*, the devill doth imitate God, and counterfetteth ſuperſtition like to religion: and *quanto facilior lex Chriſtianæ exomologeſeos*, how much eaſier is the law of Chriſtian confeſſion. But this report if it be true, doth demonſtrate rather, that ſuch exaction of particular confeſſion, is a ſuperſtitious inuention & pleaſeth the devill well: otherwiſe true confeſſion a fruit of repentance hee abhorreth: who keepeth men rather from confeſſion of their ſinnes, which ſhould bring them to repentance, as the Apoſtle ſaith, *That they come to repentance out of the ſnare of the devill*, this particular confeſſion then vnto man, is no part of true repentance, but is rather the devils ſnare, whereby hee entangleth mens conſciences. The Devill among the Mexicans preſſeth them to particular confeſſion of their ſinnes. 2 Tim 2. 26.

5. But in condemning this auricular confeſſion, as a clog, and ſnare of mens ſoules: wee reiect not all confeſſion of ſinnes; but rather doe lament the faſhion of our times, that mens hearts are hardened, that they make no confeſſion of their ſinnes at all, or very ſeldome, and are faine from one extreame in confeſſing every ſinne, to an other, in confeſſing never a ſinne; we therefore allow of theſe confeſſions, 1. *a ſpirituall* confeſſion of our ſinnes vnto God, whereof *David* ſpeaketh, *I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord*: 2. *a penitentiall* confeſſion, either publicke to ſatisfie the whole congregation: ſuch as was the inceſtuous young mans, *that was rebuked of many*; or *priuate* to our brother, whom wee have offended: which our bleſſed Saviour commendeth, and commandeth, that wee ſhould forgiue our brother that hath treſpaſſed againſt vs, and ſaith, if it repenteth mee, though it bee ſeuen times in a day. 3 *a medicinall* confeſſion, when any being loaden with ſome ſpeciall ſinne, confeſſeth it to his brother to receive comfort of him: as the Apoſtle biddeth, *acknowledge your faults one to an other, and pray one for an other, that yee may bee healed*: theſe wholeſome confeſſions wee thinke neceſſary to be practiſed, but to preſſe every one vpon paine of damnation to confeſſe every particular ſinne vnto their pariſh Prieſt, who is many times an vnfit man, is both impoſſible, inconuenient, and vnprofitable, ſee more hereof, *c.* 13. *conſut.* 2. Pſalm 32. 5. 2 Cor. 2. 6. Luke 17. 14. Of divers kinds of confeſſion. Iames 5. 16.

4. Confut. *Againſt the multitude of Popiſh feſtivals.*

Thom. Aquine will have the feſtivityes of Martyrs, and confeſſors to ſucceed in the place of this Expiation feaſt, 1. 2. *q.* 103. 2. as hee is cited by *Lorinus. argument. de. feſt. expiation.*

Contra. 1. They have no warrant to conforme the ſtate of the new Church vnder

the new Teſtament, vnto that vnder the old: ſeeing the body is now come, whereof
Coloſſ. 2 17. thoſe were ſhadowes.

2. Vnder the Law, they kept no feſtivals for any of the Patriarkes, or Prophets, but onely vnto the Lord: heerein therefore they are more ſuperſtitious, then the other were ceremonious.

3. They have cumbred the Church with a multitude of vnneceſſary holy dayes,
Synopſ. cent. 2. 75. not much fewer in all then two hundred yearely, as is elſwhere ſhewed: but as *Bernard* well ſaith, *Patriæ eſt, non exilij frequentia hæc gaudiorum, & numeroſitas feſtiuitatum cives decet non exules:* This frequencie of gaudy dayes, belongeth to the Countrey, not to the place of exile, and the number of Feſtivals, becommeth rather Citizens, than Exiles, *Epiſt.* 175.

5. Confut. *Againſt the exemption of Prieſts from the ſecular power.*

Whereas the High Prieſt is charged not at all times to come into the Holy place, leſt he die: *Lorinus* collecting that this Iudgement vpon the High Prieſt, if he tranſgreſſed this order, was reſerved vnto God, and not to be inflicted by men; and infereth further, that it is abſurd, *Dignitatem tantam vlli alteri, quæ hominibus inſit ſubijcere tam in cauſâ ſacrâ, quàm civili:* That ſuch great dignitie (ſpeaking of the chiefe Biſhop) ſhould bee ſubjected to any other humane authoritie, either in ſacred, or civill cauſes: And whereas that preſident is obiected, how *Solomon* depoſed *Abiathar*, 1 *Kings* 2. hee anſwereth, *Propheticâ authoritate vſus eſt, vel regiâ abuſus*, that therein he vſed his Propheticall authoritie, or abuſed his regall: and this was the cauſe why the Souldiers at *Sauls* bidding would not fall vpon the Prieſts, and yet refuſed not to aſſiſt him in purſuing of *David*.

Contrad. 1. It followeth not, becauſe in ſome extraordinary caſes the puniſhment of the high Prieſt was reſerved for God, who in thoſe times did immediately inflict judgement vpon ſome tranſgreſſors; that therfore in every caſe he was to be exempted from humane judgement: for the ſame reaſon would alſo haue freed others, who were ſometimes chaſtiſed by the Lords hand, as the man that gathered ſtickes vpon the Sabbath, *Numb.* 15.33.

2. *Solomon*, as a King, removed *Abiathar*, becauſe of his conſpiracy, for the which
1 King. 2.26. alſo hee iudged *Adoniah*: by the ſame authority he puniſhed both the one and the other; and for the ſame offence, though not in the ſame manner, hee ſpared *Abiathars* life, becauſe of his ſervice done about the Arke to his father.

3. *Sauls* ſeruants would not fall vpon the Prieſts, becauſe they knew them to bee innocent men, and heard their iuſt defence before the King; they purſued *David*, becauſe they thought hee without right aſpired to the kingdome, as *Lorinus* alſo confeſſeth.

4. But now concerning the obedience of all both ſpirituall and temporall perſons
Rom. 13. 1. vnto the civill power, Saint *Paul* hath given a rule: *Let every ſoule bee ſubiect to the higher power:* whereupon *Bernard* thus inferreth: *Si omnis anima, & veſtra; quis vos excepit ab vniverſitate? qui conatur excipere, tentat decipere:* If every ſoule bee ſubiect, then yours; who hath excepted you from this vniverſalitie? hee that goeth about to except you, doth attempt to deceiue you, *Epiſt.* 42. So then by the Apoſtles doctrine, none are exempted from the authority of the ſecular power.

Now then, as the Evangelicall doctrine publiſhed by the Miniſters of the Goſpell, hath procured libertie to all States, and Degrees; vnto Princes, ſuperioritie over all their ſubiects, ſpirituall and temporall, and exemption from the Popes thunder-bolts; vnto Nobles, freedome from Citations, Appeales, and other vexations from the Court of Rome; vnto the people, deliverance from that intolerable yoke of Confeſſion, Penance, going in Pilgrimage, and ſuch like: ſo it were equall and iuſt, that they which haue beene inſtruments, and proclaimers of theſe great immunities to others, ſhould not themſelues be brought into captivitie and bondage: as in many places Miniſters haue ſmall thankes, and ill requitall for this their ſeruice: ſome deprived of their

Miniſters of the Goſpell procuring liberty to all ſtates, by the doctrine of the Goſpel, haue leaſt part of it themſelues.

their maintenance, by injurious cuſtomes, and ſacrilegious alienation of Tithes, ſome vpon ſmall occaſions haled and drawen into ſuites; ſome for their faithfull admonitions, called *Coram*, and taken vp with checkes, and taunts: that the Miniſters of theſe times may complaine with Saint *Paul*, *Though the more I loue you, the leſſe am I loued.* 1 Cor. 12. 15.

6. Confut: *Againſt the enforced ſingle life of the Clergie.*

Hieronie, vvhereas *verſe* 4. the linnen garments are named, which the high Prieſt ſhould put on in this ſolemne expiation day, and no mention is made of the linnen Breeches which he ſhould weare, giveth this note: that as S. *Paul* ſaith, *Concerning Virgines I haue no commandement of the Lord:* ſo *Moſes* may bee taken thus to ſpeake, *Feminalibus ego non veſtio, nec impono alicui; neceſſitatē qui vult eſſe ſacerdos, ipſe ſe veſtiet:* I doe not cloth them with Breeches (which ſignifie their continencie) I impoſe not neceſſity vpon any; he that will bee a Prieſt let him cloth himſelfe, *ex Gloſſ: ordinar. Hierome* in his time, would not haue any neceſſity of ſingle life impoſed vpon the Miniſters of the Church, contrary to the doctrine and practiſe of the now Church of Rome. 1 Cor. 7. 25.

7 Confut. *Againſt the Neſtorians, who made two Perſons in Chriſt.*

They framed their argument out of this type of two Goates, which were ſet apart, one for the Lord, and one to be ſent into the Deſert; and ſo they made two perſons of Chriſt, one the ſonne of God, an other the ſonne of *Mary*, as theſe Goats repreſenting Chriſt were two.

Contra. 1. *Cyrillus, Epiſt. ad Acacium*, and *Theodoret* vvill haue theſe two Goats to repreſent the two natures of Chriſt, and ſo alſo *Heſychius*, by the one that vvas Sacrificed vnderſtandeth his paſſible humanity, by the other ſent away his impaſſible Divinity. 2. For theſe two Goates ſo like in nature, and nothing differing one from the other, could not repreſent two ſuch different perſons, as of God, and Man. 3. And though the two Goates vvere two diſtinct things one from an other, types muſt not be preſſed on every poynt: they are not the things themſelues, but onely ſhadowes: as ſhadowes in pictures are onely the firſt lineaments of the vvorke. 4. But that there is but one Chriſt God, and Man, the Apoſtle teacheth, ſaying, *There is one Lord Jeſus Chriſt, by Whom are all things, and We by him.* 1 Cor. 8. 7.

8. Confut. *Againſt Canonicall houres obſerved in Prayers.*

Whereas, *ver.* 14. it is preſcribed that the Prieſt ſhall vvith his finger ſprinkle the Blood, 7 times before the mercy ſeate; hence they ground their ſeaven Canonicall houres: *Every one, Applicatus ad Divina officia*, vvho is applyed vnto Divine offices, *Debet digito, id eſt, Inſtinctu ſpiritus ſanguinem viruli, id eſt, Chriſtum paſſum ſeptiès aſpergere per ſeptem horarum canonicarum perſolutionem:* muſt vvith his finger, that is, the inſtinct of the Spirit ſprinkle ſeaven times the blood of the Calfe, that is, Chriſt which ſuffered, by the performance of the ſeaven Canonicall houres, *Antonin. 2. P. Tit. 9. c. 12. ſec. 1.*

Contra. We denie not but that it is fit, that certaine houres be ſet apart, as for publike, ſo private Prayer, to the end that Men may ſet aſide all other affaires at certaine times to attend their private devotions: and therefore the Remiſts vntruely charge Calviniſtes, that they count all ſet ſeaſons of Prayer ſuperſtitious, *annot in Act. 10. ſec. 6.* But theſe things we miſlike in Popiſh canonicall houres.

1. They appoint too many of them: *Antoninus* ſeaven, as is before ſhewed, *Bellarmine*, named nine, the 4. Vigiles in the Night, and 5. Houres in the Day, the Prime, Third, Sixt, Ninth houre, Veſpertines at the Twelfe, and Complin, in the Firſt houre of the Night: if all theſe houres vvere throughly obſerved, how farre I pray you vvould their Monkes differ from the Euchites, and Pſallianes, named among Heretikes, vvho did nothing but Pray.

2. They onely keepe the names of these Houres, but not the times themselues: for all their day houres, they shuffle together, and performe before noone: and their Nocturnes, as being too painefull for them, they joyne with their Matutines: as *Bellarmine* alleadgeth out of *Amalarius*, that it was resolved among the Romane Masters, that betweene the Nocturnes and Matutines there should be *Nullum interstitium*, no distance at all, *de bon. operibus l. 1. c. 11.*

3. They place Religion in the very houres, consecrated by the holy Actes of our Blessed Saviour; and doe affixe a certaine kind of Holynesse to the very time; and therefore *Bellarmines* resolution is, having moved a doubt, whether the Canonicall houres should be observed, *labentibus horis, vel completis*, while the houres are running, or when they are past, that they should be kept in the passing of the houre, not in the finishing of it. *ibid.* Which sheweth that they haue an opinion of the very houre: And concerning his reason, because these houres were consecrated by some of Christs holy actes: so were all houres of the day, and so all should bee set apart for Prayer: as *Leo* saith of holy dayes, if all should be kept, wherein Christ did any notable act, *omnia tempora continuatis erunt deputanda festis*: all dayes shall bee deputed to continuall festivalls. 1. *Epist.* 4. *c.* 4.

2. An other errour in their Canonicall houres is, that they tye themselues to a stinted number of Prayers, so many *Ave Maries, and Pater Nosters*; Which they post over without any devotion in their heart, and without any vnderstanding, saying them in Latine, which many of them are vnskilfull in: and so they offend against that rule of our blessed Saviour, who forbiddeth vaine repetitions, and idle babling to bee vsed in Prayer. Matth 6.7.

5. They enjoyne not to all these Canonicall houres, but to Priests, and Monkes onely: whereas Saint *Pauls* admonition is generall to all, to *pray continually*. 1 Thess. 5 17.

6. In confirming themselues to the very houre, it falleth out that many times they pray without any affection: they should pray with an holy intention, which doth not alwayes jumpe with the houre: *David* saith, *My heart is ready, I will sing, and giue praise*; When our heart is prepared, then it is fit to pray: and before wee heard out of *Antoninus*, that their canonicall houres must be performed by the instinct of the Spirit: they should then expect till the Spirit moove them, and then offer vp their Prayers: as the lame Men waited the mooving of the Waters by the Angell, and then went into the Water: *Augustine* giveth an excellent rule for the disposing of our selues to Prayer: *Cum quisq; orationem quærit, collocet membra, sicut ei occurrerit accomodata pro tempore positi corporis, ad mouendum animum; cum autem non quæritur sed infertur appetitus orandi, hoc est cum repente aliquid venit in mentem, quocunq; modo inuenerit hominem, non est vtiq; differenda oratio*: When any one seeketh Prayer, let him place his members as occasion shall serue, disposing of his body, for the time as it is fittest to stirre vp his minde: but when a desire of Prayer is not sought, but put into a Man, that is, commeth into the minde, howsoever it findeth a Man, it is not to be differred, *lib. 2. ad Simplician. q. 4.* Prayer then must not bee tyed to a fixed houre, but at all times powred out when the heart and affection serveth. Psal. 57.7. John 5.4.

9. Confut. *Of necessity, or duty, of Praying toward the East.*

Because *ver.* 14. the Priest was to sprinkle the blood on the East side of the Mercy-seate, *Lorinus* taketh occasion to shew how that now Christians are taught contrary to the Iewes who turned them to the West in their Prayer, because the mercy was Westward, to pray toward the East, as the Gentiles did, that they might thereby more easily be converted to the Christian Faith.

Contra. 1. Christians ought neither to binde themselues to pray toward the East, as the Manichees did, nor toward the West, as *Elxaus* the Heretike compelled Men: *Epiphan haer.* 19. but they haue liberty in all places, and toward any part of Heaven to Pray: as Saint *Paul* saith, *I will that Men every where lift vp pure hands.* 1 Tim. 2. 8.

2. Yet to be tyed to pray toward the East, is of the two more dangerous, because the Gentiles turned themselues that way, and worshipped the Sunne: and therefore the

the Idolatrous Israelites are reprooved by the Prophet: And this vsage of Christians might rather harden the Gentiles, and keepe them backe from the Christian Faith, Esch. 8. 16. supposing the Christians, turning toward the East, to adore the Sunne, as they did.

3. The Manichees also prayed toward the East, adoring the Sunne: Whereupon *Leo* 1. decreed, that to discerne right beleevers from Heretikes, *Ad occidentem conversi Deum colerent:* they should worship God, turning toward the West, *Binius Tom.* 1. *f.* 932.

10. Confut. *Of the forme and fashion of Churches.*

Whereas mention is made, *v.* 14. of the holy place beyond the Vayle, whereunto the high Priest onely had accesse, and before that was the first part of the Tabernacle, where the Altar of Incense was, and before that the outward Court, where the burnt offering Altar was. *Bellarmine* with his fellowes, would fetch from hence a paterne of their Temples: which consist of the Porch, Body of the Church, and the Quier, which is called βῆμα, because they went vp to it by stayres, and ἱερατεῖον, appointed for sacrifice, and διακονικὸν, because the Deacons onely had accesse thither, to attend vpon the Priests, and in that sense also named ἄδυτον, of δύω, *to enter*, and the privative (α) because ingresse thither was not granted to all.

Contrad. 1. Touching the division of Churches, that some places should be set apart, distinguished from the rest, for the convenience of him that ministreth, we hold it very fit, so that all may bee done for the best edifying and hearing of the people, 2. But from *Moses* Tabernacle, or *Solomons* Temple, which were for sacrifice to take a patterne of Christians Churches, which are specially for Prayer, and Preaching, is not so convenient. 3. Neither have any warrant to separat any place for Altars and Sacrifice: *Christ was once offered* vpon the Altar of the Crosse: and therefore there Hebr. 9. 28. needeth no Altar to offer him on againe: A Communion-Table we haue which the Apostle calleth, *The Lords Table:* Which is fittest in many Churches to bee brought 1 Cor. 10. 21. downe to the body of the Church, where convenient accesse cannot be had otherwise vnto it. 4. In Popish Churches we also mislike, that they are made rather for the People a farre off to gaze vpon the Priest, then to bee edifyed by hearing: *Ezra* made a Nehe. 8. 4. Pulpit of Wood, that hee might stand so that hee might bee heard of the People, and Saint *Paul* would haue all things done to edifying: *Bernard* in his time reprehended, 1 Cor. 14. 12. *Oratoriorum immensas altitudines, & immoderatas longitudines:* the excessiue height, and immeasurable length of their oratories, *Apolog.* made rather for ostentation, then deuotion, for idle looking, and gazing, then godly edifying.

11. Confut. *Against Popish Hallowing, Cleansing, and reconciling of Churches.*

In that the Priest by these Ceremonies did cleanse the Sanctuary. *ver.* 16. *Lorinus* with other of that side would justifie their hallowing, and consecrating of Churches, washing of Altars, after they haue beene defiled with shedding of blood, any act of carnall vncleannesse, burying of an excommunicate person, and such like, and this purging of Churches they warrant by the example of *Hezekiah*, and *Iudas Macchabeus*, and by that text, *That there is a Divine vertue in the place*, 2. *Macc.* 3. 38. *Thom. Aquin. p.* 3. 83. *c.* 2.

Contrad. 1. The Apostle evidently sheweth, that the service of the Law *consisted in meats and drinkes, and divers washings and carnall rites:* but such things are not to bee drawne into example now vnder the Gospell. Hebr. 9. 10.

2. *Hezekiah* cleansed the Sanctuary, by carying thence *the filthinesse thereof*, namely, the monuments of Idolatry, and opening the doores, and turning it to the right vse; 2 Chron. 29. 5. and so also did *Iudas Maccabeus*, cause to be caried out, the stones of the Altar, which had been polluted with Idolatry: and such sanctifying and cleansing of Churches, 1 Macc. 4. 36. by defacing, and carrying foorth of Monuments of Idolatrie, wee allow and practise in our Churches.

3. But any kinde of washing, crossing, annoynting, to cleanse the Churches, becommeth

1 Kings 2. 31. 2 Chro. 24. 22. meth not the simplicitie and perfection of the Gospell: neither was it alwayes practised in the time of the old Testament; as we doe not read, that the Temple was clensed after the just shedding of *Ioabs* blood, and vniust of *Zachariah*.

4. Concerning that place in the *Macchabees: that there was a certaine power of God in the place*: the meaning is, that there was a divine presence to defend it: not that there was any vertue in the place, as in the timber or stones: for *Heliodorus*, so saying to the King, yeeldeth it as a reason, why there was no approaching to that place, to offer any violence to it; but if thou hast, saith hee, *any enemy, or traytor, send him thither: for there is a divine power*: and yet these are but the words of an heathen, and prophane man, and therefore not fit to build any doctrine vpon.

1 Tim 4.5. 5. Now by what meanes things are sanctified, the Apostle sheweth, namely by the word of God, and prayer: so was it practised in *Constantines time*: the godly Bishops, *precibus & concionibus decorarunt*, by prayer and preaching adorned the Temples, and festivall assemblyes, *Euseb. lib. 4. de vit. Constantin.*

12. Confut. *That the Pope is not Peters successor in the headship, or vicarship of the vniuersall Church.*

Lorinus, whereas, *v.* 32. mention is made of *Aarons* successor, which should minister in his fathers stead, taketh occasion to set forth, first the authority of Saint *Peter*, who after Christ was gone into heaven, *pro Christo visibile caput*, was in Christs stead the visible head, and pastor of the Church, *Ac munere eodem functus est quo fungebatur Christus*, and executed the same function, which Christ did, when hee lived heere: and concerning the Popes and Bishops of Rome he saith, they so succeed *Peter*, *Vt illius expleant vices idem faciendo, quod ille pro Christo faciebat*, that they may supply his turne in doing the same, which hee did for Christ.

Contra. But generally against this assertion, wee thus except: the Apostle opposing Christs Priesthood to that of the Law, which was executed by many Priests, one succeeding an other, because they were not suffered to continue by reason of death, saith, Hebr. 7. 23, 24. that Christ, because hee endured for ever, hath, ἀπαράβατον ἱερωσύνην, *a Priesthood impassable*, that is, which could not passe, or bee transmitted over to an other. But if *Peter* bee in Christs stead, and doth the same that hee did, and the Pope in *Peters* stead, doing whatsoever hee did: how is not Christs Priesthood now passed over to an other: and what difference herein is there betweene Christ our high Priest, and the high Priest of the Law, seeing both have their successors: it helpeth not to say, that they are Christs vicars, not successors: for *Cyprian* maketh them both all one, calling *Stephanus*, Bishop of Rome, *Cornely & Lucij vicarium & successorem*, the vicar, and successor of *Cornelius* and *Lucius*, *Epist.* 67. In particular these exceptions further are taken.

1. That *Peter* was not left the visible head of the Church in Christs stead; for then hee should have had a superiority over the rest of all the Apostles: but they all received equall power, of binding and loosing; Christ giveth them all the like commission: Math 18 18. Iohn 20 21. *as my father sent mee, so send I you*: whereupon Saint *Cyprian* inferreth, *Hoc itaq; erant, & cæteri Apostoli, quod fuit Petrus, pari consortio præditi & honoris, & potestatis, sed exordium ab vnitate proficiscitur*; All the other Apostles were the same that *Peter*, having like fellowship of honour, and power: but the beginning must bee from one; cited in the Decrees, 2. *c.* 24 *qu.* 1. *c.* 18. a priority onely is here given vnto *Peter*, for vnity and order sake, no superioritie over the rest of the Apostles.

Gal. 1. 18. *c.* 2. 1. 2. It is doubted whether Saint *Peter* were at Rome, and dyed there; there is more evidence for his continuance, and death at Ierusalem; as there Saint *Paul* found him eighteene yeeres after his conversion. And *Lyranus* vpon those words, *Some of them you shall kill and crucifie*, where our blessed Sauiour speaketh to the Scribes and Pharisees of Ierusalem, thinketh that *Peter* and *Andrew* were there crucified, and so also the ordinary Glosse.

Galat. 1. 9. 3. And be it admitted as a matter of Story, though not of Faith, that Saint *Peter* dyed at Rome, where Saint *Paul* also was crowned with Martyrdome: in all reason

Saint

Saint *Paul* being the Apoſtle of the Vncircumciſion, ſhould rather bee Biſhop there, then Saint *Peter*.

4. And if Saint *Peter* dyed Biſhop there, we deny the Popes to be his true ſucceſſours, ſeeing they decline his doctrine, and manners: For the firſt, *Fœlix* Biſhop of Rome thus writeth: *Qui participes Apoſtoli eſſe volunt, ducuntur & doctrinâ ipſius:* they which will bee partakers, or partners with the Apoſtles, muſt follow their doctrine: *Epiſt. ad Petr. Antiochen.* For the other, *Symmachus* an other Biſhop of that Sea ſaith, *Petrus hæreditatem innocentiæ miſit ad poſteros: Peter* ſent over the inheritance of his innocency to his poſterity, *diſtinct.* 40. *c.* 1.

5. As for ſucceſſion in place, it is not ſufficient: the high Prieſt could alledge a perpetuall and lineall deſcent from *Aaron*, and a continuall ſucceſſion of Prieſts: our bleſſed Saviour and his Apoſtles could pretend no ſucceſſion, yet were they the true Paſtors of the Church, and not the other: therefore *Chryſoſtome* well ſaith, *Non Cathedra facit Sacerdotem, ſed Sacerdos Cathedram; non locus ſanctificat hominem, ſed homo locum:* the Chaire maketh not a Prieſt, but a Prieſt the Chaire; the place ſanctifieth not a man, but a man the place, *cited. diſtinct.* 4. *c.* 12.

6. *Morall Obſeruations.*

1. Morall. *Diuine ſecrets not curiouſly to be ſearched into.*

THis is taught vs, in that *Aaron* is charged, not at all times to come into the holy place, as it were, to prie and ſearch into Gods ſecrets: for which cauſe there vvere ſlaine fiftie thouſand of the Bethſhemites, for looking into the Arke, which they ought not to haue done: and therefore *Heſychius* here adviſeth well: *Nihil amplius quæramus nos, qui aliquid de Deo ſcrutari volumus, quam quantum Evangelicus ſermo nobis tradit:* Let vs that will ſearch any thing concerning God, ſeeke no more then the Goſpel doth deliver vnto vs. 1 Sam. 5. 19.

2. Morall. *To approach and draw neere before God, With holineſſe and reverence.*

Verſ. 4. The High Prieſt, when he was to come before God, was to put on the holy linnen garments: whereupon *Origen* giveth this note, *Omnes nos ſermo iſte conſtringit, vt deponamus veſtimenta ſordida, morum vitia, inquinamenta libidinum:* that wee put off our filthie garments, that is, the vices in our manners, the pollutions of luſt, *hom. 8 in Levit.* and ſo *David* ſaith, *I will waſh mine hands in innocency, and compaſſe thine Altar.* Pſal. 26. 7.

3. Morall. *Of the force, and efficacie of prayer.*

Verſ. 17. Whereas wee read, Hee ſhall make attonement for himſelfe, his houſe, and the people: the vulgar latine ſaith, *roget, let him pray,* for himſelfe, &c. which though it bee not the meaning of the word, yet certainely the Prieſt vſed devout prayer in making this attonement, and ſo alſo is the opinion of the Hebrewes, which ſheweth how effectuall devout prayer is, both in removing ſinnes, and diverting Gods iudgements, and obtaining all both ſpirituall and needfull temporall bleſſings: as the Apoſtle ſaith, *the prayer of faith ſhall ſaue the ſicke, and the prayer of a righteous man avayleth much, if it bee feruent.* Iam. 5. 15, 16. *Iamblicus* a profane writer hath ſuch a commendation of prayer, which might well beſeeme a Chriſtian: hee calleth it *Rerum divinarum ducem & lucem,* hee guide and light of divine things, *copulam quâ homines cum Deo coniunguntur,* the hand whereby God and men are ioyned together; hee ſaith it is, *clavis inſtar, quâ Dei penetralia aperiuntur,* as a key, which openeth Gods ſecrets; and in a word ſaith hee, *ſupplicatio familiares & Deorum domeſticos facit eos qui eâ vtuntur,* humble prayer doth make them, which vſe it, familiar with God, and as his domeſticals, *l.* 5. *c.* 27. *Iamblicus* cõmendation of Prayer.

4. Morall.

4. Morall. *Of the profit and fruit of fasting.*

Wheras vpon this great festival day of Expiation, they are bid to humble and afflict their soules, *v.* 29. it was a feast, and yet a fast; *Origene* giveth this more, *Festus dies vocatur afflictio animæ, si vis diem festum agere, si vis vt Deus lateiur super te, afflige animam tuam, non ei permittas explere desideria sua,* a feast day is called an afflicting of the soule: if thou wilt then keepe a feast vnto God, if thou wilt have God to reioyce in thee, afflict and humble thy soule, and suffer it not to fulfill the desires, *hom.* 23. *in Numer.* And God is so delighted with our humiliation, that he accepted *Ahab*, a wicked mans submission, that humbled himselfe with sackcloth, and fasting: *seest thou*
1 King. 21.29. *not* saith the Lord to *Elias*, *how Ahab is humbled before mee.*

5. Morall. *Remission of sinnes onely granted to the penitent.*

Though vpon this Expiation day, the peoples sinnes were confessed over the Goat, and so sent away into the wildernesse, yet they were to afflict and humble themselues vpon that day, *v.* 29. which sheweth, that as the Lord is ready for his part to forgiue iniquitie, so on our part, hee expecteth true contrition of heart, and humilitie: and
Math. 3.2. therefore the summe of *Iohn Baptists* preaching was, *Repent, for the kingdome of God is at hand:* the kingdome of God, which consisted in remitting, and subduing of sins, must haue a way made vnto it by repentance. *Hierome* saith well, *Quæ peccata fletus iste non purget, quas inveteratas maculas ista lamenta non abluant?* What sinnes doth not weeping purge, and what inveterate blemishes doth not lamentation weare away? *Ad Ocean.*

6. Morall. *Evill thoughts and lusts to be cast away.*

As the Scape-goat was sent away with the sinnes of the people: so if envie, anger, malice, and the like ascend into thy heart, *paratus esto, vt ea expellas, & abijcias, & amittas in eremum:* Be thou ready to expell, and cast them away, and send them away into the desert, *Origene, Hom. 9. in Levitic.* So the Wiseman saith: *If thou hast thought*
Pron. 30.32. *wickedly, lay thine hand vpon thy mouth.*

CHAP. XVII.

1. *The Argument, Contents, and Parts.*

AS the former Chapter treated of the common and generall sanctification of the whole Congregation, vpon the Expiation day: so this sheweth the manner of sanctifying of every one in particular: First, in things concerning the worship of God, namely, their sacrifices, to *v.* 10. Secondly, in their civill affaires, as in their meats, to the end of the Chapter.

1. Here is prescribed, first the thing, not to offer any sacrifice, but at the doore of the Tabernacle, propounded by a prohibition, with a punishment annexed, *v.* 4. and by a precept to the people, *v.* 5. and the Priest, *v.* 6. shewing also the end thereof, *v.* 7. Secondly, the persons are named, whom this Law concerneth, Israelites, and strangers, *v.* 8. 9.

2. Here they are forbidden to eat blood, 1. either by it selfe, *v.* 10. with the reason, *v.* 11. 2. Or with flesh, which is either taken in hunting, where the Law is set forth, *v.* 13. with the reason, *v.* 14. or dieth alone, or is torne of beasts, with the manner of purgation, *v.* 15. 16.

2. *The*

2. *The diuers Readings.*

VErſ. 2. *This is the Word which the Lord hath commanded.* L. D. S. rather *the thing*: G. N. *dabhar*, ſignifieth both: the latter rather here, for not words, but deeds or things are commanded. L. D. Alt.

Verſ. 10. *I will ſet my face againſt his life.* L. D. rather, *againſt that ſoule*, N. or *perſon*. G. *nepheſh*, a ſoule H. ψυχὴ, S. The Latine heere both addeth, (*his*) and tranſlateth that (*life*) which ſignifieth (*the ſoule*) being ſpoken of man: but afterward, *v.* 11. the ſame word being applyed to bruit beaſts, is taken for the life. L. D. Add. & Alt.

Verſ. 14. *The life of all fleſh, is the blood.* L. D. *The life of all fleſh is the blood, it is for the life thereof*, G. I. N. the latter clauſe is altogether omitted by the Latine: *it is in the life thereof.* H. But the prepoſition (ב) *beth*, ſignifieth as well, *by*, or *for*, as *in*, for otherwiſe the blood is not in the life, but the life in the blood, as before, *v.* 11. L. D. Det.

3. *The Queſtions and Doubts diſcuſſed.*

1. Queſt. *Why this Law is given not onely to the Prieſts, but to all the People.*

1 WHeras this Law beginneth with the conjunction, *and*, it doth not neceſſarily follow that this Law was delivered immediatly after the other, but it is a propriety of Hebrew ſpeach to vſe that particle for ornament ſake, or *ex abundantia*, by a kind of redundancie of ſpeach.

2. This charge is given by *Moſes* to *Aaron*, and his ſonnes, to ſhew that this Law concerning the place ſhould not be altered, no not by the conſent of the Prieſts: *Cajetan.* and both *Aaron*, and his ſonnes were to receiue this Charge, becauſe the offering of the Sacrifices belonged to both.

3. As alſo this Law is given to the people, becauſe they were to bring the offrings: and *Heſychius* giveth an other reaſon: *Quia expedit omnibus ſcire, quia temporalis litera lex*, becauſe it concerned all to know that the letter of the Law was but to endure for a time, ſeeing the place was not alwayes to continue, whither they were to bring their ſacrifices.

4. Though *Moſes* is commanded to deliver this charge vnto *Aaron*, and the reſt: he himſelfe is alſo comprehended: for he might alſo bring ſacrifices for himſelfe: and ſo he was alſo bound to bring them to the doore of the Tabernacle.

5. Heere *Moſes* is bid to ſpeake vnto *Aaron* without any addition of (*Brother:*) as at ſome other times: as eyther for conſolation, as when the Lord told *Moſes*, when he would haue declined his calling, that *Aaron* his brother ſhould meete him. *Exod.* 4. 14. and when the Lord ſpake vnto him of his death, *Numb.* 27. 13. or for congratulation, and mutuall joy, by conferring vpon *Aaron* any excellent gift, as of Prophecying. *Exod.* 7. 1. of the high Prieſts office: *Exod.* 18. 1. or to ſhew their equall, or joynt Commiſſion, as when the Water was to bee brought foorth of the Rocke. *Numb.* 28. 1. When *Aaron* is called *Moſes* brother.

6. The Children of Iſrael are named, but the aſſembling of the Elders onely might ſuffice, as *Exod.* 12. 3. 21.

2. Queſt. *Whom this Law concerneth, and what Killing is heere vnderſtood.* ver. 3.

1. Whoſoever, in Hebrew, *a Man a Man:* and ſo alſo the *Septuag.* which *Hierome* vnderſtandeth of the regenerate Man, called the *ſecond Child: in Eſaiam c.* 26. 27. and ſo alſo *Origene, non omnes homines, homines ſumus*, all we that bee Men, are not Men. *hom.* 3. *in Ezech:* but this is too curious: it onely ſignifieth, any, whatſoever: Eccleſ. 4. 13.

as *Numb.* 5. 12. and twice more in this Chapter. *ver.* 10. 13. ſo read, *Vatab. Pagnin Iun. Oleaſter.*

2. By the houſe of Iſrael, are not onely vnderſtood Iſraelites borne, but ſtrangers alſo and Proſelytes converted to their religion, as is expreſſed, *v.* 8. who were bound to the ſame lawes.

3. This is not meant of every killing, but onely for ſacrifices, as the 4. *v.* ſheweth: and becauſe inſtance is given onely of thoſe three kind of beaſts, Bullocke, Sheepe, and Goates, which were allowed for ſacrifice, for other vſes, if they intended it not for ſacrifice, they might kill within their gates. Deut. 12. 11.

3. Queſt. *Why they were to bring all their ſacrifices to the doore of the Tabernacle.*

1. The *Civill* reaſon was, *Vt ſacerdoti ſuus ſervaretur honos*, that the Prieſts honour might be reſerved to him, to whom onely it belonged to offer the ſacrifices. *Borrh.*

2. From the *Materiall* cauſe, becauſe the blood of the ſacrifices belonged vnto God, and was to be ſprinkled vpon the Altar, which could not be done vnleſſe the ſacrifices were brought to the Tabernacle, *Toſtatus.*

3. An other reaſon is taken from the *efficient cauſe* to teach them, that no Religion was acceptable to God, but that which was by himſelfe preſcribed: *Borrh.*

4. A *religious* end was: *Vt coerceretur populi idololatria*, to reſtraine the Peoples Idolatrie, who might find out new Gods, and new rites, if they might offer where they would. *Theodoret. Procop: ne pro hominum libidine flexibilis eſſet religio:* leſt Religion might be turned and changed according to Mens luſts, and fanſies, *Calvin.*

5. The *myſticall* end was to ſhew the mutability of the Law of Ceremonies, *Quia futura erat loci ipſius perditio*: becauſe the place it ſelfe appointed for ſacrifices was to be deſtroyed, *Heſychius:* As alſo, *Vt populum dirigeret ad Mediatorem*, to direct the People to the Mediator, *Calvin:* and to teach them to ſerue God in Chriſt, who is the true Tabernacle. Hebr. 2. 11.

4. Queſt. *Whether it were lawfull to offer ſacrifice no where elſe, but at the Tabernacle:*

1. Learned *Iunius* thinketh it was not, and that *Samuel* rather went to celebrate a Feaſt, then to offer a Sacrifice, when he anoynted *David*, 1. *Sam.* 16.

2. *Cajetane* is of opinion: that this law was *Paſſim violata*, commonly violated, as *Fonſeca* giveth inſtance of *Samuels* ſacrificing in Mitpah. 1. *Sam.* 7. Where neither Arke nor Tabernacle was.

3. But the better opinion is, that this law was perpetuall, vnleſſe it were by Gods ſpeciall direction diſpenſed with: where theſe differences are to bee obſerved, 1. Some the Lord by a ſpeciall permiſſion allowed to ſacrifice, to whom it appertained not: as to *Manoah*, *Iud.* 13. to *Samuel* being no Prieſt, 1. *Sam.* 7. to *David*, 2. *Sam.* 24. to *Eliah*, 1. *Kings* 18. and in other places beſide the Tabernacle, as *Samuel* ſacrificed in Miſpah. 1. *Sam.* 7. 6. in Gilgal. *cap.* 10. 8. in Bethlehem. *cap.* 16. 2. for Gods bidding was vnto them as a law. 2. They which preſumed to ſacrifice without ſuch direction and warrant from God, were puniſhed, as *Saul*, 1. *Sam.* 13. 9. *Vzziah*, 2. *Chron.* 26. 16. 3. Yet ſome imperfections in this kind, not tending to apparant Idolatry, the Lord did beare with, as the offering in high places: which ſtill is noted, as a defect and want in the Reigne of good Kings, as of *Aſa*, 1. *King.* 15. 15. and *Ioſhaphat*, 2. *King* 2. 3. and of ſome others.

4. The reaſon is well yeelded by *Lyranus*, why that ſome ſacrificed in other places, *Revelatione Divina*, by Divine revelation, as *Manoah*, and *Elias*, whoſe ſacrifice God confirmed by Miracle: becauſe there is difference betweene thoſe things which are, *Mala*; *Quia prohibita*, evill onely becauſe they are forbidden: and which are *Male per ſe:* evill in themſelues, and their owne nature; the firſt are diſpenſable, not the ſecond: ſee more heereof. *q.* 9. 7. following and, *q.* 10.

5. Queſt.

5. Queſt. *How it is ſayd, Blood ſhall bee imputed to him.*

1. Some thinke, that the meaning is, that ſuch an one ſhould bee deprived of the priviledges of an Iſraelite, and expelled from among them; according to which ſence, he is ſayd, *to be cut off*, in other places: as *Heſychi. Non poſſet vltra in Populo Dei degere*; he cannot liue any longer among Gods People. 2. But *Oleaſter* miſliketh this ſence, who would haue it vnderſtood of cutting off by the hand of God: as he that omitted Circumciſion vpon the eight Day, is threatned to bee cut off from his People: and ſo the Lord would haue killed *Moſes* for the omiſſion of Circumciſion in his Child. *Exod.* 4. 3. But this phraſe, for ones blood to be vpon him, or blood to be imputed to him, ſignifieth, hee ſhall bee put to death; as *Exod.* 22. 4. *Leuitic.* 20, 9. Sometime theſe two are joyned together, he ſhall be cut off, and dye the death, *Exod.* 31. 14. 15. as wee ſee practiſed in him that violated the Sabbath, who was put to death, *Numb.* 15. 35. But heere more evidently, it is ſayd: *He hath ſhed blood*, that is, ſhalbe reputed, as if hee had ſhed blood; and therefore ſhall bee proceeded againſt, as one guilty of blood, *Toſtat. Iun.* and the *Hebr.* 4. Now the reaſon why he that ſacrificed not in the right place, was as guilty of blood, as hee that otherwiſe did it not in due manner, as the Prophet *Eſay* ſayth *Eſay* 66. 3. is thus rendred by *Oleaſter*, becauſe Man was to dye for ſinne; but God in his mercy turned it into the death of Beaſtes, that their blood ſhould anſwere for mans blood: if then the ſacrifices were not ſlaine in due manner, Man ſtill remained liable to the ſentence of death.

6. Queſt. *Of the places where they offered Sacrifices before the Tabernacle was erected.* ver. 5.

1. Whereas it is ſayd, *Which they would offer abroad in the field*, he meaneth both their lawfull cuſtome of ſacrificing before, without limitation of place: *Iun.* as alſo of their ſuperſtitious ſacrificing in every place according to the manner of the Gentiles, *Lorin.* as alſo heereby is intimated *Loci diſtantia*, by the face of the field, the diſtance of the place, that the length of their journey ſhould not excuſe their negligence heerein, *Calvin.*

2. Now further heereby is inſinuated, the liberty which the Gentiles tooke in offering every where, as in high places, Woods, and Caues, becauſe their ſacrifices were full of obſcenity, Man with Man, and promiſcuouſly with Women. Working filthineſſe; and therefore they made choyce of ſecret and remote places, as Groues, and woods to hide their filthineſſe in: And ſo we reed that *Aſa* put downe the filthie Sodomites, called, קדשים, *hakdeſhim*, eyther by the contrary, becauſe they were moſt impure, and vnholy, or for that they were profeſſed and prepared for ſuch vncleane acts, as the word *kadaſh*, ſignifieth to ſanctifie, and prepare: and hee put downe his owne Mother *Maacah*, which had made an Idole in a Grove, to practiſe that filthineſſe in. 1 King. 13. 52.

3. Beſide, the Heathen, as they had a multiplicity of gods, ſo alſo had a multiplicity of places to ſacrifice in to their gods: they worſhipped *Iugutinus*, the god of the Mountaines in the Hilles: and in the Woods *Siluanus*: in the Valleys *Vallenia*: in the Corne-fields *Ruſina*. So the King of Aram ſuperſtitiouſly thought, that the God of the Iſraelites was onely God of the Mountaines, and therefore he would trye againe in the Valleys: 1. *Kings* 20. *Toſtat. q.* 2. now to draw the people from this ſuperſtitious cuſtome of the Gentiles, one onely place is appointed for ſacrifice.

7. Queſt. *Why mention is made onely of Peace Offerings.* v. 5.

1. *They ſhall offer them for peace Offerings*: not thereby vnderſtanding all ſacrifices, which were pacificatory vnto God, as *Radulphus*; *for peace offerings* were a diſtinct kind from others.

2. But peace offerings are named: becauſe they were of more generall vſe, to obteine whatſoever bleſſing, and more profitable, becauſe the offerer had part of the peace offerings: in other ſacrifices, eyther all was burnt vpon the Altar, as in burnt

offerings, or the Prieſt had his ſhare, as in ſinne offerings; or becauſe they were offered with more cheerefulneſſe: for that was the kind, whereby every one did *Pietatem ſuam teſtari*, teſtifie his private devotion, *Calvin*: they were alſo the moſt vſuall ſacrifices, even ſuch as were in practiſe among the Gentiles, who did vſe to eat of
Deut. 32. 38. the fat of their ſacrifices.

3. Beſide if they were to bring their peace offerings thither, much more the other more holy ſacrifices, as burnt offerings, and ſinne offerings, as the Reubenites with the reſt excuſe themſelues, that they had not made their Altar, which they had ſet vp,
Ioſhua 22. 26. for burnt offerings.

8. Queſt. *Of the Ceremonies to bee performed by the Prieſt in the ſacrifice, as the ſprinkling of the Blood, and of the Sweet ſavour.* verſe 6.

1. The Blood was to be ſprinkled vpon the Altar: not indeed vpon the Altar, but either round about vpon the walles, and ſides of the Altar, as in burnt offerings. *c.* 1. 5. and peace offerings. *c.* 3. 2. or it was layd on the hornes of the Altar, and the reſt powred at the foot, *c.* 4. 7. and properly the ſprinkling of the blood was vſed onely in the Holocauſtes, and peace offerings: and in the ſinne offerings it was powred out; Where *Lorinus* is deceived, that, *Effuſio ſanguinis, non aſperſio*, the powring of the blood, not the aſperſion, or ſprinkling was vſed in the peace offerings: for both the contrary appeareth, *c.* 3. 2. Where the rites of peace offerings are deſcribed, there the Word. זרק *Zarak* is vſed, to *ſprinkle*: though the Latine following the *Septuag.* read *fundet* hee ſhall powre: but *c.* 4. 7. where hee ſpeaketh of ſinne offerings the word is שפך *ſhaphach*, which is to *powre*: and beſide, expreſſe mention is made in the former verſe of peace offerings; and therefore ſprinkling of the blood is heere ſpecified, as being peculiar to the peace offerings.

2. Now mention is made of the Altar which was at the doore of the Tabernacle, for two reaſons: one, to exclude all other altars which were erected in any other place, then in the Tabernacle: as the two Tribes and halfe beyond Iordan, made an altar but not for ſacrifice, onely for a Memoriall and Monument of their profeſsion, *Ioſu.* 22. the other was, to diſtinguiſh betweene the burnt offering Altar, which was at the doore of the Tabernacle, and the Altar of incenſe, where they were to offer no ſacrifice, as is expreſſely forbidden, *Exod.* 30. 9.

3. The burning of the fat is ſayd to bee a ſweet ſavour, not that God is delighted with any externall odours or ſavours: as the Heathen imagined of their Gods, that they were affected with the odour of their ſacrifices, as other creatures are allured with their ſeverall ſmells, as Vultures of Carion, Miſe of Cheeſe, Bees of Honey, Flies of Fleſh, Hounds of Hayres: Neither was the ſmell or ſavour of fleſh of it ſelfe ſweet or pleaſant: but their obedience was acceptable vnto God: and moſt of all, the ſacrifices were of ſweet ſavour, as types of our Saviour Chriſt, who was a Sacrifice of a
Epheſ 5. 2. 2 Cor. 2. 15. Gene 8. 21. 1 Sam. 26. 19. ſweete ſmelling ſavour vnto God: in whom alſo we are a ſweet ſavour, as Saint *Paul* ſpeaketh of himſelfe: And in this reſpect the Lord is ſaid to ſmell a ſweet ſavour, or a ſavour of reſt.

9. Queſt. *Of ſacrificing to devils, and going a Whoreing after them*, v. 7.

1. The name heere vſed is *ſhegnirim*, hairie like Goats, becauſe the *Fauni, and Satyrs* vſed to appeare in the ſhape of Goats, rugged, and hairie, *Iſay.* 34. 14. Some thinke they are ſo called, of the terror and feare, which they ſtrike into men, and make their hair eſtand vpright: but the firſt rather the *Septuag.* read here, μάταια, vain things; but that rather interpreteth an other word, *haltohu*, vſed, 1. *King.* 12. 27. that is, things of no value, plaine nothing: they are alſo called, *ſhedim*, *Deuter.* 32. 17. of *ſhadad*, to deſtroy, or becauſe they vſe to frequent deſolate and decayed places: but the name of God, *Shadai*, *Geneſ.* 17. 1. is from his omnipotencie.

The names of Devils vſed in Scripture.

2. Now diverſly are men ſayd to ſacrifice, and offer vnto devils. 1. Some of the Gentiles

Gentiles formally adored evill ſpirits, which the Romanes called, *deos averruncos*, their gods that turned away evill, or did them no hurt, as the poore Indians to this day worſhip devils, *ne noceant*, that they doe them no harme. 2. But all Idolaters, though they *formally* thinke not they worſhip devils, yet materially, and in effect they doe: becauſe ſpecially devils doe inſtigate men to Idolatrie, and ſeeke to ſeduce and draw them away from God: and therefore the Gentiles are ſayd to ſacrifice to devils, in offering to Idols; for their oracles were the anſweare of devils, who were preſent at their Idols. 3. And yet in a more generall ſenſe, the following of any deadly ſinne, and workes of the fleſh, is a ſeruice of the devill, becauſe hee is the tempter and provoker vnto them: and therefore the Apoſtle calleth covetouſneſſe *the worſhipping of Images*. And our bleſſed Saviour chargeth the Iewes, that they were of their father the devill: but heere they are ſayd to ſacrifice to devils, which ſhall in any other place or manner doe him ſeruice, then hee himſelfe hath preſcribed, following the ſuperſtition of the Heathen, which was inuented by the devill.

1 Cor. 10.20. Gal. 5.20. Iohn 8.41.

3. And thus the Iſraelites had ſacrificed to devils, both in *Egypt*, as the Prophet chargeth them with their ſpirituall fornications there committed, as alſo in the wilderneſſe, as *Amos* alſo vp-braideth them: How they ſacrificed not to God in the wilderneſſe, but to their Idoles: as Saint *Stephen* alſo obiecteth out of the Prophet.

Ezech. 23.8,9. Amos 5.25. Acts 7.42.

4. Now this phraſe, *to commit fornication with ſtrange Gods*, and ſo with devils, is very vſuall in Scripture, *Exod.* 34. 15. *Levitic.* 20. 5. and in divers other places, which *Lorinus* citeth, to the number of twentie, which is not to bee reſtrained to that beaſtly coniunction, which ſome ſeeme to have carnally with ſpirits, appearing ſometimes in the ſhape of men, called *incubi*, ſometime of women, called *ſuccubi*, acting the part of generation, which *Toſtatus* thinketh to be without any carnall delight, as is betweene the male, and female: or without any procreation by the *ſuccubi*: howſoever by the *incubi*, ſome ſuch thing hath beene ſaid to bee done, by ſome other inſtrumentall or materiall cauſe borrowed from man: I leave, I ſay, this curioſity: for theſe deviliſh practiſes are very rare; and ſeldome doe ſpirits appeare in ſuch beautifull ſhapes, but for the moſt in horrible apparitions, and commonly like vgly Negroes: as *Oleaſter* ſaith, was confeſſed vnto him by certaine witches, whom hee dealt with, in his inquiſition: who further affirmed vnto him, that the devill never ſpake vnto them, till they began: and one among the reſt told him, that on a time the devil appearing went round about her an houre together, and at the laſt ſtroke her, whereof ſhee complaining, then hee replyed; wherein the devils ſubtiltie appeareth, that hee appeareth in an horrible ſhape, and ſpeaketh not firſt, leſt they might alleadge, that they were deceived by his ſhape, or words.

How fornication is committed with the Devill.

5. They then are ſayd to commit ſpirituall fornication, which depart from the true ſeruice of God, and faith plighted vnto him, and to breake the covenant made vnto God, which is called mariage; as the Apoſtle ſaith, *I have prepared you for one husband, to preſent you as a pure virgine vnto Chriſt*. Like as then a woman, which violateth her faith made to her husband, which is called the covenant of God: ſo is it with them, which forſake the true God, and runne vnto filthie Idoles: as the Pſalmiſt ſaith, *thou deſtroyeſt them that goe a whoring from thee*: ſo *Heſychius*, *fornicatio dicitur a Deo diſceſſio*, fornication is ſayd to bee a departure from God, *Quia animas noſtras Deus ſibi ad ſalutem deſpondit*, becauſe God hath eſpouſed our ſoules vnto him to ſave them.

Hoſh. 2.19. 2. Cor. 11.2. Prou. 2.17. Pſal. 73.27.

6. Now whereas this is given as a reaſon, why they ſhould bring all their ſacrifices to the doore of the Tabernacle, that they ſhould no more offer vnto devils, *Caietanus* taketh this to bee the reaſon, why afterward they tooke ſuch liberty to ſacrifice in other places, becauſe they did offer vnto God. But *Iunius* obſerueth well, that this was a Law perpetually to bee obſerued, ſaving where the Lord gave extraordinary direction, as *Eliah* no more offended in ſacrificing elſwhere, then *Abraham* did in offering els where, both being done by Gods commandement; and this was not againſt that generall inſtitution, *in all places where I will put a remembrance of my name, will I come vnto thee.*

When it was lawfull to ſacrifice out of the Tabernacle.

Exod. 20.24.

7. And beſide theſe holy men, which ſacrificed out of the Tabernacle; beſide that

they did it by diuine inſtinct, as may appeare by the diuine approbation teſtified by ſome miraculous worke, as when *Manoe* ſacrificed, *Iud.* 13. and *Elias*, 1. *King.* 18. and *David*, in the threſhing floore of *Araunah* 1. *Chron.* 21. 26. God anſwered vnto them by fire: and that it was an extraordinary diſpenſation, is evident, becauſe they which were not Prieſts ſacrificed, as *Manoe*, *Samuel*, who was a Levite, *David*, and *Eliah*; beſide this, that theſe extraordinary acts of ſacrificing were done by diuine inſtinct: there was ſpeciall, and extraordinary occaſion in all thoſe places of ſuch ſacrifices, as is evident by the holy ſtorie: as the Angels appearing to *Manoe*, and *David*, *Eliahs* contention with *Baals* Prieſts, and the like, *Toſtat. q.* 4.

10. Queſt. *Why the ſtranger was bound to this law, and wherein, v.* 10.

1. The ſtrangers, conuerted to Iudaiſme, were bound to the performance of the ceremonial Lawes, as well as the natural borne Iewes; for circumciſion did bind them to the keeping of the whole Law, as the Apoſtle ſaith; yet though they did participate in the communion of religion, they were not admitted to honors, dignities, and places of gouernement: as the Moabite, and Ammonite, were not to enter into the congregation till the tenth generation: whereof the reaſon was, to avoyde all contention among the people, as alſo becauſe ſuch were to be perſons of accompt, not reproachfull, or diſgracefull, and therefore gelded men, and baſtards are likewiſe barred from bearing office among the people.

Galat 5.3.

Deut. 23.3.

Ibid. v 2.

2. Now both Iſraelites, and ſtrangers were neither to kill, or offer any ſacrifice, but at the doore of the Tabernacle, where the Hebrewes have theſe obſeruations. 1. That as well the people that preſented, as the Prieſt that ſacrificed els where, were guilty. 2. Hee that killed, and offered out of that place, was twice guilty; he that killed, but not offered, or offered, and killed, was once guilty. 3. Hee that offered a burnt offering within, and burnt the pieces without was guilty. 4. If they offered without, and not vpon an Altar, they offended, but were not guilty of death. 5. If the Temple bee burnt, as it was by the Babylonians, yet it was lawfull to ſacrifice vpon the Altar in the outward Court, as *Ezra* did, *c* 3. 3.

11. Queſt. *Of the prohibition of eating of blood, wherefore it is made, v.* 11. 12.

1. As it is made vnlawfull to eat blood, ſo much more to drinke it, being a thing more horrible and loathſome, then the eating, and in more abundance; and in Scripture the ſame liquid things are ſayd to bee drunke and eaten, as milke is ſayd to bee drunke, and likewiſe eaten: where ſome read *fat*, as the vulgar latine, milke, for there is ſmall difference in the Hebrew words; *chalabh* is milke, but *chelebh* is fat, and ſo Saint *Paul* ſpeaketh both of drinking of milke, and eating of milke.

Ezech. 25 4.
Ezek. 34. 3.
1 Cor 3. 2.
1 Cor. 9. 7.

2. They are forbidden to eate blood, not onely of their ſacrifices, but alſo in their common meats, *ob reverentiam*, for reverence to the blood of the ſacrifices: for if they ſhould haue eaten it in their meates, they might more eaſily haue tranſgreſſed in their ſacrifices: and it was forbidden, *ob ſpeciem crudelitatis*. becauſe of a ſhew of cruelty, if in ſuch ſauage manner they ſhould in their eating embrew themſelues with blood, *Toſtatus q.* 8. As alſo to make a difference betweene the people of God, and the Gentiles, who did both eate blood in their common meats, as the *Sarmatians* did vſe to drinke the blood of their horſes, and the Gentiles alſo did drinke the blood of their ſacrifices: but the greateſt reaſon of all, was for reverence to the blood of Chriſt, which ſhould be ſhed for remiſſion of ſins, that they might with patience expect the time of redemption, when ſpiritually with comfort they ſhould eat the fleſh of Chriſt, and drinke his blood. So this ſhewed the imperfection of the Law, which permitted them not to eat the fleſh of the ſin offerings, nor the blood of any fleſh; but the Goſpell by faith propoundeth the holy fleſh of our Saviour, and his precious blood by faith to be eaten and drunke, whereof they could not eat, which ſerued in the Tabernacle.

Why they were not to eat blood.

Math. 26. 28.

The imperfection of the law

Hebr. 13. 10.

3. This precept was with ſuch ſtrictneſſe commanded, that of all other ceremoni-

all

all precepts, the Apoſtles determined, that the faithfull among the Gentiles for a time, to avoyd the offence of the Iewes, ſhould refraine from eating of blood, becauſe it was counted a moſt odious thing among them to eat blood. *Heſychius* vnderſtandeth that prohibition of *homicide*: but there needed not any ſuch ſpeciall prohibition for that, being moſt odious, both among Iewes and Gentiles. Acts 15.29. Why the Apoſtles forbad the eating of blood.

4. The Hebrewes here obſerue, that no blood is forbidden, but of beaſts or foules, not of fiſh, locuſts, and creeping things: nor the blood of men in the name of blood: for one might ſwallow the blood of his teeth, *Maimony*. But ſeeing the prohibition is generall, of all blood, it is better to vnderſtand it in a generall ſenſe: and if the blood of beaſts were not to bee eaten, which were given for the redemption of mans life, much more was it vnlawfull to eat the blood, that is, the life of man: that is, blood ſeparated from the body, as the blood of the teeth is. What blood is forbidden.

12. Queſt. *Of the puniſhment of him that did eat blood, v.* 10.

1. *The Lord* (ſaith hee) *will ſet his face againſt them*: that is, his anger, which moſt appeareth in the countenance: which phraſe is vſuall in Scripture, for the Lord to obſirme or ſet his face againſt them for evill. But the eyes of the Lord are vpon one for favour: as in the *Pſalme*, the eyes of the Lord *are vpon the righteous*: *But the face of the Lord is againſt them that doe evill*: For loue and good will doth moſt of all ſhew it ſelfe in the eyes; yet ſometimes it is taken otherwiſe, as, *I will ſet mine eyes againſt them for evill, and not for good*: but there the preposition (לְ) *gnal*, is vſed before (אֵל) *el*, that is, *to*, or *towards*. Ezech 4.3. Ierem. 44.11. Pſal 34.15,16. Amos 9.4.

2. By cutting off from his people, is meant his deſtruction, and cutting off by death, both from the ſocietie of Gods people here in this life, and afterward not to be numbred among the faithfull. And as to bee cut off, ſignifieth ſome violent death by the hand of God or man: ſo that other phraſe, *apponi ad populum*, to bee gathered and put vnto his people, ſheweth a peaceable and naturall death, as it is ſaid of *Abraham*. Geneſ. 25.8.

13. Queſt. *Why they are forbidden to eat blood,* v. 11. 12. *and how the life is ſaid to be in the blood.*

1. Two reaſons are vſed of this prohibition: one, becauſe the life of the fleſh is in the blood: 1. not that the ſoule or life is the blood, which opinion *Ariſtotle* aſcribeth to *Critius*: For the ſoule and body are oppoſed as two divers things, but the blood is a bodily thing, the ſoule or life hath many ſpirituall effects, as in giving facultie and operation to the ſenſes, which a bodily ſubſtance cannot doe: alſo the ſinewes and nerues are without blood, yet haue they ſenſe and motion: by theſe and the like arguments, *Clemens Alexandrin.* confuteth that opinion, 1. *Padagog. c.* 6. 2. Nor yet by *anima*, the life, are we to vnderſtand the ſoule, which is not extinguiſhed when it goeth out of the body, as the life doth, which is in the blood, as the Apoſtle ſaith: *My life is not deare vnto me*: where hee maketh his life a diſtinct thing from himſelfe, that is, his ſoule. 3. The life then is ſayd to bee in the blood, becauſe the blood is the ſeat of life, and when the blood goeth away, the breath and life goeth away with it: it is ſo ſaid, *quia ſocietatem cum carne per ſanguinem habet*: becauſe it hath ſocietie with the fleſh by the blood, *Heſychius*. 4. And to be the inſtrument of life, is rather aſcribed to the blood, then to any other humour becauſe in the blood onely there is a temper of heat and moyſture, the two nouriſhers of life: but in the other humors, either both qualities, or one of them, as cold, and drineſſe, are enemies to the life: as Melancholly is cold and dry; Flegme, cold and moyſt; Choler, hot and dry, *Toſtatus*. 5. And further, a difference is here to bee made, betweene the life of beaſts, and the ſoule of man, which is a more ſpirituall eſſence, whereas the other hath more affinitie with the body: and ſo even the ſoule of man alſo goeth out of the body, when the blood is taken away, becauſe of the diſpoſition of the body, and organs thereof, for the exerciſing of the actions of life, the blood being gone. How life is ſaid to be in the blood. Acts 20.24.

2. The ſecond reaſon is, becauſe the blood is given to bee an Expiation for their ſoules. 1. For in all ſacrifices it vvas either ſprinkled before the Altar, as vpon the

How expiation was made by blood.

Expiation day, or round about the Altar, as in the peace offerings, or vpon the hornes of the Altar, and at the foot of the Altar, as in ſin offerings. 2. And ſo herein, as *Iuſtinus Martyr* obſerueth, the mercy of God appeared, in that, *loco hominis*, in ſtead of man hee cauſed beaſts to be ſacrificed, *q.* 94. 3. But moſt of all blood vvas appointed for Expiation, to be a lively type of the blood of Chriſt: for othervviſe the blood of Heb. 9. 9, 10, 11 Goats, and other beaſts could not purge the conſcience, as the Apoſtle ſheweth: And becauſe the blood is the inſtrument of life, and ſo neceſſary for the performance of all actions of life: our bleſſed Saviour made choyce thereof, to bee the price of our redemption, ſhedding for vs his deareſt and moſt precious heart blood, *vt eſſet copioſa redemptio*, Pſal. 130. 7. that we might haue a full, and moſt precious redemption.

14. Queſt. *Of Beaſts and Fowles taken by hunting, and the vſage thereof*, verſ. 13.

1. Heere is another rule touching ſuch beaſts and fowles taken in hunting, how their blood ſhould be vſed: Here ſuch hunting and taking of beaſts or fowles is vnderſtood, which is by net or gin, arrow, or the like, by the hand of man, not by dogs: for if it were rent, or torne by wilde beaſts, it was not to be eaten at all, as followeth heere, *verſ.* 15.

2. This Law alſo muſt be vnderſtood of ſuch beaſts which might lawfully be eaten, ſome whereof might be both ſacrificed and eaten; ſome eaten, and not ſacrificed, which are numbred to be tenne in all, *Deuter.* 14. 5, 6. This Law is alike for all, that their blood muſt bee covered in the ground: which overthroweth their opinion, whom *Toſtatus* here confuteth, who thought that the blood of beaſts which might be ſacrificed, though ſlaine for other vſe, was to be offered in the Sanctuary.

Hebrewes obſervations about beaſts taken in hunting

3. The Hebrewes here haue theſe obſervations: 1. That it was not lawfull to eat of that which was ſlaine, while it trembleth, or ſeemeth to haue life in it. 2. Of fiſhes and locuſts, they ſay, there is no need of ſlaying them, the very taking is ſufficient: as it is ſayd, *Numb.* 11. 11. *Shall the flockes or herdes be ſlaine for them, or the fiſhes of the ſea be gathered for them?* But this may ſeeme curious: for fiſhes vſe not to be eaten aliue, they are ſayd to be gathered, becauſe of the numbers of them. 3. Beaſts ſlaine within the Court, though not for ſacrifice, yet the fleſh was vnlawfull to bee eaten, it was to bee burned. 4. And if a knife, or any thing fall vpon a beaſt, and kill it, it is lawfull, becauſe the words are, *If thou kill, Deuteronom.* 12. 22. it muſt be killed by mankind, *Maimony.* But this ſeemeth to bee otherwiſe: for if it bee not torne of beaſts, nor died alone, it was lawfull: otherwiſe any thing taken in hunting, by any trap or ginne, whereby it was killed, ſhould haue been vnlawfull, which is againſt this law, it might be eaten, ſo they powred out the blood.

15. Queſt. *Of covering the blood of beaſts With duſt.*

1. The Hebrewes here obſerue, 1. That though the blood bee mingled with water, it muſt bee covered. 2. And though the blood bee ſunke into the ground, yet the markes thereof muſt be covered. 3. And it muſt bee couered with ſand, duſt, or ſuch like, not with a basket, or any thing whelmed vpon it: nor muſt it bee covered with the foot, becauſe of contempt, but with the hand, or knife, or ſomewhat in the hand. 5. And onely the blood of cleane beaſts, fit for meat, was ſo to bee covered, not any other, *Maimony.*

2. The reaſon heereof was partly civill, to take away the ſtinke, or ſcent of the blood; partly religious, for reverence vnto the blood vſed to make atonement, *Toſtatus.*

3. And heere by covering of their blood, was ſhewed the lawfulneſſe of killing creatures for our vſe, that their blood was not imputed to vs, as by the contrary, the not covering of the blood, ſignifieth a calling for vengeance, as *Iob* ſaith: *O earth, cover not thou my blood, Iob* 16. 18.

4. By alluſion to this law, crueltie in ſhedding and ſpilling of mans blood vpon the earth is amplified: as in *Ezech.* 24, 7. 8. *Her blood is in the midſt of her, ſhee ſet it vpon the*

the toppe of a Rocke, ſhe powred it not vpon the Ground to cover it with duſt: for if the blood of beaſtes for reverence were to be hid in the Ground, how much more reſpect ſhould bee had to the blood of Man; therefore *Abels* blood, being vnjuſtly ſpilt vpon the Ground, though *Ioſephus* thinketh it was covered, cryed for Vengeance. Eſech. 24 7, 8.

5. By covering the blood in the earth, *Heſychius* vnderſtandeth the covering of our brothers ſinnes, *Veniâ & compaſſione*, with pardon, and compaſſion.

16. Queſt. *What blood of the Beaſt being eaten maketh guilty.*

1. The Hebrewes thinke, that whoſoever eateth the blood in the Liver, Heart, or any part of the Body, is to bee beaten onely, not to bee cut off; but onely the eating of that blood maketh guilty, wherein the life paſſeth away; becauſe it is ſayd, *The ſoule of the fleſh is in the blood: Maimony.*

2. Heere are three phraſes vſed, firſt, the *nepheſh*, that is, life, is *bedam*, in the blood, *ver.* 11. then the blood is, *benepheſh*, is for or in ſtead of the life, and the life is the blood: but one muſt bee expounded by an other: it muſt bee vnderſtood by the figure *Synecdoche*, becauſe the blood conteyneth the life:

3. Which is referred onely to the ſoule or life of other creatures; not of Men, whoſe ſoules are *ſubſtantivæ*, ſubſtantiall, eſſentiall, the other *qualitativæ*, but accidentall, qualitative: *Jun. annot.*

4. This prohibition was to endure onely to Chriſt, whoſe pretious blood was ſhaddowed heereby: now we are not bound to abſteine from blood, *Lorin.*

17. Queſt. *Of the prohibition of eating that which dyeth alone, or is torne of Beaſtes.* ver. 15.

1. This muſt be vnderſtood of him, which eateth any ſuch thing, as dieth of it ſelfe ignorantly: for hee that wittingly offendeth herein, was worthy of greater puniſhment, as willingly tranſgreſſing that law, *Deut.* 14. 21. *Iun.*

2. This alſo is meant of cleane beaſts that die alone, or are torne; for he that eateth of the carkaſſe of an vncleane beaſt is guilty, not for eating of a carkaſſe, but of vncleane fleſh.

3. And there is no difference, in the manner of the death, whether it die by ſickeneſſe, or fall and die, or be ſtrangled, or be torne of beaſtes, *Maimony.*

4. *Toſtatus* thinketh, if it were killed of a beaſt, and not torne or bitten, it might be eaten: but the prohibition is more generall, if it bee killed, howſoever: and though it be not actually dead, but dying.

5. The ſtranger, which was Circumciſed, and joyned to them in Religion, was as well forbidden to eat thereof, as the Iſraelite: but the ſtranger, not Circumciſed, might: to him they might giue it, or ſell it, *Deut.* 14. 21. or if they did not that, wanting opportunity, they were to caſt it to the Dog. *Exod.* 22. 31.

6. Among the Heathen they counted it the ſweeter fleſh, that was killed of a Wolfe; becauſe all the groſſe blood was ſucked out, as the queſtion is diſcuſſed by *Plutark.* 2. *Sympoſ. q.* 9. but God requireth greater ſtrictneſſe of his children, and a more exact holineſſe.

7. Heereby Myſtically, by the dead carkaſſe, and that which is torne of beaſtes, *Heſychius* vnderſtandeth the ſinner, *In quo maligni operantur Dæmones*, which is made a prey of the Devils: that we ſhould haue no communion with ſuch: whom S. *Peter* compareth to bruit beaſtes γεγεννημένα εἰς ἅλωσιν, made for a prey, which is the interpretation of the Hebrew word, *terephah*, a prey heere vſed, and *latareph* for a prey: *Iob* 24. 5. 1. Pet. 4.

18. Queſt. *How he ſhould be cleaſed and purged, that had eaten any dead, or torne thing.* ver. 15. 16.

1. He was to waſh his clothes, and his fleſh alſo, which they vſed in the greater kindes of vncleanneſſe, as the Leper was to doe both, *c.* 14. 8. and hee that had a running iſſue, *c.* 15. 5. but when the vncleanneſſe was not ſo great, as in touching, or bearing

bearing any carkaſſe, it ſufficed onely to waſh the clothes, *c.* 11. 25. if it be objected that the high Prieſt vpon the expiation day, was onely to waſh his fleſh, not his clothes, *c.* 16. 24. I antwere the reaſon is, becauſe they were his holy and Prieſtly garments, and ſo were not defiled, *Lorin.*

2. And by the diſſimilitude of the puniſhment is gathered the difference of the offence: he that did eat blood, was to be cut off, he that did eat a carkaſſe, or torne beaſt, was to waſh himſelfe onely. *Calvin.*

3. And hee was to bee vncleane till the Evening, which muſt be counted not from the time of his eating, which hee might doe ignorantly, but from the time of his knowledge of it. *Toſtat.*

4. And beſide his waſhing, hee was to bring thoſe ſacrifices which were appointed for ſinnes of ignorance, which are not repeated heere, being at large ſet downe before. *c.* 5.

What it is to beare iniquity

5. He neglecting to doe theſe things, is ſayd, *to beare his iniquity*, that is, to be lyable to puniſhment divine or humane, if his offence were brought before the Iudge, vntill ſuch time as his offence was tranſlated, and impoſed vpon the ſacrifice appointed to be offered; for ſo their ſinnes were transferred from themſelues, as in the expiation day, they were put vpon the ſcape-Goate.

6. This waſhing, and bathing, ſo frequent in the old Teſtament, ſignified our ſpiri-

1 Cor. 6. 11. tuall waſhing by Faith in Chriſt; with Sanctification of life, as the Apoſtle applyeth it.

4. *Places of Doctrine.*

1. Doct. *That the Ceremonies of the Law, were to haue their determination.*

V. 4. IN that they were to bring all their ſacrifices to the doore of the Tabernacle, which was to continue, and the Temple, and Altar are now deſtroyed, this ſheweth, that the intention of the Lawgiver was, that the ſacrifices were to haue an

Coloſſ. 2. 17. end, when the body was come, whereof they were ſhadowes; as *Origen* ſheweth by this elegant ſimilitude; like as when a picture is made of Braſſe, or any other mettle: *figmentum luti ad ſimilitudinem futuræ imaginis formatum abjciunt:* they caſt away the clay mold faſhioned after the ſimilitude of the picture to be made.

2. Doct. *God onely truely ſerved in his Church.*

Like as the Iſraelites were not to offer their ſacrifices, but onely in the Tabernacle; ſo this ſheweth, that the true worſhip of God is onely to bee found in his Church: which the Apoſtle calleth the pillar and ground of truth: And thus the Prophet ap-

1 Timo. 3. 16. plyeth it: where he ſaith: *In mine holy Mountaine in the mountaine of the height of Iſ-*

Ezech. 20. 4. *rael, ſaith the Lord God, there ſhall all the houſe of Iſrael, all of them in the land ſerue me, and there will I accept them: Ambroſe* to this purpoſe thus writeth vpon thoſe wordes,

Geneſ. 3. 20. *Hevah* was *the mother of all living, Veniat ergo Deus, ædificet mulierem illam quidem adjutricem Adæ, iſtam vero Chriſti, non quia Chriſtus adjutorium requirit, ſed quia nos quærimus ad Chriſti gratiam per Eccleſiam pervenire:* Let the Lord come, and build vp that Woman an helper of *Adam*, but this of Chriſt, not that Chriſt needeth any helpe, but we ſeeke not but by the Church, to attayne vnto the grace of Chriſt, *in 3. cap. Luc.*

3. Doct. *God onely the author and ſender of Calamities, and Iudgements into the World for ſinne.*

V. 7. This reaſon is given, wherefore the Lord would haue them bring all their ſacrifices to the Tabernacle, *That they ſhould offer no more vnto Devils:* it was the manner of Idolatrous people to ſacrifice to Devils, as acknowledging all plagues, and heavy chaunces in the World to proceed from them: but the Lord heere correcteth that error; and teacheth them, onely to ſacrifice to him, both for the obteyning of bleſſings, as alſo for the turning aſide of Iudgements: as being the conferrer of the one,

and

and inflicter of the other: in the vvhich sense the Prophet saith: *Is there any evill in a City, and the Lord hath not done it.* *Origen* to this purpose, *Si quando in tentationum necessitatem inciderimus, meminerimus, quod Iesus nos compulit ingredi navem illam,* if at any time vve fall into the necessity of tentations, or trials, let vs remember, that Iesus compelled vs to enter into the ship, *in* 14. *Matth.* Amos 3.6.

4. Doct. *Of the lawfulnesse of the exercise, and recreation of hunting, moderately vsed.*

1. *Hierome* giueth an hard censure of Hunting and Hunters, writing thus: *Penitus non invenimus in Scripturis sanctis aliquẽ venatorẽ, piscatores invenimus sanctos,* we find not at all in the holy Scriptures any hunter, but some Fishers holy Men, in *Psalme* 90. and *Ambrose* hath the like note: *Nullum invenimus in divinarum serie scripturarum de venatoribus sanctum:* vve find not in the course of divine Scripture, among the hunters any just Man, *serm.* 8. *in Psalm.* 119. And thus they seeme to condemne all kind of hunting. But against this note it may bee thus objected: 1. That hunting is heere directly allowed. *v.* 13. vvhether of beast, or foule, 2. *Isaak* allowed his sonne *Esaus* hunting, and bid him take his quiver, and bow, and get him a piece of Venison: vvhich hee vvould not have done, had he not held it lawfull. 3. Whereas there is an hunting of Beastes, of Foules, and of Fishes, vvhy should not one kind bee as lawfull as the other, those of beastes and foules, as that of fishes. Genes. 27.3.

2. But a little further to insist vpon this argument, there are three kinds of hunting, a *Metaphoricall*, a *Spirituall*, and *Reall*: the first so called by a figuratiue speach, vvhich is the hunting, and persecuting of Men; in vvhich sense *Nimrod* is sayd to be a mighty hunter: and of such a kind of hunting the Prophet speaketh: *Every Man hunteth his brother with a net*: the spirituall is in hunting and fishing for Mens Soules, to bring them in obedience to Christ, as the Apostles were made Fishers of Men; and so in an other sense the Prophet joyneth together the fishers, and hunters of Men: the *Reall* kind of hunting is that which now vve speake of. The first of these is absolutely evill; the next absolutely good; the third is indifferent betweene both, vvhich may be vvell vsed, or abused. Of divers kindes of hunting. Gene. 10.9. Micah. 7.2. Matth 4.19. Ierem 16.16.

3. Now of this last there are three kinds: one was *theatricall*, which was *propter ostentationem*, for ostentation, which was vsed in shewes, and publike Theaters, and spectacles: an other kind was *propter vtilitatem*, for profite: the third, *propter voluptatem*, for pleasure, and recreation sake. The first of these hath beene decreed against in Councells, *Nemo venationes spectet, aut saltationes quæ in scœna fiunt*, let none behold the huntings, or dauncinges, which are made vpon the Stage, *Trullan. c.* 51. And of this sort there were three kindes; one was, by hunting beasts with men, eyther condemned, or to trie their valour with beasts; and so Saint *Paul* saith, *That he fought with beastes at Ephesus after the manner of Men*, some did it, as is sayd, to try their valour: both these were practised among the Idolatrous Gentiles, and the latter, *Cyprian* enveigheth against: *Quid illud oro est, quod se feris obijciunt, quos nemo damnavit; pugnant ad bestias non crimine, sed furore, spectant filios suos patres:* what meaneth that I pray you, that they which are not condemned, doe expose themselues to beastes, and so fight with them, not for any trespasse committed, but of madnesse: the fathers endure to behold their sonnes: *lib.* 2. *Epist.* 2. the third kind was more tolerable in hunting one beast with an other, as bayting of Beares with Dogges: which yet hath beene censured in a generall Counsel: *Qui vrsos, vel similes bestias ad lusum & perniciem simplicium circumferunt, in his perseverantes ab ecclesiâ ejiciantur:* they which cary about Beares and other beastes for play, and to the hurt of the simple People, if they continue therein, let them be cast out of the Church. *Trullan. c.* 61. Of theatricall hunting. 1 Cor. 15.32.

4. The other two kindes to vse hunting for profite, or pleasure, are lawfull, being lawfully vsed; and three benefits doe arise thereby: the recreation, or refreshing of the minde being wearied with other serious affaires; the confirming of the health, by the exercising, and stirring of the body; the inuring of the body to Labour, and the training of Men for the service of Warre: for earnest hunters, as *Cicero* saith, *Pernoctant* The commodities which come by hunting.

noctant in nive, in montibus vrisę patiuntur, nullum laborem recusant: can endure to lodge in the Snow, to be parched with heat in the mountaines, and refuse no labour. *Tusculan. 2.*

Certaine rules to be obserued in hunting.

5. But yet this exercise of hunting must bee vsed with these limitations: 1. For the persons, 2. The season, 3. The measure, and manner, for the first, two sortes of Men are restrained from these games: 1. Such as for their want of meanes cannot follow that sport, as the Poore: or 2 Such as for their calling ought not, or not so frequently, as Clergie-Men, who are by the ancient Canons of the Church forbidden to be addicted to these games, *Episcopum, presbyterum, aut diaconum canes ad venandum, aut accipitres, aut hujusmodi res habere non licet:* It is not lawfull for a Bishop, Presbyter, or Deacon, to haue Dogges to hunt, or Hawkes, or any such thing: *distinct.* 34. *cap.* 2. Secondly for the season, such games must not bee vsed out of time, as vpon the Lords day, and in time of Divine Service: for vpon the Lords Sabbath, *Men must not doe their owne Wayes, nor seeke their owne Wills, but consecrate it as a delight vnto God,* of such *Ambrose* complained in his time, *Qui surgens congregat servulos, disponit retia, canes producit, saltus silvasq; perlustrat, servulos secum pertrahit, fortasse magis ad Ecclesiam festinantes:* Which rise betimes, gather their servants, set their Nettes, bring foorth their Dogges, search through Chases and Woodes, and draw their servantes after them, making hast rather to the Church, *serm.* 33. Thirdly hunting must bee vsed moderately: Men must not make an occupation of it, and spend most of their time therein, neglecting the more necessary affaires of their vocation: many there are so addicted vnto these sportes, and so affected to their hunting Dogges, that they haue many times greater care of them, then of Christians, and pamper them, suffering the Poore often to want; contrary to that rule of our blessed Saviour, *That it is not good to take the Childrens bread, and give it vnto Dogs:* and of this fault *Ambrose* also complayneth in his time: *Sunt plerique qui de venatibus redeuntes, magis canum quam servorum curam gerunt, & faciunt eos juxta se recumbere, pro cane servus sæpè afficitur plagis; vides in nonnullorum domibus nitidos & crassos canes discurrere, homines autem pallentes & titubantes incedere,* there are many which comming from hunting, haue more care of their Dogges, then of their servantes, and make them lye downe by them, and often the servant is beaten for the Dogge: you may see in some Mens houses, faire and fatte Dogges to runne vp and downe, and Men pale, and wanne to walke feebly: *ibid:* so much of the Divers kindes, and ends of hunting, the lawfulnesse, and moderate vse thereof.

Ex Concil. Agath can 35. Similiter et am Consil. Epaunens. Episcopi Venatores non sint; nec accipitres habeant.

May 58.13.

Marke 7.37.

5. *Places of Confutation.*

1. Confut. *Against the Adversaries of the erecting and setting vp of Churches.*

IT was a received opinion among the Persians, specially in the time of *Xerxes*, which Zeno also maintained ἱερὰ θεῶν μὴ οἰκοδομεῖν, not to build Temples vnto the Gods: vvhereunto also consented *Diagoras, Theodorus, Epicurus*, professed Atheists, against which prophane conceit writeth *Arnobius. li. 6. cont. gentes.*

Contra. 1. They are refuted in this place. *v* 3. where the Lord commandeth, that all sacrifices should be brought to the doore of the Tabernacle, *v.* 3. 2. Our blessed Saviour also taketh care for the preserving of the honour of his fathers house, casting out there the Money-changers, and such as sold Doues, not suffering any to cary a vessell through the Temple. 3. Our blessed Saviour also commendeth the Faith of the Centurion which had built the Iewes a Synagogue, and healeth his servant: *Hierome* saith well: *Alij ædificent Ecclesias, vestiant parietes marmorum crustis, columnarum moles advehant; non reprehendo, non abnuo:* Let other Men build Churches, and cover the walles with Marble; and bring vnto them Marble pillars; I find not fault with it, neyther mislike it.

Marke 11.6.

2. Confut.

2. Confut. *That Temples and Churches are not meere holy places in themselues.*

The Romanists maintaine an opinion quite opposite to the former: for as they ascribe too little to Churches, and places of Gods worship, so the other attribute too much, making them Holy places in themselues: that a private Prayer made in a Church should be of more efficacie, then offered vp elsewhere: as *Bellarmine* presseth the example of *Solomons* Temple, for the which hee prayed, that not onely publike, but private Prayer there powred out, should be heard, *lib. 3. de cult. Sanctor. c. 4.*

Contrad. 1. The holinesse of Churches is not affixed vnto the wals, and place, but vnto the holy persons, the people of God there assembled, as the Apostle saith: *The Temple of God is holy, which ye are.* Indeed Prayers made in the publike Congregation, are more effectuall, not for the holinesse of the place, but because of the joynt consent of many, as our blessed Saviour saith: *If two of you in earth agree vpon any thing, whatsoever they desire, it shall be given them of my Father, Math.* 18. 19. 2. But *Solomons* Temple is vnfitly vrged: then indeed the solemne worship of God, was tyed to a certaine place: But it is not so vnder the Gospel; and therefore our blessed Saviour, shewing the difference betweene the times, saith, *The houre commeth, when yee shall neither in this mountaine, or at Ierusalem worship the Father: — but the true worshippers shall worship the Father in spirit.* 3. *Augustine* to this purpose saith: *Quid supplicaturus Deo locum sanctum requiris: volens in Templo orare, in te ora, ite age semper, vt Dei Templum sis, ibi enim exaudit Deus, vbi habitat:* Why, when thou art about to pray vnto God, dost thou seeke any holy places; if thou wilt pray in the Temple, pray in thy selfe, and see alwayes that thou bee the Temple of God: for there God heareth, where hee dwelleth, *Lib. Sent.* 333.

1 Cor. 3. 14.

Iohn 4. 21. 23.

Ἐκκλησία ἐν λέγεται καὶ ἐπὶ πολλῶν. καὶ ἐπὶ μιᾶς ψυχῆς, αὐτὴ δὲ ἡ ψυχὴ σωιάζει ὅλας τὰς λογισμὰς, καὶ ἔστιν ἐκκλησία τοῦ θεοῦ. *Macar. hom. 12 pag. 159.*

3. Confut. *Against the grosse and carnall drinking of Christs Blood.*

Lorinus hath this note vpon the fourteenth verse, where they are straitly charged, vpon paine of cutting off, not to eat any blood: that there is no reason now to forbeare to taste the blood of beasts, the Ceremonies of the Law being abolished: so neither is there any cause, *Quare negari existimetur opportunitas expiationis gustando sanguinem Christi:* Why the opportunitie of expiation by tasting of the blood of Christ should bee thought to be denyed, &c. yea, Christ threatneth death to those which refuse to drinke his blood, *Iohn* 6. 54.

Contrad. 1. As it was vnlawfull then to eat the blood of the sacrifices, whereby Christs blood was represented: so neither now is there any cause of tasting Christs blood, which was once shed vpon the Crosse: which, as it was to come, so now is it done and past. 2. For this were to extenuate the force of Christs bloody sacrifice, if it should often bee renewed: and therefore the Apostle, shewing the difference betweene the sacrifices of the Law, and this of our blessed Saviour, saith, that the Priest then *oftentimes offered one manner of offering, which can never take away sinnes: — but this man with one offering, hath consecrated for ever, them that are sanctified.* 3. And concerning the words of our blessed Saviour, of the drinking of his blood, they are to be vnderstood spiritually, as he himselfe saith, *My words are spirit and life*, that is, spiritually to be vnderstood. The Capernaites indeed went away offended, so vnderstanding Christ, *quasi verè carnem suam illis edendam determinasset*, as though hee had determined his flesh to bee verily eaten of them, as *Tertullian* saith, who would haue Christs words here to be vnderstood according to that other saying: *He that heareth my word, and beleeveth in mee, hath eternall life:* and so hee resolveth, that Christ is *devorandus auditu, ruminandus intellectu, fide digerendus:* to bee devoured by hearing, to be ruminated by vnderstanding, digested by faith, *lib. de Resurrect.*

Heb. 10. 11, 14

6. *Morall*

6. *Morall Obseruations.*

1. Morall. *The Church and House of God to be frequented of all.*

WHereas, *v.* 4. every one is charged to bring their sacrifices to the doore of the Tabernacle: this teacheth vs to loue the House of God, and often to frequent the Lords habitation, as the Prophet *Dauid* saith: *Lord, I haue loued the habitation of thy house, and the place where thine honour dwelleth.* And hee liketh it to the riuers of water, which the Hart, being chased, panteth after, and to the nest where the birds lay their young: so is the house of God as a refreshing, and a place of rest to the wearied soule. Whereby their carelesse negligence is reprooued, who seldome resort vnto Gods House: such an one, as *Ambrose* saith, is *Diuinorum desertor castrorum*, like to a Soldier that forsaketh the campe, and as a Camell with a bunch on his backe: *Sicut illum paruum foramen non capit, oneratum mole membrorum, ita hunc introitus non suscipit grauatum cumulo delictorum*: As a little hole receiueth not the one loaden with a vast body: so the entrance into the Holy place admitteth not the other, cumbred with an heape of sinnes, *Serm.* 4.

Psal 26.8. Psal. 42.1. Psal 84 3.

2. Morall. *Against crueltie, and shedding of mans blood.*

Vers. 10. The Lord threatneth, that he will set his face against that man that eateth any blood. Whereby the Lord sheweth, that hee hateth all cruelty and effusion of blood: and hereof it is, that *Genes.* 9. after the prohibition of eating of blood, *vers.* 4. immediatly followeth the prouision made against the shedding of mans blood: *Surely I will require your blood, wherein your liues are, at the hands of euery beast will I require it, at the hand of man, euen at the hands of mans brother will I require the life of man*: and so here *Hesych.* alledgeth out of the Psalme: *Deus virum sanguinum, & dolosum abominatur*: God hateth the blood-thirsty, and the deceitfull man.

Psalm. 5.7.

3. Morall. *Not to haue any thing to doe with the wicked.*

This is the spirituall meaning of that Law, *v.* 15. that they should not eat any thing which dyed alone: and so our blessed Sauiour bideth the dead bury the dead: they which were dead in their sinnes, were fittest to conuerse together: to which purpose the Apostle exhorteth, *Bee not vnequally yoaked with the Infidels, for what fellowship hath righteousnesse with vnrighteousnesse?* So also *Hesychius* heere applyeth it: *Ille comedit morticina, qui alterius peccatum suum proprium facit, ille tangit, qui communicat*: He eateth a dead carkase, who maketh an other mans sinne his owne; he toucheth it, that communicateth with an others sinne.

Math. 8.22. 2 Cor. 6.14.

4. Morall. *The sinner is renewed by repentance.*

As hee that ignorantly had eaten any dead or torne thing, was cleansed by washing himselfe: so he that hath sinned, and done evill, is washed and cleansed by repentance, and newnesse of life, and faith in Christ, which the Apostle calleth: *The washing of the new birth, and the renewing of the holy Ghost.* So also here *Hesychius*: *Quomodo lauat per baptismum, aut per abundantiam lachrymarum imitantium aquas baptismatis*: How doth hee wash himselfe, by Baptisme, or abundance of teares, imitating and resembling the waters of Baptisme.

Titus 3.5.

CHAP.

CHAP. XVIII.

1. *The Argument, Contents, and Parts.*

AS hitherto haue been delivered, *Præcepta amotiva immunditiæ*, such precepts as remoue vncleanneſſe: ſo now follow, *Præcepta ordinativa vitæ*, Precepts of ordering the life, and of ſanctimony, firſt required of the people, in the three Chapters following, and afterward concerning the Prieſts. The ſanctitie enjoyned the people, either concerneth them in themſelues, in this Chapter, or towards others, *c.* 19. and the Iudgements are ſet forth againſt the tranſgreſſors in both, *c.* 20.

In this Chapter there are three principall parts: Firſt, the Preamble to the Chapter, conſiſting, 1. of the authoritie of the Commander, *the Lord their God, verſ.* 1, 2. 2. Of a generall interdiction, or prohibition, not to follow the faſhions of Egypt and Canaan, *v.* 3. 3. Of a generall precept, to walk in Gods commandements, with a promiſe of life annexed, *v.* 4. 5.

2. Then followeth in the ſecond part, a prohibition of carnall coniunctions, with reſpect of kinred or affinitie, *v.* 18. or without ſuch reſpect, to *v.* 24.

The firſt is propounded, 1. generally, *v.* 6. 2. particularly, either in *primario gradu*, the firſt degree or order, either aſcending in conſanguinitie, or affinitie, *v.* 7. 8. or collaterall, *v* 9. 11. or deſcending, *v.* 10. or *in ſecundario*, in the ſecond degree, or kind, either aſcending, *v.* 12. 13. 14. or deſcending, *v.* 15. 17. or collaterall, *v.* 16.

Without reſpect of kinred are the prohibitions following: 1. Either concerning naturall pollutions by way of Mariage, as with two wiues at once, *v.* 18. or when a woman is in her diſeaſe, *v.* 19. or out of marriage, as in adultery, *v.* 20. and proſtituting their ſeed to *Moloch*, *v.* 21. 2. or againſt nature, as in lying with the male, *verſ.* 22. or beaſts, *v.* 23.

3. The third part conteineth, 1. a repetition of the former Ordinances, *v.* 24. 2. ſtrengthened by three reaſons: 1. from the example of the Nations heerein defiled, caſt out before them, *v.* 25. 26. 2. from the like judgement threatned againſt them, *v.* 27. to *v.* 29. 3. From the authoritie of the Lord over them, ſaying, *I am the Lord your God*, v. 30.

2. *The diuers Readings.*

VErſ. 7. *Turpitude of thy father.* L. D. S. *Nakedneſſe.* N. H. L. D. Alt.

Verſ. 13. *Who is ioyned to thee by affinitie.* L. D. *Thine aunt.* Cæter. *Fathers brothers wife.* H.

Verſ. 17. *The nakedneſſe of thy wife and her daughter.* L. D. *of a wife or woman.* Cæter. Such copulation is inceſt, L. D. *It were wickedneſſe.* Cæter. *Zimmah*, wickedneſſe. H. L. D. Add.

Verſ. 23. *A woman ſhall not lye downe to a beaſt, nor company with it.* L. D. *A woman ſhall not ſtand before a beaſt, to lye downe thereto.* G. N. P. or, *to lye with her.* I. A. For the diſpoſing of the womans body is to that end, as ſpoken before. L. D. Alt. I. V.

It is an h ynous fact. L. D. *confuſion.* L. I. V. A. N. of *ballal*, to confound.

Verſ. 27. *The men of the land haue done, which is before you.* I. rather, *which were before you.* Cæter. the relatiue (*which*) is better referred to the men, then to the land, as the 28. *v.* ſheweth, where it is referred to the nation and inhabitants. L. D. Alt. I. Er.

Verſ. 30. *Which they haue done, which were before you.* L. D. *Which were done before you*, Cæter. *Not among you.* I. for the word, *lipe nechem*, is vſed before to ſignifie, *before you.* L. D. Add. I. Er.

3. *The Queſtions diſcuſſed.*

1. Queſt. *Of the preface prefixed to theſe matrimoniall Lawes.*

1. *Vpertus* thinketh, that what before in the 17. Chapter was expreſſed figuratiuely, vnder the name of dead carkaſes, not to be eaten, is here plainely applied to inceſtuous copulations: but *Radulphus* thinketh better, that hitherto the people were inſtructed *in myſticis*, in myſticall things, but now they are morally inſtructed.

2. *Moſes* is bid heere to ſpeake generally to all the children of Iſrael, not as before, *c.* 17.2. to *Aaron*, and his ſonnes, and to the children of Iſrael; becauſe thoſe precepts did concerne the Prieſts one way, and the people an other: but theſe ordinances for the avoiding of inceſtuous copulations, concerned all alike.

3. The Lord to move them effectually to obedience, ſaith, *I am the Lord your God*: the firſt is *nomen amoris*, a name of loue, the other, *timoris* of feare: the firſt putteth them in remembrance of all the benefits which they had received: the ſecond putteth them in minde of his power: and the firſt *Iehovah*, ſheweth that God giveth beginning to all things, and therefore this title is very fitly prefixed before theſe Lawes, which treat of mariages, and thereby of humane procreation, *Caietane:* the other word, *elohim*, ſheweth the power of God: and it is added (*your*) to inſinuate, that though the Lord were generally the Lord of all the world, by the right of creation, yet hee was more ſpecially the God of Iſrael by the right of redemption, and ſpeciall preſeruation: and therefore this precept alſo is ſet before the Law, and for the ſame cauſe is inculcated often, and five times repeated in this Chapter. *Heſychius* noteth, that therefore this title is repeated, to ſignifie, that as there were two Teſtaments, of the Law, and Goſpell; ſo the Lord was Author, not onely of the former, but even of thoſe precepts alſo, *quæ poſtea erat ſanciturus*, which hee was to eſtabliſh afterward.

2. Queſt. *Why in the prohibition mention is made ſpecially of the Egyptians, and Canaanites.*

1. They are forbidden to follow the manners of the Egyptians, becauſe they had bin conuerſant among them 200 yeares, and had learned their corrupt maners: both defiling themſelues with their Idoles, and imitating their vitious and vncleane conuerſation: as the Prophet vp-braideth them: *that Iſrael had played the harlot in the dayes of her youth, When ſhee was in the land of Egypt*, who for their promiſcuous venerie are compared to Aſſes and Horſes: *Whoſe members are as the members of Aſſes, and whoſe iſſue is as the iſſue of Horſes*: for as the Arabians maried onely with their kinred: among the Perſians the fathers with their daughters: among the *Parthians* the mothers with their ſonnes: ſo among the Egyptians, it was vſuall for brothers and ſiſters to couple together: yea they made a Law for the lawfulneſſe of it; becauſe *Iſis*, their goddeſſe, was maried to *Oſiris* her brother.

Ezech. 20.7.

Ezech. 23.19.

Ibid. v. 20

2. The Canaanites are mentioned, not that particular nation, which was one of the ſeven inhabiting about Iordan, but generally all the nations, which dwelt in the land of Canaan: whoſe progenitor was *Cham*, that could endure to behold his fathers priuities, and who is thought to have revived the vitious manners of the old world, in his poſterity, of vvhom came the Sodomites given to vnnaturall luſt. Theſe they are ſpecially vvarned of, becauſe they vvere to live and be conuerſant among them, *Lyran:* and ſo by naming theſe tvvo, the Egyptians, vvhoſe example had already corrupted them, and the Canaanites, whoſe vile faſhions they ſhould have continually in their eyes, they are armed both wayes: as *Radulphus* noteth, *Duplici acie pugna contra nos conſurgit, cum hinc recolimus mala quæ fecimus, illinc coram oculis quotidie habemus quos imitemur*, a double batraile doth aſſault vs, when on the one ſide wee call to minde the evill which wee have committed, on the other, wee have before our eyes continually evill examples, which wee may imitate.

3. But

3. But by theſe two given in inſtance, all other nations are vnderſtood; whoſe corrupt manners they were to decline: as the Prophet ſaith; *Learne not the Way of the Heathen:* And the Hebrewes note, that the Iſraelites were not to be like vnto the Heathen, no not in their apparell, or in their haire, nor in any the like: and the reaſon is yeelded, becauſe the Lord had ſeparated them from other People: *Maimony.* Ierem. 10. 2. Levit. 19. 27. Levit. 20. 26.

4. Some thinke, that even the laudable cuſtomes and vſages of the Gentiles, the Iſraelites were to avoide, *Oleaſter:* but rather onely their ſuperſtitious and laſcivious manners are reſtrained; neither are theſe ordinances to bee referred onely to the preceptes following, touching inceſtuous mariages: for it is ſayd, *They ſhall liue in them.* But if they onely obſerved theſe lawes, and none other, they ſhould not liue by them, *Toſtatus:* but generally all their Gentile faſhions are forbidden, though ſpecially concerning the vncleanneſſe of the fleſh, unto the which the Gentiles were wholly given over, (carnall fornication being an inſeparable companion of ſpirituall, namely Idolatry) which made the Apoſtles in their firſt conſtitution, *Act.* 15. to provide againſt fornication: And this was indeed the aſtoniſhment of the Gentiles, that the Chriſtians could ſo conteine, and content themſelues with the mariage of ſingle Wiues: And therefore Saint *Peter* ſaith: *It ſeemeth ſtrange vnto them, that yee runne not With them into the ſame exceſſe of riot.* 1 Pet. 4. 4.

3. Queſt. *How Life is promiſed to them Which keepe the ordinances of the Law.*

1. *Ver.* 5 *Keepe my Statutes, and Iudgements:* ſome doe underſtand by Statutes the ceremonialls; by judgements, the Iudicials: *Toſtat. Caietan.* but theſe two words *chukkoth*, ſtatutes, and *miſhphath* judgements, ſeeme rather heere to bee taken for all one, as *Heſychius* obſerveth: *Virtutibus operam dans*, hee that giveth himſelfe to vertue, doth fulfill the precepts, and Iudgements.

2. *To walke in them*, ſignifieth, 1. as *Heſychius*, *Nullo tempore vacare*, at no time to giue over keeping of Gods Commandements. 2. And that there is no perfection in this life, but wee muſt ſtill bee walking on till wee come to our Countrey. 3. And further this phraſe ſeemeth to be proper to the old Teſtament, as *David* ſaith: I will runne the way of thy Commandements; becauſe the law made nothing perfect, neither was there any reſt but in Chriſt. *Lorin.* What it is to walke in Gods Law. Pſal 119. 32. Hebr. 7. 19. Math. 11. 29.

3. *Yee ſhall liue in them:* this ſome vnderſtand onely of temporall life, and proſperity in this World: *Origen. Toſtat. Oleaſter, Vatabl.* and make this to be the meaning; that as the tranſgreſſors of the law were to die, ſo they which kept it ſhould preſerue their life: *Thom. Aquin.* 1. 2. *q.* 100. *a.* 12. *Toſtatus* reaſon is, becauſe it is ſayd, they ſhall walke in them, which cannot be vnderſtood of eternall life, becauſe, *Ibi non viuitur in præceptis:* there we ſhall not liue in keeping Gods precepts. *q.* 4.

Contra. But I preferre rather *Heſychius* judgement: *Per quas æterna Vita hominibus præſtatur*; By keeping of which Lawes eternall life was given. And this interpretation is both eſtabliſhed by reaſon, and Scripture. 1. For if onely temporall proſperity were promiſed, they ſhould haue no more priviledge then the Gentiles, who by their civill juſtice, and morall vertues obteyned a flouriſhing eſtate in the World as the Romanes. 2. Our bleſſed Saviour ſo expoundeth it of eternall life; and Saint *Paul* likewiſe ſheweth, that there is the ſame end both of the Law and Goſpell, namely eternall Life, but by a diverſe way, by workes in the one, by Faith in the other. 3. And by living in them, is vnderſtood living by them: as our bleſſed Saviour ſaith: *This doe, and thou ſhalt liue:* 4. The obedient indeed vnder the Law had promiſes of eternall happineſſe, as is ſet foorth at large. *Levit.* 26. *Deuter.* 28. But they had alſo an apprehenſion of ſpirituall and eternall bleſſings by faith, as the Apoſtle ſheweth, by the catalogue of the faithfull. *Heb.* 11. 5. But theſe ſpirituall, and heavenly bleſſings they obteyned not by the Law, which in reſpect of the weakeneſſe of the fleſh was made the miniſter of death: in which reſpect the Lord ſaith, he gaue them Iudgments, *Wherein they ſhould not liue*, but by faith in Chriſt, whereunto the Law was a ſchoolemaſter: that ſeeing they could not fulfill the Law to finde life thereby, they might Life eternall, not onely temporall promiſed in the Law. Luc. 10. 25, 28. Rom. 10. 5. 2 Cor. 3. 7. Eſech. 20. 25.

might by faith in Chriſt attaine vnto that, which their owne ſtrength could not bring
Galath 3.24. them vnto.

4. Queſt. *Of the generall prohibition, not to come neere any of the Kinred of the fleſh.* v. 6.

1. Whereas the word is doubled in the Hebrewe, *iſh. iſh. man, man*, *Heſychius* would haue it vnderſtood of the inward, & outward Man, and ſo referreth it to a double ſenſe, literall, and myſticall: and heereby no more is ſignified then that this law includeth every Man, whoſoever, rich or poore, Man or Woman.

2. No Man *muſt come neere*: Which phraſe is vſed for carnall copulation, as it is
Geneſ. 20 4. ſayd, *Abimelech* had not come neere to *Sarah*; and the Hebrewes extend it further to all embracing, or kiſſing by way of luſt: ſuch were to be beaten: and ſo it is vnlawfull
Prou. 6. 13. to make a ſigne with the Eyes, Hands, or Feete by the way of ſporting, or daliance, with any of the Kinred: *Maimony*: the word שאר *ſheer*, tranſlated kinred, ſignifieth properly a remainder: becauſe the kinred, is *tanquam aliquid carnis*, as a part or remnant of ones fleſh: but carnall copulation ſhould bee *cum carne alienâ, non propriâ*, with ſtrange fleſh, and not his owne, *Caietane*.

3. But whereas they are forbidden to come neere any kinred: that muſt be vnderſtood, not generally, but of thoſe particular degrees afterward expreſſed: and ſuch as by analogie, and like compariſon may bee concluded from thence, as of like degrees both for the Male and female, *Iun.*

The difference of affinity, and conſanguinity 4. And by the kinred wee vnderſtand as well them which are of conſanguinity, as affinity; conſanguinity commeth by participating of the ſame blood: affinity commeth in by Marriage, not by carnall propagation: as they which are of conſanguinity to the Husband, are of affinity to the Wife, and contrariwiſe, but not to all that are of conſanguinity to the Husband or Wife. *Lor.*

5. Queſt. *What it is to vncover the Nakednesſe.*

1. To vncover the nakedneſſe, is *detegere ad concumbendum*; to vncover the ſecret partes for carnall Copulation: Whether in ſuch inceſtuous Mariages, or out of Mariage.

2. By nakedneſſe, *guervath*, is vnderſtood the ſecret partes, which the *ſeptuag.* ſometime tranſlate, γύμνωσις, nakedneſſe, ſometime αἰσχυσύνη, ſhamefaſtneſſe: called the nakedneſſe or naked partes; not as *Vatabl. Per antiphraſin*, by the contrary, becauſe they ought not to bee naked, or vncovered of all other: but rather they are ſo called, *per euphemiſmum*, by cleanelineſſe of ſpeech, *Iun*: and from the effect, becauſe Men are aſhamed, by nature, to haue thoſe parts vncovered, for euen the barbarous People that are naked, and they which of their nakedneſſe were called, *gymnoſophiſtæ*, had thoſe parts covered.

3. Therefore the Cynikes were abhorred among the Gentiles, that like Dogges and ſawcye Bitches, whereof they had their name, would couple together in the ſtreetes: but naturall modeſtie hath taught Men, even to doe thoſe lawfull Matrimoniall acts in ſecret.

4. This ſhame of the ſecret partes, called therefore in Greeke, αἰδοῖα, and in Latine, *pudenda, verenda*, of ſhame, was inflicted as a puniſhment vpon Man after his fall, who then perceived his nakedneſſe, and was aſhamed, becauſe of all other parts, they are moſt vnruly, and inordinate, and leſſe guided by reaſon. *Toſtat. q.* 4.

6 Queſt. *Of the vncovering the fathers ſhame.*

1. Some doe take this to bee vnderſtood, *actiuely*, that the ſonne ſhould not goe in vnto his fathers concubine, whoſe ſhame he had vncovered *Vatabl.*

2. Some will haue one clauſe to bee an expoſition of the other: that he which vncovereth the Mothers ſhame, doth alſo vncover the Fathers: ſo *Toſtatus Lorinus*, in which ſenſe it is taken. *v.* 14.

3. But the better ſenſe is, that neither the Daughter ſhould vncover the ſhame of her

her father, nor the ſonne of his Mother, *Cajetan, Oleaſter, Iun.* and ſo ſome of the Hebrewes, as *Ionathan* in *Targum.* though *Maimony* vnderſtand it of the ſame act, but a double ſinne: one becauſe ſhe is his Mother; the other his Fathers Wife.

4. This inceſtuous copulation is againſt nature: eyther of the Father with the Daughter, as of *Lot* with his Daughters: and ſuch examples were among the Heathen: as of *Cynaras*, with *Smyrna: Hamon* with *Rodope*, *Nycteus* with *Nyctemene*, *Clymenus* with *Epiraſte*, *Aſſaon* with *Niobe*, *Cyanippus* with *Cyane*, *Valerius* with *Valeria*: or of the Sonne with the Mother, as *Semiranis* maried *Ninus*, her owne ſonne, and by a Law made it lawfull for others to doe the like: but hee, being weary of her vnlawfull company, ſlew her. *Oroſ. l. 1. c. 4.* ſo *Oedipus Secundus*, the Philoſopher, *Syſimithritus*, the Perſian inceſtuouſly companied with their Mothers: *Antiochus Soter*, with his ſtep-Mother, *Ochus* with *Atoſſa* his Siſter, and his Fathers Wife: *ex Lorin.* Diverſe examples of inceſtuous mariages betweene the fathers and daughters, ſonnes and Mothers.

5. Theſe carnall conjunctions are againſt nature and monſtrous: and abhorred of ſome kind of beaſts, as *Ariſtotle* writeth, how a Camell did kill his keeper, that caſued him to cover his Damme, and of an Horſe, that caſt himſelfe downe headlong, after he had done the like. *9. hiſtor. animal. c. 47.*

6. It is diſputed among the Schoole-men, whether this degree of mariage with the Father and Mother, might not be diſpenſed with of God, in caſe of extreame neceſſity, as if there were no more in the World for the procreation of Mankind: and reſolved affirmatiuely, by the inſtance of *Lot* and his Daughters, ſo *Soto, Lopez, Ledeſma, Bellarm:* to whom conſenteth *Lorinus.* But the contrary rather may be affirmed, that never yet God ſuffered any ſuch neceſſity to be in the World, that Parents, and their Children ſhould bee coupled together: ſo that this degree ſeemeth to be indiſpenſable: and although ſome doe excuſe that fact of *Lots* Daughters, and free them from blame: as *Chryſoſt. Theodoret, Origen*, with others: yet *Auguſtine* holdeth better, that they therein offended, and ſhould haue rather conſulted with their father about the procreation of Mankind, and not to haue gone on of their owne head, and deceived their father. *22. cont. Fauſt. c. 43.* *Lots* daughters ſinned in lying with their Father.

7. *Toſtatus* obſerveth that theſe inceſtuous copulations in mariage are more ſinnefull, then out of mariage: becauſe they which marry in this degree, doe therein juſtifie their act, which the other doe not.

7. Queſt. *Of not diſcovering the ſhame of the Fathers Wife.* verſe 6.

1. This law, as before it reſtrained vnnaturall copulation with the Mother, ſo here with the ſtepmother: ſuch was *Reubens* inceſt with his Fathers concubine: though *R. Solomon* would excuſe it thus, that *Reuben* onely caſt out *Bilha* her bed, which *Iacob* had brought in to *Leah*, his mothers tent; But then *Iacob* would not haue layd ſuch an heauy ſentence vpon *Reuben*, depriving him of his dignity, and birthright; ſo *Abſalom* by *Achitophels* counſell went in to his Fathers Concubines. *Theſeus* did pull in ſunder with horſes his ſonne *Hippolytus* being wrongfully accuſed by *Phædra* his ſtepmother. becauſe hee would not condeſcend to her filthy luſt. *Seleucus* by the counſell of *Eraſiſtratus* yeelded the vſe of his Wife to his ſonne *Antiochus*, being in loue with her, *Caracalla* the Emperour had the vſe of his ſtepmother. *ex Lorin.* Gene. 49. 3.

2. The Hebrewes note, that theſe foure, wiues of the father, the ſonne, the Vncle, the Brother, ſaving in caſe where ſeed is to be rayſed to the brother, are vnlawfull for ever, whether they are married or betroathed, divorſed, or not divorſed, the husband living, or not living. *Maimony:* ſuch was the ſinne of the inceſtuous young Man, that tooke his fathers wife: which at that time was rare among the Heathen, as the Apoſtle ſheweth. 1 Cor. 5. 1.

3. The reaſon is heere yeelded: *It is thy Fathers ſhame:* not for any relation vnto her in her ſelfe, as before it is ſayd; *Shee is thy Mother*: but this prohibition is *ratione tertij*, in reſpect of the third: becauſe it redoundeth to the ſhame of the father: *Cajetan.*

4. As the ſonne was not to marry his fathers wife, ſo by the ſame analogie, the daughter was not to marry her mothers husband, *Iun.*

8. Queſt. *That it is vnlawfull to marry the Siſter.*

1. It was never lawfull among the people of God, ſaving in the beginning of the world, for the neceſſitie of procreation, for brothers and ſiſters to marry together. *Sarah* was not indeed *Abrahams* ſiſter, but his neece, the daughter of his brother: and *Thamar*, when her brother forced her, in ſaying, *Speake vnto the King, for hee will not deny mee vnto thee*, ſpeaketh ſo, either not knowing the Lawes of Matrimony, or to put him off by that anſwere. But that it was held vnlawfull to marry the ſiſter, appeareth, in that *Abraham* would haue *Sarah* to ſay ſhee was his ſiſter, and ſo ſhould not bee taken to bee his wife, no not among the luſtfull Egyptians, *Geneſis* 12. *Toſtatus, qu.* 5. 1 Sam. 13. 13.

2. But in ages following the Egyptians grew to bee more licencious: *Ptolomeus Philadelphus* marryed his ſiſter *Arſinoe*: ſo did *Soter*, and *Philopater*, take to wiues their ſiſters. So among the Perſians, *Cambyſes* having a minde to his youngeſt ſiſter, asked the Iudges, whether there were any Law againſt it; who anſwered, they knew none: but that there vvas a Lavv, *Quâ liceret Regi Perſarum, facere quod libuiſſet*, vvhereby it vvas lawfull for the King of Perſia, to doe vvhatſoever hee vvould. *Herodot. lib.* 3.

3. But among the Romanes, and Tuſcanes, people of greater civilitie, ſuch kind of Mariages were puniſhed by death: *Plutarch. paral. c.* 52. and among the Muſcovites it is counted hereticall, to celebrate ſuch Marriages betweene brothers and ſiſters, *Sigiſmund.* Which may convince the Romane Biſhops of great errour, which haue diſpenſed with ſuch Marriages: as *Innocentius* the 3. if they were contracted in infidelitie, *c. Gaudemus tit. de Divor.* and *Martin* the 5. did diſpenſe with one for marriage of his ſiſter, with whom hee had before committed fornication; *Antonin.* 3. *p. tit* 1. *c.* 11.

4. Now the daughter is named by the father and mother, that is, by either of them: much more if by both, as *Auguſtin* interreth. *q.* 59.

5. Whether borne at home, or abroad: 1. It is in Marriage or out of Marriage, by fornication. *Lyran. Toſtatus, Lorinus.* 2. Or one borne before, the Father brought his wife home, the other after, *Oleaſter.* 3. *Hugo*, Before the brother were borne, or after. 4. Rather whether of the ſame father, for they properly are counted domeſticals, and of the ſame familie, or borne of the ſame woman, by another husband, who are as of another family: So *Iun.* agreeing to the Chalde Paraphraſt: I take both the firſt and laſt, and ioyne them together.

9. Queſt. *Whether the prohibition in degrees aſcending, and deſcending doe extend without limitation. v.* 10.

1. Some thinke, that in aſcending, and deſcending, the prohibition extendeth not beyond the fourth degree? becauſe here the Law goeth no further then the daughters daughter. *Quia defecit conſanguinitas quo longius progreditur.* Becauſe conſanguinitie the further it goeth, beginneth to fayle. *Iſodor.* To whom *Lorinus* conſenteth, and *Caietane.*

2. But the other opinion is more probable, that in right line aſcending, and deſcending, the prohibition goeth, *in infinitum*, infinitely; that if Adam were now aliue, hee could not contract Matrimony with any: of this opinion *Lorinus* nameth *Scotus, Ricardus, Paludanus, Durandus*, and *Iunius* alleadgeth it out of the great *Civilian, Gaius.* Whoſe reaſon is: becauſe all aſcending, and deſcending, are *in numero parentum vel liberorum*: Are counted in the number of parents, and children: *Iun. append. ad Leuitic.* And it ſeemeth againſt nature, which deſireth propagation, and dilatation of kinred: but in ſuch Marriages, *converſio ſit ad ſuum principium*, they returne to their beginning.

3. And ſo the reaſon is here yeelded: *It is thy ſhame, or nakednesſe*; for they are as a part

a part of him, and of his ſubſtance, from whom they are deſcended: *Fonſeca* obſerueth well, that this phraſe, *it is thy ſhame*, or the like, ſheweth theſe prohibitions to be agreable to the Law of nature.

4. So this Law reſtraineth the marriage of grand-children, who were properly called, *nepotes*, nephewes then brothers, and ſiſters, children, *nepos*, ſeemeth to bee derived of, νέπος, as if one would ſay *no foot*, becauſe they are the off-ſpring, not the foundation of the kinred; and in this ſenſe the branches, which grow out of vines, are called *nepotes*, as one would ſay, *nephewes*, *Columel. l. 3. c. 6.*

5. *Oleaſter* obſerveth, that nine kinde of women are heere barred from marrying with; the mother, ſtepmother, ſiſter, fathers ſiſter, mothers ſiſter, wiues ſiſter, brothers wife, vncles wife, and the menſtruous woman.

10. Queſt. *Who is vnderſtood by the Fathers Wiues daughter*, verſ. 11.

1. This is neither a confirmation, or explication of the former prohibition, *ver. 9. Thou ſhalt not diſcouer the ſhame of thy ſiſter*, as *Auguſtine*, *Lyran.* and *Caietane*, who thinketh, that the great libertie, which men tooke in marrying with their ſiſters, is the cauſe of repetition of the reſtraint of other Marriages, more frequent, then that which yet are not inculcated againe.

2. Neither is it meant of an adopted daughter: for ſhee is not *moledeth*, begotten of the father, that is, as the *Septuagint* tranſlate, ὁμοπατρία, by the ſame father.

3. Nor yet is it vnderſtood of the daughter begotten of a concubine, or ſtrange woman: for ſuch is not the fathers wife.

4. Nor yet is the daughter vnderſtood, which is both by Father and Mother, as *v. 9.* the ſiſter is mentioned, which is either by father or mother, as *Oſiander*: For the fathers wife is not taken for the naturall, but the ſtepmother, as *v. 8*,

5. Nor yet by a ſiſter borne of the father, is vnderſtood, *cognata*, one of kinne to the father, *Iun.* for *moledeth* ſignifieth one that is borne or begotten, as *v. 9.* Neither yet by the daughter is meant, *neptis*, the grand-child, as *Iun. in Analyſ.* for ſtill ſhe is not *Moledeth*, borne of, or begotten by the father.

6. But in theſe two poynts this Law may differ from the former: one becauſe the fathers wiues daughter is mentioned, vvhether that vvife bee liuing or dead: and in that it is added, *ſhe is thy ſiſter*, it followeth, that howſoeuer ſhe is borne in Mariage, or out of Mariage, being begotten by his father, he muſt not marry her, by a double bond, if ſhe be the daughter of the fathers wife, both becauſe ſhe is his ſiſter, & daughter of the fathers wife by a ſingle bond, if ſhe be by another woman, becauſe ſhe is his ſiſter onely, and not the daughter of the fathers wife: *Maimony*, to this purpoſe.

7. *Lyra.* ſeemeth to make this difference betweene theſe two Lawes, as betweene the whole and the part: for there the ſiſter, either by the father or mother, either in marriage, or without, is named: heere the ſiſter onely on the fathers ſide, and borne onely in wedlocke: But what need a particular bee repeated, being comprehended in the generall, I inſiſt therefore vpon the former difference.

11. Queſt. *Of the vnlawfulneſſe in marrying with the father or mothers ſiſter*, v. 12. 13.

1. There is the ſame reaſon of both theſe Lawes: becauſe the ſame is alike in conſanguinitie to his father and mother: and therefore he muſt not come neere the ſiſter of the one, or of the other.

2. *Toſtatus* alſo here well obſerveth, though herein he diſſent from other of that ſide, that it is as vnlawfull to know carnally, *fratris filiam*, the brothers daughter, as *patris ſororem*, the fathers ſiſter; for the vncle to marry the neece, as for the nephew to marry the aunt.

3. The Hebrewes heere obſerue well, that whether it bee the father or mothers ſiſter, by father or mother onely, whether borne in marriage, or fornication, they are comprehended in this Law.

4. Queſt.

Whether *Amram, Moses* father married his aunt,

4. Queſtion is made of *Amram, Moſes* fathers marriage, who tooke to wife *Iocabed* his fathers ſiſter, for ſhee was the daughter of *Levi, Exod.* 2.1. and ſo ſiſter to *Kohath* the ſonne of *Levi*, *Amrams* father, *Exod.* 6.18. *Lyra*, with *Pererius* thinke ſhe was onely his couſin germane, his brothers daughter: But the contrary is maintained by *Caietane, Oleaſter, Toſtatus, Pagnin, Vatablus, Burgenſ.* and of ours, *Munſter, Pelicane, Iunius*: which ſeemeth to be the truer opinion, both becauſe in expreſſe words ſhe is ſaid to be the daughter of *Levi*: and the Hebrew word *dodah* there vſed, *Exo.* 6. 18. is here, *v.* 14, taken for the aunt: vvhich kind of marriage vvas then in vſe, the prohibition being not yet given to the contrary. But for the further deciding of this doubt, I referre the Reader to the Queſtions of this matter, handled vpon the ſixth Chapter of *Exodus*.

5. The reaſon is added to both theſe Lawes; ſhe is thy father or mothers kinſwoman, and ſo of their blood: and in effect he vncovered the ſhame of his father and mother: the Hebrew vvord *ſheer*, as is before noted, and *Caietane* here obſerveth, ſignifieth, *reſiduum*, the remainder; and ſo the brother or ſiſter, is as the remainder, or leaving one of another.

12. Queſt. *Of the vnlawfulneſſe of marrying the vncles wife.*

1. The Hebrew word דוד *dodh*, is ſometimes taken for *patruelis*, the brothers ſonne, but more properly, for *patruus*, the vncle, the fathers brother, as in this place.

2. And this Law toucheth, the degree of affinitie, as before of conſanguinitie: for in what degree conſanguinity is reſtrained from Marriage, in the ſame alſo is affinitie: for the wife is as neere in affinitie, as the husband in conſanguinitie.

3. And by comming neere, is meant lying with her, whether by title of marriage, or otherwiſe, and whether the vncle be aliue or dead: for though he be dead, the reſpect of affinitie which is toward his wife dyeth not, but with her, *Toſtat.*

4. The reaſon is, becauſe the vncovering of the vncles wiues ſhame, is an vncovering of his ſhame: for the man and wife are *vnum quiddam*, but as one; and the ſhame of the one redoundeth to the other, *ſicut in vxore patris, turpitudinem patris*, as in the fathers wife we vnderſtand the ſhame of the father, *v.* 8. *Auguſt. q.* 60.

13. Queſt. *Of the vnlawfulneſſe of marrying with the ſonnes Wife.*

1. The Hebrew word כלה *calla*, and the Greeke, νύμφη, is taken ſometimes for a ſpouſe, becauſe of the perfection of her ornaments, but here it is taken for the ſonnes wife.

2. The reaſon of this prohibition is, becauſe ſhee is thy ſonnes wife, and ſo the diſhonour redoundeth to the ſonne, whether aliue or dead; and therefore *Iudah* would not marry *Thamar* his ſonnes wife, though he ſinned in committing fornication with her, but not knowing her to be his daughter in law, *Geneſ.* 38.

3. But that example of *Davids* refuſing of his concubines, which *Abſalom* had defiled is vnfitly alleadged by *Caietan:* for no right accrued vnto *Abſalom*, ſeeing they were as his fathers wiues, and they ſeeme to haue beene forced againſt their will: and *David* might haue challenged a propertie in them ſtill, but that hee held it a
2 Sam. 20.3. diſhonour to his bed to retaine them, having been defiled by his ſonne. Hee therefore ſhut them vp as in a widowes eſtate, providing all neceſſaries for them: *David* then did forbeare the company of his concubines, not being reſtrained by this law, as thinketh *Lyran. Caietan, Hugo, ſed propter indecentiam quandam*, but for ſome indecencie, and vncomelineſſe.

4. *Toſtatus* referreth theſe words, (*Thou ſhalt not vncover her ſhame*) to the man: for the pronoune in the Latine, agreeth to both ſexes: but in the Hebrew the affixe is of the feminine, and muſt bee vnderſtood of the woman. Neither need *Caietane* to haue troubled himſelfe to find out a reaſon, why the Latine readeth here, *ignominiam*, ſhame, and before, *turpitudinem*, filthineſſe: for the Hebrew word is the ſame, *gnarvah*, which properly ſignifieth *nakedneſſe*, and conſequently, *ſhame*.

14. Queſt.

14. Queſt. *In what caſes it was lawfull to marry the brothers wife,* ver. 16.

1. Some thinke, that this Law muſt be vnderſtood of the brother yet living: and therefore *Iohn Baptiſt* reprooved *Herod*, for taking his brother *Philips* wife, who was then thought to be aliue, *Radulp. Bleſenſ. Borrh.* But this had beene then a ſuperfluous Law: ſeing hee ſhould have committed Adulterie, which by the Law was puniſhed with a greater ſentence, namely of death, *Lenit.* 20. 10. and ſo was not the other, *ibid. v.* 20.

2. Neither doth it helpe to ſay, that whereas the brother was to take the brothers wife, to raiſe vp ſeed to his brother, that it is not contrary to this Law, becauſe he then did not take her, *vt propriam*, as his proper wife, but as his brothers wife, to raiſe vp ſeed to his brother, *ex Borrh.* for this ſatisfieth not; for howſoever he tooke his brothers wife, which ſeemeth to be contradicted by this Law. Deut. 25. 5.

3. Some thinke, that by the kinſman is vnderſtood the next of the blood, which by the Law might mary her, as was practiſed in the ſtorie of *Ruth: Calvine, Beza.*

4. But it ſeemeth rather, that in *Deuter.* to bee a caſe excepted out of this Law: and that onely vpon that occaſion, and not in any other caſe whatſoeuer, it ſhould bee lawfull to mary the brothers wife: *Toſtat. Oleaſt. Lorin.* and of ours, *Iunius, Pellicane, Oſiander*, with others, which may appeare by that practiſe of *Iudah*, who maried *Thamar* to his ſonnes, *Er* and *Onan*, the firſt dying without children, *Gene.* 38. neither doth it ſuffice to anſwere, *Iudam ex recepto more, non rectè hâc licentiâ vſum*: that *Iudah*, out of a receiued cuſtome, did not vſe aright this libertie, *Calvin.* For it is not like that *Iudah* would haue followed any corrupt vſage of the Gentiles: and beſide, it ſtill continued in vſe and practiſe among the Iſraelites: for *Naomi* ſaid to her daughters in law, perſwading them to returne into their Countrey, her ſonnes their husbands being dead: *Are there any more ſonnes in my wombe, that they may be your husbands?* And long after in our Saviours dayes of his fleſh, there was a woman giuen to ſeuen brethren, one after another, *Matth.* 22. Ruth 1. 11.

15. Queſt. *Of the law of marrying the brothers wife, to raiſe vp ſeed, the conditions thereof, and the reaſons.*

1. The conditions were theſe: 1. Shee muſt bee the principall wife of the brother deceaſed without children, and a child-bearing woman. 2. Either the brother was to marry her of neceſſitie: or if there were no brother, the next of the kinne; or if he refuſed, the next, as we ſee in *Ruth.* 3. The ſeed raiſed vp muſt be a ſonne, *Deu.* 25. 6. 4. And if there were many ſonnes, then the firſt borne, *ibid. v.* 6. and the inheritance muſt be preſerved, and kept for him. 5. The brother was not to take his brothers wife, being aliue, though repudiated, and put away. 6. Nor vnleſſe hee dyed without children, *Pellicane.*

2. The reaſons were theſe: 1. In reſpect of the Common-wealth, *ne interirent familiæ*, leſt the families ſhould periſh. 2. *Vt viduis & miſeris conſuleretur*: that proviſion ſhould be made for the miſerable and deſolate widowes. 3. It was alſo, *conſolatio mortis*, a comfort to the dying man, that ſeed ſhould be raiſed vp vnto him, when hee was dead. 4. By this meanes alſo it was provided, *ne juſtorum memoria periret*, that the memory of good men ſhould not periſh, *Fonſec. in Caietan.*

3. Neither was that law contrary to this, which forbiddeth the ſhame of the brother to be diſcovered in marying his wife: for the brother in ſo doing, did no wrong, *ſed officium præſtabat defuncto fratri*, but did performe a good office to his deceaſed brother, *Caietane.*

4. The reaſon of this Law is given, *It is thy brothers ſhame*: which reaſon taken from conſanguinitie, is more forceable then from affinitie, *quia affinitas oritur ex conſanguinitate*, becauſe affinitie hath the beginning from conſanguinitie, and ſo is reduced vnto it as the originall.

16. Queſt.

16. Queſt. *Of the vnlawfulneſſe of Marrying the Wiues Daughter, or her Sons, or Daughters Daughter.*

1. Some doe read, *Thou ſhalt not vncover the nakedneſſe of a Woman, and her daughter, Iun. Caietan, and* N. *Tranſ.* Which reading is the beſt, for the word *iſhah*, ſignifieth a Woman: but where it hath an addition, as *v.* 8. *thy Fathers Woman* it is taken for a Wife: ſo that it is not lawfull for any to marry a Woman, and her daughter, or daughters daughter, whom hee hath carnally knowne: whether his Wife be aliue or dead, and whether the daughter be by an other Man, or not.

2. This prohibition is extended to the fourth degree, vnto the wiues ſonnes, or daughters daughter, *Toſtat.*

3. And ſo by the ſame analogie, the wife is not to marrie her husbands ſonne, or his ſonnes, or daughters ſonne: *Pellican.*

4. The Hebrewes note, that when a Man marrieth a Woman, there are ſixe Women of her kinne, which are vnlawfull for ever, whether the wife be divorced or not, whether ſhe be aliue, or dead: her Mother, Mothers Mother, Fathers Mother, her daughter, daughters daughter, ſonnes daughter: *Maimony.*

Husband and Wife whether of kinne.

5. *Toſtatus* heere moveth a needleſſe queſtion, how it commeth that a Man may vncover his wiues nakedneſſe, and yet not her daughters; Whereas ſhe is neerer then the daughter: but his reſolution is not amiſſe: that the Man and Wife are not *affines*, of kinne one to the other, but *origo affinitatis*, the beginning of kinred: and indeed, they are by mariage made one fleſh, and ſo affinity cannot be in one and the ſame thing to it ſelfe, but from thence affinity and kinred taketh beginning.

6. The Latine readeth heere, *inceſtus eſt*, it is inceſt, which *Toſtatus* thinketh to be ſo called, as if one would ſay, *incaſtus*, vnchaſt, but the word is זמה *Zimmah*, which ſignifieth, both, *cogitatio mala*, an evill cogitation: *Iob* 17.11. as alſo, *ſcelus*, a wicked action, or abomination, *Eſech.* 16.43. and ſo it is taken heere.

17. Queſt. *Whether the Mariage of two Siſters together be forbidden, or of any two Wiues.* ver. 18.

1. The received opinion is, that this Law is vnderſtood of two Siſters, that one ſiſter is not to bee taken to an other while they liue; but after the death of the one ſiſter, it was lawfull to take the other. And that *Iacob* maried two ſiſters beſide his intention, and as yet this poſitiue law was not made, *Toſtatus*, *Lorinus*; but after this law, it was not practiſed among the People of God, though it was in vſe among the Gentiles, as *Darius* King of Perſia maried two ſiſters, the daughters of *Cyrus.*

2. But the better interpretation is, by the ſiſter to vnderſtand any other Woman: ſo that this ſhould bee the meaning, that a Man ſhould not take one wife together with an other, during her life: for ſo the phraſe is vſed elſewhere; as in *Eſechiel:* the wings of the beaſt are ſaid to touch, *iſhah el achothah, a Woman to her ſiſter:* that is, one an other: of which interpretation the reaſons are theſe. 1. Becauſe the mariage of the ſiſter is before by analogie forbidden: for if it be vnlawfull to marry the brothers wife, and ſo the ſiſters husband, much more the germane ſiſter, that is neerer then the ſiſter in affinity. 2. Wee haue no other place in the law, which forbiddeth multiplying of wiues, but onely to the King, *Deut.* 17. 16. and yet it was againſt the law, and firſt inſtitution, as our bleſſed Saviour ſheweth, and Saint *Paul, Iun. annot.* 3. The reaſon which is added (*to vexe her*) maketh againſt the joynt mariage of any other as well as of the ſiſter, *Quaſi zelus non ſit inter non ſorores?* as though ie ouſie be not alſo betweene them which are no ſiſters? *gloſſ. ordinar.* as betweene *Anna* and *Peninnah* the wiues of *Elkanah.* 1. *Sam.* 1. which reaſon is alſo preſſed by Maſter *Calvin*, *Ne jurgijs vexetur, quæ bonâ fide nupſit*, leſt ſhe be vexed with brawles, which was rightly maried: whereupon hee inferreth, by this exception, *Frænari polygamiæ licentiam*, the liberty of having many wiues to be reſtrained.

Ezek. 1. 9. So likewiſe this phraſe is vſed, Ge 26 31 and Exo. 26. 3.

Matth 19 5. 1 Cor. 6 16.

1 Sam. 1. And ſuch wiues were called *æmulæ*, as Gen 30 1 and 1 Sam. 1. 6

3. But heerein hee differeth from learned *Iunius*, who will not haue it vnderſtood of the germane ſiſter, at all: but of any other wife whatſoever: judicious *Calvin*, by the name of ſiſter, thinketh to be comprehended, *propinquas*, ſuch as were of kinne to the

the wife, whoſe mariages yet were not inceſtuous: but I preferre rather the other ſenſe vpon the aforeſaid reaſons, ſee more heereof, *doctrine, 7. following.*

4. I let paſſe *Heſychius* his myſticall interpretation; who to avoid the inconvenience, as it ſeemeth, of the mariage of two ſiſters, thus applyeth it: *in Iudaicâ converſatione non decet eccleſiaſticam ſuſcipere*; It is not fit to joyne together the Iewiſh, and Eccleſiaſtike (that is) Chriſtian profeſſion, as the Paſch and the Euchariſt, Circumciſion and Baptiſme.

18. Queſt. *Of the vnlawfulneſſe of Polygamie, that is, the Mariage of diverſe Wiues at once.*

1. Our bleſſed Saviour ſheweth, that it is againſt the firſt inſtitution; *They two ſhall be one fleſh:* and whereas in the ſame place our bleſſed Saviour reſolveth, that if a Man put away his wife, and marry an other, except for fornication, hee committeth adultery; *Lorinus* inferreth well; that it is much more vnlawfull to marry an other, *retentâ vxore*, the firſt wife being retayned; likewiſe Saint *Paul* ſaith, *Let every Man haue his Wife, and every Woman her Husband:* ſhewing that one husband ſhould hold himſelfe to one wife; yea among the civile Gentiles, Marimony was betweene one and one: *Iulius Cæſar* was the firſt that made a Law that a Man might marry two wiues. *Sueton in vit. c.* 52. and among the Chriſtians, *Valentinian* the elder: but their lawes were abrogated. Matth. 19 5. 1 Cor. 7. 1.

2. Concerning the polygamie of the fathers: ſome thinke it was diſpenſed with, *Per inſpirationem internam*, by a ſecret diſpenſation, *Lorinus*: but that is not like, that a publike written law, ſhould by a private and ſecret indulgence be diſpenſed with: rather God vſed ſome connivence toward them for a time, but gaue no allowance, or diſpenſation: as it may appeare by the Prophet: *Did hee not make one? yet had hee abundance of ſpirit, and wherefore one? becauſe he ſought a godly ſeed: therefore keepe your ſelues in your ſpirit, and let none tranſgreſſe againſt the Wife of his youth:* This ſheweth, that the mariage of diverſe wiues was not made lawfull, by any diſpenſation in the old Teſtament. Polygamie never diſpenſed with. Malach. 2 16.

3. As it was never lawfull for one Man to haue two wiues: ſo much more vnnaturall it is for one Woman to haue two husbands, as they ſay is practiſed in ſome part of the *Magor's* countrey: where many in one family, haue one common wife among them. It ſeemeth it pleaſed the Romane Matrones well, that one woman ſhould haue two husbands, rather then one Man ſhould haue two wiues: when as they made ſute to the Senate to that end, being deluded by young *Papyrius* anſwere, who to put off his Mother, being inquiſitiue of him what was done in the Senate, told her, they were deviſing a law for Men to haue two wiues: *Gell. l. 1. c. 13.* Never lawfull for one woman to haue diverſe husbandes.

4. But it is a ſuperfluous queſtion, which the ſchoolemen moue, whether God may diſpenſe heerein, for one woman to haue diverſe husbands: *Bellarmine* denyeth it, *lib. de matrim. c. 11.* others, as *Sanchez*, and *Ledeſma*, affirme it: But it is an idle thing to reaſon or diſpute of Gods power: it may ſatisfie, that God never ſuffered it: and where Gods will appeareth to the contrary, it is a preſumptuous and vaine thing to call in queſtion his power.

19. Queſt. *Of the Marriage of Brothers and Siſters Children, called Couſin germanes.*

Though elſewhere I haue at large handled this queſtion, yet it ſhall not bee amiſſe breifely to touch it heere; I ſay, with *Auguſtine, Novi, quomodò contriſtare ſolent lectorem, cum a libro, quem gerit in manibus, quando in nodum aliquem quæſtionis incideris, in alium mittitur, vbi ejus ſolutionem requirat, quem fortè non habet.* I know, how it troubleth the reader, when hee is ſent for the ſolution of a queſtion, from a booke, which he preſently hath, to one, which he hath not: *de baptiſ. l. 2. c. 1.* Synopſis, cent. 3. &c. 83.

1. Some thinke that ſuch mariages are vtterly vnlawfull, as being directly forbidden, by the law of *Moſes:* of which opinion is *Ambroſe*, who vſeth this as an argument to diſwade one *Paternus*, from marying his ſonne, and neece by his daughter together,

gether, what need you, saith hee, doubt of this, *Cum lex divina, etiam patrueles fratres prohibeat convenire in coniugalem copulam, qui sibi quarto sociantur gradu:* when as the Divine law forbiddeth brothers Children to be joyned in mariage, which are coupled in the fourth degree, *Epist. 66.*

2. A contrary opinion hereunto is, that such mariages are altogether lawfull, as not forbidden by the Divine law, and some accordingly doe in their practise allow it.

3. Some hold such mariages to be vnlawfull, not by divine, but by positiue law: as *Augustine, Quis dubitat, honestius hoc tempore consobrinarum prohibita esse connubia:* who doubteth, but that the mariages of Cousin-germanes, are now more honestly forbidden: *de civitat. l. 15. c. 16.* he meaneth by the positiue imperiall lawes.

4. Some thinke they are lawfull, but not expedient, because of long vse, and custome: *Offensionis ratio habenda est;* there must bee regard had of giving offence. *Calvin. in 18. Levit.*

5. But the sounder opinion is, that the mariage of Cousin germanes is not onely inconvenient, but in some manner vnlawfull by the Divine law, as forbidden, though not expressely, and directly, yet by good collection: because degrees as farre remote are forbidden: as to marry with the Vncles wife. *ver. 14.* (the vncles sonne being as neere as the Vncles wife) or with the wiues daughters daughter. *v. 17.* which onely are of affinity, but the other is of consanguinity, wherefore it is safest for these reasons to abstaine from such marriages.

1. Because, the Scripture by necessary diduction from thence; seemeth rather to condemne such marriages, then to approoue them, as before is sayd.

2. It seemeth to be against nature, for among the Romanes a long time this degree was restrained, as witnesseth *Plutarch, quest. Rom. 108.* who were led onely by the light of Nature. And so *Ambrose* saith, that many such marriages, which are not forbidden by *Moses* law, yet are *Interdicta voce quadam naturæ:* forbidden by the voyce of nature. *Epist. 66.*

3. Wee are to obey the positiue lawes of the Christian Magistrate, and of the Church: *Theodosius* made a law against the marriage of Cosin-germanes, as *Ambrose* thus writeth, *Si divina te prætereunt, saltem imperatorum præcepta te præterire non debuerunt: Theodosius imperator patrueles, fratres & consobrinas vetuit inter se coniugij convenire nomine:* If you passe over the divine, yet you should not neglect the imperiall commandes. *Theodosius* the Emperour forbiddeth brothers, and Cosin-germanes to meete together in marriage. *ibid.* the Canons of the Church also are full and pregnant herein: as *Concil. Agathens. c. 61. Epaunens. c. 30. Aurelianens. 3. c. 10. Antisidiorens. c. 31. Aralatens. sub Carolo. c. 11. Nè quis consobrinam, vel filiam avunculi acceret:* that none marry his consobrine, that is, the daughter of his Vncle: All which Canons, and diverse more, which might be alleadged, doe agree vnto the positiue lawes of our nations, and Canons of our Church yet in force: which not to bee obedient vnto, being consonant to Gods word, and commanded by authority, were to disobey the ordinance of God; In which and the like, *Wee must bee subiect not for wrath onely, but for* Rom. 13. 5. *conscience sake,* as the holy Apostle saith.

4. The generall consent of all Churches in the world professing Christianity, should much moue vs in this kind.

Among the Muscovites, there is none found, *Qui in quarto gradu contraxerit;* vvhich contracteth Matrimony in the fourth degree, *Ioan Faber de relig. Muscovit.*

The Æthiopike Church at this day marry not vntill the seventh degree: *Damian a Goes. confess. fid. Indor. act. 43.*

The Canons of the Romane Church are against such mariages, as in part is seene before: and it was decreed in the Councell of Wormes, that no Christian should take a vvife of his kinred: *Vsque dum generatio recordatur,* as long as the generation is remembred, *c. 32. cons. 35. q. 3. c. 18.*

And the rules of the Canon law, concerning the degrees of mariage, are allowed by the reformed Churches. *Confess. Saxon. artic. 18.*

5. Lastly,

5. Laſtly, according to Saint *Pauls* rule, *To giue no offence to the Grecians, nor to the Church of God*, that is, to Gentiles, or Chriſtians, we ſhould take heed, that in ſuch neare mariages wee giue not offence, eyther to our brethren within, or to the prophane, and vnbelievers without: but follow *Auguſtines* counſell, *Cui debet cauſâ propinquitatis verecundum honorem, ab eâ contineat quamvis generatricem libidinem*, to whom he oweth a reverent honour, becauſe of propinquitie, let him refraine his carnall deſire, though for loue of poſterity: *De Ciu. l.* 15. *c.* 16. 1 Cor. 10 32.

20. Queſt. *Why it is vnlawfull to company with a Woman, in the time of her ſeparation.* ver. 19.

1. Some doe extenuate this offence, and deny it was, *ex ſuo genere peccatum mortale*, that it was not in the kind a mortall ſinne, as being neither, *Contra bonum prolis, viri aut vxoris*, being neither againſt the good of the iſſue, of the Man, or his vvife, *Caietane*: but it was then certainely a mortall ſinne, becauſe it was ſentenced by death, *Levit.* 20. 16. and all thoſe inconveniences doe follow both to the parents, and their iſſue, as even now ſhall be ſhewed.

2. Some on the contrary part ſeeme to giue too hard a cenſure: and would proue it to be a ſinne worthy of death, by that place in *Ezechiel*, that he that lyeth not with a menſtruous woman ſhall liue, whereupon it followeth, that he which doth it ſhall die, *Oleaſt.* but that is meant of ſpirituall death, not corporall; for in the ſame place the Prophet ſpeaketh of ſuch, as reſtore the pledge, and giue not their money vpon vſury, which he that did tranſgreſſe in, was not therefore put to death. Ezec 18.7.

3. Therefore I preferre the meane opinion, betweene both; that although this be not ſo great an offence, as it was vnder the Law, nor ſuch a capitall Crime, yet that it is fit to bee obſerved now vnder the times of the Goſpell, as *Auguſtine* ſaith: the Pro- *Eſechiel*, *Inter illa peccata, quæ non figurata, ſed manifeſtæ iniquitatis, & hoc commemorauit, ad mulierem menſtruatam ſi quis accedat; & inter iuſtitiæ merita, ſi non accedat*, among other ſinnes, which not figuratively, but manifeſtly doe ſhew iniquity, rehearſeth this, for a Man to haue acceſſe to a menſtruous vvoman; and among the workes of Iuſtice, not to haue acceſſe, *qu.* 64. And to this purpoſe is that ſaying of the Apoſtle applyed, *That every one ſhould know how to poſſeſſe his veſſell in holineſſe, and honour.* And that of the Preacher, *There is a time to embrace, and a time to bee farre from embracing. Borrh.* 1 Theſ. 4. 4. Eccleſ. 3. 4.

4. Now the reaſons of the prohibition are theſe, 1. as *Auguſtine* ſaith, *Quâ in re non natura damnatur, ſed concipienda prolis noxium prohibetur*: heerein nature is not condemned, but the hurt, which might happen to the infant to be conceived, is prevented, *ibid.* becauſe infants vpon ſuch conception prooue *defectiue*, as leprous, or deformed. 2. It may be hurtfull to the vvoman, becauſe that ſuperfluous humour being infectious, *Facit ad naturæ purgationem*, is to purge the exceſſe, and excretion of nature: which to be diverted from his courſe were daungerous, *Toſtatus*: and conſequently it might bee daungerous vnto Man, at ſuch time to haue congreſſe with vvomen ſo affected, who may be in danger of grievous diſeaſes, *Qui inde contrahantur*, which may be taken by this meanes: *Borrh.*

5. This fault toward the vvife, is ſingle, toward any other vvoman, it is double, both in committing of adultery, and in the time of her vncleanneſſe: in both which reſpects the offender was to die: for his adultery, *c.* 20. 10. and for companying with her out of ſeaſon, *c.* 20. 17. *Toſtat.* if a Man heerein offended toward his vvife, if ignorantly, he was to be waſhed, and cleanſed, *c.* 15. 27. if wittingly, either one or both, they were to die for it, according to the law before recited.

21. Queſt. *Of the meaning of this phraſe to vncover the nakedneſſe, twelue times heere repeated.*

1. I omit *Toſtatus* morall application of it. *q.* 9. ſhewing how, ſo many wayes, one may detect, & diſcover an others faultes, by rayling, detracting, ſlaundering, flattering, diſcem-

dissembling, and the like: for these lawes are literally, and properly vnderstod, not to figuratiuely at all.

2. By vncovering, ערוה, *gnarvah*, the nakednesse, first are vnderstood the naked and secret partes, which are alwayes to be kept hid, and covered, as the Apostle saith, 2 Cor. 12. 23. *Vpon our vncomely parts wee put on more comelinesse*: Secondly the effect is signified, which commeth by the vncovering of those parts, which is shame, as the *Septuag.* interpret, αἰσχυσσύλω, *turpitudinem*, the filthinesse, vncomelinesse: which to vncover nature so abhorreth in that Womanly sexe: that the Milesian Virgines on a time possessed with such phrensie, that they hanged themselues, could not be stayed, but by a publike edict, that they, which did hang themselues, should bee layd open in the market place. *Plutarch. de virtut. fœminar.*

3. This vncovering of the nakednesse was of two sortes: eyther directly in the party defiled: or indirectly toward that party, vnto whom the other had relation: for the shame of the Wife redounded to the husband: as *vers.* 14 the vncovering the nakednesse of the Aunt, was counted the shame of the Vncle.

4. This vncovering of the nakednesse, comprehendeth all acts of vncleannesse toward the kinred, either in Matrimony, or without: and thereby is more signified, then is expressed: the vncovering of those parts, *concubitus gratiâ*, is intended to bee for carnall copulation, whereby the Hebrewes vnderstand the beginning of the vncleane act, and the attempting of it, though it be not accomplished, and finished, *Maimony*: vvhich may be the reason, why the phrase is changed: *ver.* 20. *Thou shalt not giue thy selfe to thy neighbours Wife by carnall copulation*: hee saith not there, as in the rest of the incestuous commixtions: *thou shalt not* vncover the nakednesse: shewing that toward the kinred, all vnchast attempts are much more vnlawfull, then toward them, which are strangers; yet toward both to be abhorred.

22. Quest. *Against carnall copulation With the neighbours Wife.* verse 20.

1. Diverse wayes is nakednesse committed in all adulterous acts; toward God himselfe, that is the institutor of marriage: and therefore to the Lord. specially belongeth the revenge of the adulterous bed: then toward the Woman causing her to violate her Faith made to her Husband: and therefore she is sayd, *To forget the Couenant of her God*: toward the Husband, who is wronged in the violating of his Wiues chastitie, and defiling of the mariage bed: and to their issue, and posterity, Gods curse lying vpon the seed of the adulterer, *Tostat. q.* 8.

Hebr. 13. 4.

Prou. 2. 17.

Isa. 57. 3.

2. Adulterie is a vio'ating of all lawes: both of nature, by the law of creation, the Woman being appropriated to the Man, they are made one flesh: the civill law is violated, by a bastard and promiscuous seed, and confounding of inheritance: and the Ecclesiasticall ordinance is dissolved, which maketh Matrimony betweene Man and Wife, to bee a representation of the spirituall conjunction betweene Christ and his Church, *Borrh.*

Genes. 2. 14.

Ephes. 5. 32.

3. Adulterous copu'ations distinguish betweene the people of God, and the Heathen, betweene true, and false professors, The heathen, but such as wanted civility, allowed the community of Wiues: as the Massagetes, Troglodytes, Bracmannes, and sometime the Scots, and Brittaines, before they were reduced to civility, and Christianity: As these hea hen nations practised it: so their Philosophers taught it, as *Zeno, Diogenes, Plato, Crates*, and *Cabades* King of Persia made a law for it, *Procop. 2. de bell. Persic*: Among Christians certaine Heretikes maintained it: as the Nicolaites, Basilidians, Carpocratians.

4. Now, the neighbours Wife is vnderstood to bee any Mans Wife whosoever, who is vnder'ood to bee our neighbour, as our blessed Saviour expoundeth it, and as *Hesychius* heere sheweth: onely one case is excepted, of a Woman captiue taken in Battaile, whom it was lawfull for an Israelite to Marrie: *Borrh.*

Luke 10. 33.

Deut. 21. 11.

5 And

5. And where it is added, *to bee defiled by her:* this sheweth a difference betweene carnall copulation in Marriage, which defileth not, there the bed is vndefiled: and other carnall commixtions out of Marriage, which doe defile a man, as *Hesychius* well obserueth. Hebr. 13. 4.

23. Quest. *Adultery in the Wife no necessitie can tolerate, nor consent in eyther partie.*

1. It is not lawfull for either partie, husband or wife, to violate the Mariage bed, though it bee by mutuall consent, leaue, or indulgence: as *Cato* among the Romanes is said to haue granted the vse of his wife to *Hortensius*. *Augustine* seemed sometime to doubt of it, alleadging this Story, of a woman at Antioch, in the time of one *Acindynus* the gouernour, vnder the reigne of *Constantius* the Emperour, about 50 yeeres before his time, which woman, to redeeme her husband being in prison, and in danger of death, with his consent, granted the vse of her body to a rich man, of whom shee receiued gold for her husbands redemption: vpon which narration, *Augustine* doubtfully thus inferreth: *Nihil hic in alteram partem disputo, liceat vnicuiq; æstimare quod velit: sed tamen non ita resipuit sensus humanus, quod in illâ muliere viro iubente commissum est:* I will not heere dispute on either side, let every man thinke what hee please; yet it is not against humane sense, what this woman by her husbands direction committed, 1. *de Serm in Mont c.* 16. But *Augustine* needed not to haue made a question hereof: for God hath interest in Mariage, as well as the man, whose right cannot be resigned, though the man should disclaime his owne: for they are the members of Christ, which must not bee prostituted, and their bodies the temples of the Holy Ghost, which must not be defiled. 1 Cor. 6. 15, 19.

2. And as by consent neither partie ought to prostitute themselues: so neither can any such necessitie fall out, which may dispense with breach of Wedlocke: as this story is reported of a Gouernour of a towne in Zeland, in the time of *Charles* Duke of Burgundy, who bearing affection to another mans wife, vpon a feigned surmise, that hee gaue intelligence to the enemy, committed him to prison: for whose deliverance his wife supplicating, he promised his libertie, so he might haue the vse of her body: shee being very vnwilling, consented thereunto, to haue the life of her husband: but the tyrant commanded him to be beheaded in prison. Shee complayned of this double wrong to the Duke, who vpon his promise to marry her, asked if the woman were contented: shee said, Yea. So am not I (saith the Duke) and presently gaue charge, that hee should bee beheaded in the same place where hee had bid the others head to be stricken off, *Ex Hist. Math. of Lewes* 11. *lib.* 7. Wee see what tragedies were raised here by this preposterous course, in violating Gods ordinance; which if it had been kept, God might haue sent deliverance by other meanes.

24. Quest. *How they are sayd to cause their seed to passe through to Molech,* v. 21.

1. The *Septuagint* reading, *to serue the prince,* seeme to vnderstand it, of the service to forreine idolatrous princes: that they should not suffer their children to serue Idolaters: but this is not, λατρεύειν, *to doe Worship*, which word heere they vse, but δουλεύειν, *to serue.*

2. And more is expressed hereby, then to make their servants, ἱερόδουλος, the Priests of their idols, as *Theodoret*, and *Procopius.*

3. Some thinke, it is vnderstood, not of their seed, that is, their children, but properly of the seed and issue of their bodies, which in most filthy manner they consecrated to their Idole *Priapus* as *Baals* priests offered their blood, 1 *Kings* 18. *Caietan, Fonseca, Lyra, Richelius*, with others: as the like filthinesse was practised by the *Manichees*, and *Gnosticke* Heretikes, who mixed the Eucharist with humane seed, *Lorin.* And this reason is yeelded, because this Chapter treateth of impure and vncleane actes of the body. But *Hesychius* satisfieth this argument, that these things are well conjoyned together, *Quia studet nos à fornicatione sensibili, & intelligibili removere:*

hee ſtudieth to remooue and diſſwade, both from outward and ſpirituall fornication.

4. And yet *Heſychius* expoſition is too generall, who by ſeed vnderſtandeth every action: *Non actionem noſtram damus ad ſerviendum Idolis:* let vs not giue our actions to ſerue Idols.

5. Wherefore the beſt interpretation is, that they ſhould not conſecrate their children, by ſuffering them to paſſe through the fire vnto *Moloch*, for ſo the word, *lehagnavir*, here vſed, ſignifieth, *to cauſe to paſſe through*, vvhich wrs not onely by ſacrificing of their children, as *Vatablus*, or leading them through the fire, till they were ſuffocated, as *Clarius*: But there were two kinds of paſſing through the fire, as the Hebrewes note: one vvas vvithout death, vvhen the father cauſed the ſonne to paſſe through the fire, and ſo conſecrated him onely to *Molech*, *Maimony*. The other was, when they made their ſonnes a burnt offering by fire, whereof we read in *Ieremy* and *Ezekiel:* the manner whereof was this; The Idole being made hollow within, had a fire kindled within it, and then the ſonne that was offred, was put into the Idols hands being ſtretched, and ſo by the flames of fire, and heat of the Idole made of braſſe, burnt and conſumed; and that the voyce of them might not be heard, they vſed pipes and timbrels, and other inſtruments, which was done in the valley of *Tophet*: ſo called of *toph*, a tabret, *Ialkut. in Ierem* 7.

Ierem 9.5. Ezech. 16,20.

6. Yet ſometime they which paſſed through the fire, 2 *Kings* 16.3. are ſaid to bee burnt in the fire, 2 *Chron.* 28.3. becauſe they which paſſed through the fire, could not but be ſcorched, and burnt with the flames of it.

25. Queſt. *Of the Idole Molech, what it was.*

1. This was the Idole and abomination of the children of Ammon, called alſo *Milcom*, ſo called of *Melech*, which ſignifieth a King, interpreted of the *Septuagint*, ἄρχων, *a Ruler*, and it was a ſtarre of their God whom they worſhipped: as in *Amos*, *Molech* is called, the Starre, which was moſt like to be *Saturne*, the higheſt, and chiefe of the Planets. And this is moſt probable, for ſo the Phœnicians ſacrificed their children to *Saturne*, as witneſſeth *Tertullian*, *Apolog. c.* 9. And among the Affricanes there was an image of *Saturne* made of braſſe, to whom they burnt their children, *Vives in Auguſtin. de Civit. l.* 7. *c.* 27. vvho writeth, that in his time, a like Idole was worſhipped vvith humane ſacrifices, in the Iland *Carolena*, then newly found out and diſcovered.

1 Kings 11.6. chap. 5 26.

2. This *Molech*, ſignifying a King, ſeemeth to bee the ſame that was alſo called, *Baal*, vnto whom they offered their ſonnes by fire in *Topheth*, in the valley of the children of *Hinnom*, which elſewhere they are ſayd to offer vnto *Molech*. Of the ſame kinde were *Anammelech*, and *Adrammelech*, the idoles of *Sepharvaim*, to vvhom the people burnt their ſonnes.

Ierem. 19.5. and 32.35. 2 Kings 23.10. 2 Kings 17.3.

3. Now the Heathen vſed to ſacrifice humane fleſh to other Gods beſide *Molech*: as in forrein Stories it is found, that *Ariſtomenes* ſacrificed 300 to *Iupiter*: and ſo did the *Lesbians* alſo ſacrifice in the ſame kind to *Iupiter*; the *Tauri*, to *Diana*: *Chalchas* bid *Agamemmons* daughter to be ſacrificed; and *Tireſias* the daughter of *Creon*: the Oracle at Delphos promiſed victory to the *Meſſenians*, againſt the *Lacedemonians*, if they vvould ſacrifice a virgine of the family of the *Epitidians*, *Ex Borrh.* and to divers other of their gods did they performe ſuch ſacrifices: But *Molech* is named as the principall, (vnder vvhom the reſt are comprehended) becauſe the Iſraelites were moſt acquainted with that abomination, and even then began to practiſe it in the wilderneſſe, as the Prophet *Amos* vpbraideth them, *Amos* 5.

4. Of this inhumane ſuperſtition, the Devills falſe and wicked zeale was the cauſe: 1. In the imitation of *Abrahams* fact, vvho vvas ready at Gods bidding to ſacrifice his ſonne. 2. As alſo to pervert the order of Nature, and inſtitution of the Creator, to ſpill the blood of Men, whom God created for his glory, and their ovvne mutuall ſocietie. 3. and hereby to rob God of his honour, which is called a defiling of his Name, which was, in aſcribing their health and ſafetie, for the which they ſacrificed their ſonnes, to their Idoles. 4. But moſt of all, hereby the devill would extenuate

Why humane ſacrifices were firſt taken vp.

tenuate the force of Christs sacrifice, and shedding of his blood, in seducing men to sacrifice their owne children for the health of their soules; as the Hypocrites professe, in *Micah. 6. 7.*

26. Quest. *How the Name of God is defiled.*

1. *Hesychius* thinketh, that this reason serveth for all that went before: for by all these kinds of impuritie Gods name is defiled, which is true: But yet Gods name is more specially defiled by this filthy kind of idolatry.

2. Therefore hereby Gods name is defiled, when the honour peculiar vnto God is given vnto other gods, *Tostatus, Lyran.*

3. As also, when *Semen benedictum transferunt*, they transferre the blessed seed to the worship of Idoles, in consecrating their sonnes and daughters to filthy Images, *Pellicane.*

4. As Gods name is hallowed when hee is worshipped, *ex verbo*, according to his word: so his name is profaned by the contrary, *Borrh.*

5. As also, when they professe themselues to bee servants of the most Holy God, and yet themselues are vnholy and impure: as a Master is dishonoured in his servants, *Oleaster.*

6. And in causing the name of God to be blasphemed among the Gentiles, by their wickednesse, *Lorin.*

7. But the Hebrewes note beside these, a peculiar kind of profaning the name of the Lord, in the death of men: for when one had rather bee killed then transgresse, God therein is honoured, as it is sayd in the Psalme: *For thy sake are we killed all the day.* But when one transgresseth, rather then he will be killed, hee profaneth Gods name, *Maimony*: And most of all, when hee transgresseth by killing others for sacrifice; wherein they sinned against *Humanitie*, in shedding blood; against *Nature*, in not sparing their owne children; against *Equitie*, in slaying the innocent; and against *Pietie*, in committing idolatry to strange gods. Psalm. 44. 22.

27 Quest. *Against lying with the Male, v. 22.*

1. These are the sinnes which raigned among the Heathen, as a reward of their Idolatry, as the Apostle sheweth, vvhich was familiar among the Greekes, even the wisest of them, as *Solon, Socrates, Zeno, Minos, Rhadamanthus*: and the Romans, their Emperours were given to this filthinesse, *Nero, Vespatian, Caligula, Traiane, Vitellius, Iulius Cæsar, Augustus*, and most of all, *Adrian* the Emperour, who made *Antinous* his Minion, a god, and instituted a temple, sacrifices, and priests vnto him, of whom a city and countrey in Egypt was so called. Rom. 1. 24.

2. And in Scripture are set forth examples in this kind to be abhorred: this vnnaturall sinne was punished in the Sodomites with fire and brimstone; and, as *Chrysostome* saith, *gehennam ante tempus existere coegerit*, it caused gehenna, hell-fire to bee before the time. This the Hebrewes vnderstand to haue been the sporting of *Ishmael* with *Isaac*. And *Rupertus* taketh this to be the evill report of *Iosephs* brethren, which hee brought to his Father. This was that exercise of effeminate young men, which wicked *Iason* obtained leaue of *Antiochus* to set vp, which Saint *Iude* calleth, *abire post carnem alteram*, to goe after other flesh: and it is the sinne for the which specially the Lord will plead with his people in the valley of *Iehoshaphat*, *for giving the child for an harlot*. In the Old Testament it is punished with death; and in the New, those ἀρσενοκοῖται, such as lye vvith the Male, called *Buggerers*, are shut out of the kingdome of heaven. 2 Mac. 4. 10, 12. Iude v. 7, 8. Ioel 3. 1. 2. Levit 20. 13. 1 Cor 6. 9.

3. The causes of this vnnaturall sinne, are not, as *Tostatus* suggesteth, *ex ægritudine*, by reason of sickenesse, which changeth the complexion, and enclineth the minde: nor *ex natura loci*, by the nature of the place: but these rather, 1. Abundance of idlenesse, 2. Fulnesse of bread, which are set downe to haue beene the causes of the sinne of Sodome. 3. Custome from the youth, as in Sodome they compassed the citie from the young to the old. 4. The refusing of Gods ordinance, which is Matrimony, The causes of these vnnaturall sinnes. Ezech. 16 49. Gene. 19. 4.

1 Cor. 7.1. appoynted for a remedy against fornication: vvhereupon the Monasteries in England, when they vvere dissolved, vvere found to haue been defiled this way. 5. The greatest cause is Gods Iustice, who punisheth Idolatry with this wicked fruit, giving

Rom. 1.24. such over to vile lusts, to defile their bodies among themselues, as is evident to bee seene in the old Pagan Idolaters, and the *Pseudo*-Christian Idolaters of these times.

4. Vnto this kind of vnnatural lust may be referred other the like, as they which are called, μαλακοὶ, by the Apostle, *seminiflui*, effeminate persons, and seed-spillers, such as

Gene. 38.9. were *Er* and *Onan*, whom the Lord did slay for this vncleannesse: and some mens lust was so farre enraged, that they did not forbeare to act such filthinesse with the very Idoles and statues, *Plin. l.36. c.3.* Adde heereunto, as among the Gentiles, men vvith

Rom. 1.26 men burned in lust: so the women also among themselues were defiled, as the Apostle sheweth: Such was *Sappho*, who abused fiue of her Mayds to vnnaturall lust, *Ravis. in Offic.* And as men with men, vvomen vvith vvomen; so Men with Women may sinne against nature, in abusing the naturall organs to vnnaturall ends. But these things are fitter to be left to mens vnderstanding, then expressed in writing.

Impias libidinum furias, vltra naturæ iura, non modò lumine, verùm omni Ecclesiæ tecto summouemus, quia nō sunt delicta, sed monstra. Tertul de pud. A law against vnnatural lust

5. Onely I will adde out of *Lorinus*, the Constitution of *Emstuosus*, a Bishop, against the very beginnings, and first occasions of this sin, which hee and his fellow Cloysternen might make good vse of: *Monachus, aut Clericus parvulorum, aut adolescentum sectator, qui vel osculo, vel qualibet occasione turpi deprehensus est, &c.* A Monke, or Clergie man, a follower of boyes or young men, who is found kissing of them, or taking any other vncleane occasion, &c. hee was thus to be punished, *Decalvatus opprobrio pateat, et omnium sputamentis publicè verberetur, vinculis arctetur ferreis, &c.* Let him be shorne bald, and spit vpon by all, openly beaten, and bound with yron fetters, and imprisoned six moneths, *ex lib. senten. patr. de offic. rector. c. 95.*

28. Quest. *Against the abominable sinne of bestiality*, v. 23.

1. This horrible wickednesse committed by the male, or female, by this Law is provided against: for such is the corruption of mans nature, that not onely men haue companied with beasts, as Mares, Kine, Swine, and such other: but even vncleane women haue prostituted themselues vnto beasts, as *Pasiphae* to a Bull, *Polyphontes* to a Beare, *Semiramis* to an Horse: the women of *Mendes* in Egypt, to Goats; *Textor. in officin.* They write that *Mahomet* that false Prophet, vpon the way companied with an Asse, a *Saracene* woman having refused him, *Bonfin. l.8. doct. 3.* The Hebrewes

Numb. 22.30. Balaams asse. suppose the like of *Balaam*, and his asse, because she saith: *am not I thine asse which thou hast ridden vpon:* but this is one of their idle conceites. God would not haue opened the mouth of the Asse to vtter such obscene things.

Whether any perfit kinde may bee generated by bestiall copulations

2. But whether any perfit kind may by such monstrous copulations be brought forth, it is a question, 1. Some thinke that beside monstrous birthes, which are vsually fruits of such bestiall lust, there have beene borne sometime perfit men: sometime beasts: as *Plutark* writeth of a boy begotten of a man, and a mare; and a girle,

In Parallel. of a man, and an asse: the like *Ælianus* reporteth of a man, and a goat, of an Ape and a

In var. histor Lib.18.c.10. woman: and *Olaus Mag.* of a man-child begotten of a woman by a Beare, of which child called *Vrsus*, many great Princes afterward descended in *Dania*. And on the other side, *Pliny* writeth of an Elephant begotten of *Alcippe*, if it may be credited, *l.7. c.3.* 2. *Galen* denyeth, that any such generation may bee of mankind, but *Porta* maintaineth it, 2. *Mag. nat. c.11.* And the reason is yeelded by *Conimbricens.* because, *causa*

In 2. Physic. c.11 q 5. *partialis nobilior prævaleat supra minus nobilem:* the partiall cause being more noble, prevayleth aboue the lesse noble.

3. This may seeme probable, because of like experience, how a faire woman hath brought forth a blacke More, mentioned by *Aristotle*, as in the same kind one sex may be predominant, so why not in divers. 4. *Lorinus* his objection is nothing, that if a

Metaph. 3.c.4. woman might bring forth without a man, as they say the *Gorgones* in Africa doe, then some might bee borne without originall sinne, which is derived from the father: for though wee hold that to be a fable of the *Gorgones*, yet the other may be true: for origina

ginall ſinne is derived from both the parents. Our bleſſed Saviour was borne without ſinne, not ſo much becauſe hee was borne of a virgin without a man, but becauſe ſhee being a ſinner in her ſelfe, was overſhadowed by the Holy Ghoſt. And yet further, though bruit beaſts are not capable of originall ſinne, yet there are in them the fruits of originall ſinne, from the which a certaine kind of impurity is derived.

29. Queſt. *Of the number of the perſons in this Chapter forbidden to marry With.*

Whereas it is ſayd, *verſ.* 24. *You ſhall not defile your ſelues in any of theſe things:* the Hebrewes haue theſe obſervations:

1. That if a man marry a wife, there are ſix women of kinne vnlawfull for ever: 1. her mother: 2. mothers mother: 3. her fathers mother: 4. her daughter: 5. her daughters daughter: 6. her ſonnes daughter, *Maimon.* See before, *q.* 16.

2. And there are nine women, with whom a man is forbidden to haue any carnall knowledge: 1. the mother: 2. the ſtepmother, or fathers concubine: 3. the ſiſter: 4. fathers ſiſter: 5. mothers ſiſter: 6. wiues ſiſter: 7. the brothers wife: 8. vncles wife, 9. and the menſtruous woman.

3. Beſides theſe, they note twenty more, not expreſſed: 1. the Mothers mother: 2. the Mothers Fathers Mother: 3. the Fathers Mother: 4. his Fathers fathers mother: 5. Fathers Fathers Wife: 6. His Mothers fathers wife: 7. the Wife of the fathers brother by the Mother: 8. the wife of his Mothers brother, by Father or Mother: 9. His ſonnes ſonnes Wife: 10. His daughters ſonnes wife: 11. His ſonnes daughters daughter: 12. His ſonnes ſonnes daughter: 13. His daughters daughters daughter: 14. His daughters ſonnes daughter: 15. The daughter of his wiues ſonnes ſonne: 16. The daughter of his wiues daughters daughter: 17. The Mother of his wiues fathers mother: 18. The mother of his wiues mothers father: 20. The Mother of his wiues fathers father, *Ex Oleaſtro.* Foure of theſe are infinitely vnlawfull: the Mothers Mother, and all vpward; the Grandfathers wife, and all vpward, the ſons ſonnes wife, and all downward: *Maimony.* But there is a more compendious way, to know what perſons it is not lawfull ſhould be coupled together, by the computation of the degrees of Conſanguinitie and Affinitie, which after (God willing) ſhall bee obſerved among the Places of Doctrine.

30. Queſt. *Of the Reaſons, whereby theſe former prohibitions are enforced,* verſ. 24.

1. The firſt reaſon is taken from the example of the Canaanites, *v.* 24. who were guiltie of many other ſinnes, but moſt of all they were defiled by theſe pollutions of the fleſh, and vncovering of nakedneſſe, which they learned of their Fathers, *Cham,* and *Canaan,* who conſented together to leaue vncovered their Fathers nakedneſſe.

2. From the judgement which the Lord would ſhew, in viſiting the ſinnes of *Canaan,* in caſting them out of their land, *v.* 25.

3. From the like puniſhment to be inflicted in generall vpon the whole nation of Iſrael, if they follow the ſame abominations: and in particular, every one ſo offending ſhall be cut off, *v.* 28, 29.

4. From the authoritie of God, who is moſt holy, and therefore they his people ſhould take heed, not to be defiled, *v.* 30. *Caietan.*

31. Queſt. *How the land is ſayd to bee defiled.*

The greatneſſe of a ſinne is expreſſed when the land is ſayd to be defiled therwith.

1. There are three ſinnes ſpecially wherewith a land is ſayd to bee defiled: 1. the ſhedding of innocent blood: and therefore *Abels* blood is ſayd to haue cryed out of the earth, as being thereby defiled. 2. Adultery, and vncleanneſſe of the body. 3. By Idolatry, ſpecially when they ſhed the innocent blood of their ſonnes and daughters, and offered them to idoles. Numb. 35. 33. Geneſ. 4. 10. Leuit. 19. 29. Pſalm. 106. 38, 39.

Three

Three wayes is a land defiled with sinne: 1. really and materially, as in all the foresaid sinnes, there are externall and reall marks of vncleanneſſe, as in shedding of blood, in carnall pollutions of the body, and in the visible Monuments of Idolatry: and therIerem 16.18. fore the Prophet calleth the sacrifices of their sonnes and daughters, *filthy carrions*: as a land with the filthinesse of carrions is defiled, to was it with such wicked sacrifiIsai 24.20. ces. 2. There is a spirituall defiling, as the Prophet saith: *The earth reeleth to and fro like a drunken man, because the iniquitie thereof is heavy vpon it*: like as one that is overRom 8.20,21. burthened, reeleth, and cannot stand vnder his burthen; and therfore the Apostle saith, the earth *groaneth*, and, as it were, laboureth & travelleth, as *Hesych.* saith: *Ingemiscit naturaliter in transgressionibus nocentium terræ*: It naturally groaneth vnder the transgressions of the wicked of the earth. &c. 3. The earth is defiled in regard of the effect, the Iudgements, and curse of God, which are vpon it for sinne: which are eyther particular, vpon some one countrey, which is often turned into barrennesse because of Psalm. 107.34. the wickednesse of the People, or else generall, vpon the whole frame of the creatures, which haue not their naturall force, being much abated, in the powers of Heaven and Earth: as *Chrysostome* well obserueth, though therein *Lorinus* refuseth him, that *Elementa & ipsum cœlum corruptibilia facta sunt propter hominem, qui corruptibilis factus est propter peccatum*: the Elements, and Heaven it selfe are corrupted because of Man, who is corrupted by sinne, *in Epist ad Rom. c.* 8. And therefore, as once the earth Genes. 6.11. was corrupted before the Lord, with the sinnes of the old world, and was cleansed, 2 Pet 3.7. and washed with water, so it is reserved to be purged by fire.

32. Quest. *How the earth is said to bee visited for sinne.*

1. The Hebrew word פקד *pakad*, *Oleaster* noteth to signifie, *recordari*, to remember: for so God when hee visiteth with his iudgements, is sayd to remember their sinnes, as the vvoman sayd to the Prophet, when her sonne was dead, *Art thou come to call my sinne to remembrance?* 1 *Kings* 17.18. The *Septuagint* here translate it by the word, ἀποδιδόναι, to *render*, or *recompense*, which is the meaning of the word, though not the interpretation: And it may be here obserued, that the word is put in the preter tense, *I haue visited*, to shew the certaintie of their visitation, as if it were already done and past.

2. God is said to visite two wayes: in Mercy, as *Zachary*, speaking of Christs blessed Incarnation, saith, *The day spring from on high hath visited vs*, *Luke* 1.78. or in iudgIerem. 27.8. ment, as the Lord is sayd to visite by famine and pestilence, and by the sword: but for Ierem. 44.13. the most part, when it is put absolutely, it signifieth to visite in mercy; but if it bee with any addition, as to visit their iniquitie, or to visite with this or that punishment, as with the sword, with famine, and the like, it is taken for the visitation of iudgement, though sometimes being simply vsed, it betokeneth iudgement, as the Lord is sayd to visite *Tyrus*, *Isa.* 23.17.

3. Now *Hierome* giveth the reason of this phrase, because it is the part of a Physician to visite the sicke patient: and so the Lord visiteth men sicke in sinne, *qui quasi Medicas expectant manus*: which doe expect, as it were, the Physicians hands, *in c.* 9. *Ezech.* And therefore when any are past cure, and their state seemeth to be desperate, the Lord refuseth to visite them, *Ose.* 4.14.

33. Quest. *How a land is sayd to vomit vp her Inhabitants.*

1. The Hebrew word, קאה *kaah*, signifieth properly to vomit, or cast vp the gorge: whereof the Cormorant is called (*ka*) because hee emptieth his gorge. The stomacke vomiteth, when any thing lyeth heauy vpon it: so the *Septuagint* translate it by the word, ἐξεμεῖν, which signifieth to oppresse with heavinesse; and so the earth being, as it were, weary of the heavy burden of the vvicked, doth, as it vvere, vomit and cast them vp, as the Whale is sayd to haue vomited vp *Ionah*, *Ionah.* 2.11.

2. As

2. As the Earth is ſayd to vomit or caſt vp, not that it hath any ſuch power in it ſelfe, *Sed quia à Deo evomendi poteſtatem accepit*, it hath received power of God to caſt out the wicked inhabitants: *Heſych.* ſo it is ſayd ſometime to devoure the inhabitants, when by reaſon of the barrenneſſe thereof it is not able to nouriſh them: and to ſwallow them vp, as it did Core, Dathan, and Abiram: ſo no way the earth can endure the wicked, but it will either devoure and ſwallow them, or caſt them out, *Suſtines tantum nefas geſtare Tellus? Sen. Tr.* Numb. 13 33. Numb. 16. 30.

3. There are two naturall cauſes of vomiting; either the quantity of the meate, or the qualitie of it: and ſo the Earth vpon two occaſions doth vomit vp her inhabitants, either, when the number of wicked perſons is encreaſed, as heere it is ſayd the Land was defiled: or for the qualitie, as luke-warme vvater caſteth vp the ſtomake: ſo the Lord will ſpue luke-warme profeſſors out of his mouth, ſuch as are neither hot, nor cold. And wicked idle perſons the Poet calls, Ἐπώστιον ἄχθος ἀρούρης. The naturall cauſes of vomiting. Revel. 3. 16.

4. There are alſo two kindes of vomiting; a neceſſary vomiting, when the ſtomake is turned vp, whether one will or not: and a voluntary, when one procureth a vomit, which otherwiſe would not riſe vpon him: ſo a wicked Man is ſayd to vomit, when he is puniſhed for his ſinne, *Hee hath devoured ſubſtance, and hee ſhall vomit it, for God ſhall draw it out of his belly.* A voluntary vomiting is, when a Man by repentance caſteth vp his ſinne, as hee vvhich hath eaten of a Churles meate, is ſaid to *Vomit vp the Morſells which hee hath eaten*, that is, hee ſhall repent that hee hath eaten them. Two kindes of vomiting. Iob 20. 15. Prou 23 8.

5. And as the Earth is ſayd to loath the vvicked inhabitants, ſo alſo the other elements: as the vvaters that overflovved the earth: the fire which burnt vp Sodome and Gomorrhe; the ayre, that was infected vvhen *David* numbred the people.

34. Queſt. *How the Iſraelites were ſpued out of their Land.* verſe 18.

1. The tenne Tribes of Iſrael vvere ſpued out, vvhen they vvere carried captiue by *Salmanazar* into the Land of the Medes, and never returned. 2 King. 17. 18.

2. The Iewes vvere vomited vp, when they vvere carryed captiues into Babylon, for the ſpace of 70. yeeres. 2 Chron. 36. 21

3. Then after their returne vvere they vnder the Greekes, and Macedonians 270. yeeres, *Ioſeph. de bel. Indaic. 1. c. 2.* in vvhich time *Antiochus* purpoſed to remoove the Iewes, and to giue their land to others. 1 Mac. 3. 34. 35.

4. Afterward when they came vnder the governement of the Romanes, *Tiberius* remooved them into Sardinia, *Sueton: Veſpaſian*, and *Titus*, and afterward *Adrian*, diſperſed them over all the World, as they now continue.

5. Since vvhich their laſt deſtruction, and diſperſion, the Iewiſh Church being diſſolved, and the Church of the Gentiles called, and enlarged, it is worthy of obſervation; that their land of Canaan, which vvas moſt fruitfull, is become barren, and many Countreys among the Gentiles, which were barren, and lay waſt, are become fruitfull, and populous: the Lord fitting, and preparing the earth for the habitation of his people.

4. *Places of Doctrine.*

1. Doct. *God the inſtitutor of Marriage.* ver. 6.

THe Lord heere forbidding, that any ſhould come neere the kinred of their fleſh, addeth this as a reaſon, *I am the Lord:* whereby we are given to vnderſtand, that God is the author, and Inſtituter of Marriage: It was not *Cecrops* King of Athens, that firſt gaue the lawes of Marriage, binding every Man to one Woman, *Athen. l. 13. c. 1.* nor *Hyettus* King of the Archives; or *Minos*, of the Cretenſians; or *Lycurgus*, of

of the Lacedemonians, or *Numa Pompilius*, among the Romanes, that first appointed the lawes of Mariage: but the Lord himselfe, as wee see heere, first gaue rules and lawes, boundes and limites for Matrimony: And therefore Marriage is called the *Co-*
Prou. 2. 17. *venant of God*, As *Lactantius* well saith: *Ille hujus legis inventor, disceptator, lator, cui qui non parebit, ipse se fugiet, ac naturam hominis aspernabitur, hoc ipso luet maximas pœnas, etiamsi cætera supplicia, quæ putantur, effugerit:* Hee is the inventer, discerner, and maker of this law, which who obeyeth not, fleeth from himselfe, and despiseth the nature of Man, and for this shalbe greatly punished, though he should escape all other punishments: *lib. 6. institut. c.* 8.

2. Doct. *Faith in Christ not commaunded in the Law.*

Moses heere saith: *Which if a Man doe, he shall liue in them. ver.* 5. but Faith consisteth not in doing, but beleeving: as the Apostle sheweth the difference betweene
Rom 10. 4. 5. Gal. 3. 12. *ibid. v.* 24. them, and he saith evidently, *The law is not of Faith*, and *The law is a Schoolemaster to Christ.* Faith therefore in Christ is not commanded in the law: it is but a way to bring vs vnto it: and *Christ is the end of the Law*: the end, which is faith in Christ, and that
Rom 10. 4. whereof it is an end cannot be the same. This is *Chrisostomes* obseruation: *Fidem, id est, præceptum credendi in Christum inter legis veteris præcepta non poni*: that faith, that is, the precept of beleeving in Christ, is not placed among the precepts of the old law. *in* 3. *ad Galat*: But yet this must be vnderstood with some limitations: 1. That some acts of faith, as to beleeue the Trinity, the Creation of the World, that God is omnipotent, and such like, are required in the law: but not to beleeue in Christ our Redeemer. 2. There is difference betweene the *constitution* and nature of the law, and the vse and obseruation thereof: the law in the true nature thereof might justifie such as doe keepe it perfitely, which none are able to doe: But none are able to performe the law,
Iohn 15. 5. in respect of the vse, without Christ, *Without whom we can doe nothing*, so then the law, and Faith are severed, and are plainely opposite by nature, but joyned in vse, and thus is *Ambrose* to be vnderstood: when he saith: *Non est ex fide lex, quia nihil mandat credendum*: the law is not of Faith, because it commandeth nothing to be beleived: *in* 3. *ad Galat.* Namely touching justification by Christ.

3. Doct. *Of the severall kindes of Kinred by Consanguinity, or Affinity, rehearsed in this Chapter.*

Before I come to speake of the computation of the degrees of kinred: it shall not be amisse to rehearse their names, which are either in ascending or descending; or the collaterals, which also are either ascending, or descending; or simply collateralls which are betweene both, as in brothers, or sisters.

1. There is the father, Lat. *pater*. Gr. πατὴρ, which seemeth to be derived of the Hebr. פטר *Peter*: which signifieth opening, because hee first openeth the wombe, Heb. אב *abh*. of *abhah*, to bee well affected: hereof see, *vers.* 7. and vnder the name of father, are comprehended the Grandfather, Lat. *avus*, Gr. πάππος, Heb. *abh.* and the great Grandfather, *proavus*, his father, *atavus*, his Grandfather, *abavus*, his great Grandfather, *tritavus*: and so vpward.

2. The mother, Latine *mater*. of the Gr. μήτηρ, of μάω, vehemently to desire: Heb. אם *em*. vnder the which word are comprehended also, the Grandmother, *avia*, Gr. μαμμία, and the great Grandmother, *proavia*, Gr. προμάμμη, and so vpward.

3. A Step-father, that is mothers husband, as in stead of a father: Lat. *Vitricus*: Gr. πατρυὸς, Heb. *ishimca*, the husband of thy mother: and so on the other side a Stepmother, Lat. *noverca* of *nova & acris*, a new, and sharpe Mother: Gre. μητρυιὰ, and γυνὴ πατρὸς, the fathers wife *v* 8.

4. A father in law: that is by marriage, the wiues or husbandes father, Lat. *socer*. or *socerus*, of the Gr. ἑκυρὸς, the mother in law, *socrus*, of the Gre. ἑκυρὰ, also πενθερὸς, πενθερά.

5. The collaterals ascending, are the Vncle by the Fathers side, Latine *patruus*, Grecke

Greeke πατρὰδελφος, the fathers brother, Heb. *achi abica*, the aunt by the father, the fathers ſiſter, πατρὰδελφη, Heb. *achoth abica*: the fathers ſiſter. *v.* 12.

And in outward דוד *dodh*, Leuit. 25. *v.* 49.

6. Then in affinity: the vncles Wife: that is, the fathers brothers Wife: *patrui vxor*, γυνὴ ἀδελφοῦ πατρὸς, Heb. *eſheth achi abica. ver.* 14. and the auntes husband, *amita vir.*

7. The vncle on the mothers ſide, the mothers brother, *auunculus*, the diminutiue of *auus*, Gre. μητρὰδελφος, Heb. *achi imca*, the mothers brother: and ſo the aunt by the mother, *matertera*, μητρὰδελφη, the mothers ſiſter: H. *achoth imca. v.* 13.

8. Then follow in affinity, the vncles, that is, the mothers brothers wife, *auunculi vxor*: Greek. γυνὴ ἀδελφοῦ μητρὸς, Heb. *eſheth achoth imca*, and ſo the auntes, that is, the Mothers ſiſters husband, *materteræ vir.* Gr. ἀνὴρ ἀδελφῆς μητρὸς, H. *iſh achoth imca.*

9. Vnto theſe may be adioyned, the coſingermane, that is, vncle, or auntes ſonne: Lat. *Cognatus, cognata*, Gre. συγγενὴς, H. *ben dodh* the vncles ſonne, *Leuit.* 25. 49. *bath dodh*, vncles daughter.

10. In the more collaterall line, are the brother, Lat. *Frater.* Gre. ἀδελφὸς, *quaſi* ὁμόδελφος, as comming out of the ſame wombe. H. *ach*, the ſiſter by the ſame father or mother, ſo called of the Gr. ὑστέρα, becauſe ſhe is inferior to the brother, Gre. ἀδελφὴ, Heb. *achath*, of *achad*, one: becauſe they came both out of one wombe.

11. In affinity collaterall, are the brothers wife, La. *fratria*: Gr. γυνὴ ἀδελφοῦ, Heb. *eſheth-achi*, and the ſiſters husband, *Leuir.* Gr. ἀνὴρ ἀδελφῆς. Heb. *iſh achoth.*

12. The husbands, or wiues brother: Lat. *Leuir.* Gre. δαὴρ, Heb. *jabham*: and *iebhamah*, the husbandes ſiſter. Lat. *Glos.*

13. In the degrees deſcending, are, the ſonne, of the Gre. υἱὸς, *in acc.* υἱον, the aſpiration being turned into *ſ.* lat. *filius*, of φιλία, loue, becauſe of the great loue betweene the Parents, and Children: heb. בן *ben.* of *banah* to build: becauſe the houſe of the father is built vp by the children, and the daughter, which ſeemeth to bee derived of the Gre. θυγάτηρ, by tranſpoſing of ſome letters: La. *filia*, of the ſame derivation with *filius*, and heb. *bath*, of the ſame originall with *ben*, of *banah*, to build.

14. To theſe are joyned in affinity: a ſonne in law, that is, the daughters husband: *gener* of *genus*, becauſe by him the kinred is augmented: Gr. γαμβὸς, *quaſi* γαμετὸς, becauſe ſuch affinity commeth by Marriage: Heb. חתן *chathan*, of contracting affinity: the daughter in law, Lat. *nurus*, of the Gre. νυὸς, the ſame, *quaſi* νεὸς, becauſe ſhee is new come, Heb. כלה, *callah*, of *callal*, which ſignifieth to perfite: becauſe the ſpouſe is moſt compleat in all her ornaments, on her Marriage day: this word is vſed heere. *ver.* 15.

15. A ſtepſonne, or ſtepdaughter, is the ſonne, or daughter of the wife or husband before their ſecond marriage, L. *priuignus, priuigna, quaſi prius genitus, vel genita*: as borne before, Gre. προγονος, προγονη, in the ſame ſenſe: Heb. *ben*, or *bath, choregah*: of חרג *charag*: to be ſtreitned: becauſe they are kept in, and ſtreitned by the ſtepmother, this prohibition alſo is extended to their ſonnes, and daughters. *v.* 17.

16. Laſt of all, there is the nephew and neece, the ſonnes or daughters ſonne or daughter, L. *nepos, neptis: quaſi poſt natus*, borne after: Gr. υἱωνὸς, υἱωνὴ, of υἱὸς, a ſonne, Heb. *bath binca*, the daughter of the ſonne, or *ben binca*, thy ſons ſonne; and ſo downeward, *pronepos, proneptis*, the ſonnes grand-child, ſonne or daughter: *Abnepos, Abneptis*, the grand-childs grand-child, ſonne or daughter, *Atnepos, Atneptis*, the ſonne or daughter of the grand-child to the grandchild: *Trinepos, Trineptis*, the grand-child ſonne or daughter, of the grandchild to the firſt grandchild: but theſe degrees aſcending and deſcending are not expreſſed, becauſe they are forbidden in the right line without any limitation.

4. Doct. *Of the computation of the degrees of Conſanguinity.*

1. Conſanguinity is a communicating in blood, derived from one ſtocke: as brethren from the ſame parents, one, or both: likewiſe the fathers, or mothers brother or ſiſter are of conſanguinity; and ſo of the like.

2. Affinity,

2. Affinity, is a reſpectiue alliance, and kinred, which commeth in by mariage: as the brothers wife is of affinity to the brother, and ſo alſo the vncles wife.

3. A line, *linea, eſt collectio perſonarum*, a collection of perſons comming from the ſtock.

4. And it is threefold, the right line aſcending, as the father, grandfather; or deſcending, as the ſonne, grandchild, great grandchild; or *collaterall*, aboue, as the fathers brother, or in the middle, as brother, ſiſter, vncles children: or below, as brothers ſon or daughter, and their ſonnes and daughters.

5. A degree, is *diſtantia perſonarum*, the diſtance of perſons from the ſtocke, eyther neere, or futher off.

6. In the right line aſcending, or deſcending, there are as many degrees, as generations, and perſons: as the ſonne is one degree from his father, in the ſecond from his Grand father.

7. In the collaterall line, there are ſo many degrees, as perſons; *vnâ demptâ*, one being taken away: as *Iſaak*, and *Bethuel*, the ſonnes of *Abraham*, and *Nahor*, both the ſonnes of *Thare*, *per quem tranſitus*, by whom the accompt paſſeth, and from whom they on each ſide deſcend, is not reckoned: ſo *Ambroſe* ſheweth that the computation was in his time, *Patrueles quarto ſibi gradu conjunguntur*, brothers children are joyned together in the fourth degree: *Epiſt. 66.*

8. In the collaterall line the prohibition is extended to the fourth degree: *Iun. annot.*

9. In the right line aſcending, and deſcending, the impediment is perpetuall, when they are aliue, or dead, as grounded vpon the law of nature.

10. The ſame degrees are forbidden aſcending, and deſcending by the like analogie.

11. The ſame degrees are reſtrained by the like analogie, in both ſexes, as well on the Mans part, as on the Womans: as it is not lawfull for the father to marry the ſonnes daughter. *ver.* 10. ſo neither for the mother to haue her ſonnes or daughters ſonne.

12. Where the degree further off is forbidden, the neerer are incluſiuely interdicted: as if it be not lawfull to vncouer the ſhame of the daughters daughter. *ver.* 10. much leſſe of the daughter.

5. Doct. *Of the computation of the degrees of affinity.*

1. In what degree of conſanguinity the husband is diſtant, in the ſame degree of affinity the wife is remooved: becauſe the Man and Wife are one fleſh: as the Vncle is in the third degree of conſanguinity, and ſo is his Wife of affinity.

2. *Perſona perſonæ addita per carnis copulam, mutat genus, non gradum*, one perſon added to an other by carnall copulation, changeth the kind of affinity, not the degree; as the brothers Wife is of affinity in the ſecond degree, and firſt kind; if after ſhee marry an other husband, hee is in the ſame degree of affinity, but in the ſecond kind.

3. There are three kindes of affinity, *Propinquum*, *Medium*, *Remotum*, the Neere, Middle, and Remote; as the brothers Wife is in the firſt kind, the brothers Wiues ſecond husband in the ſecond, the ſecond husbands ſecond Wife in the third. Affinity onely bindeth in the firſt kind of neceſſity; in the ſecond for publike honeſty: in the third of meere curioſity.

4. Affinitie in the firſt kind, is *perpetuum impedimentum*, a perpetuall impediment, not onely during life, but afterward: as though the wife be dead, yet her kinred are of affinitie ſtill to the husband.

5. Betweene the Conſanguines, that is, ſuch as are of kinred in blood to the husband

band, and them that are of kinne to the wife, there is no affinitie to hinder Marriage: as two brothers may marry two ſiſters: But the husband himſelfe is of affinitie to all his wiues kinred: and ſo likewiſe the wife to her husbands.

6. In the degrees of Affinitie aſcending and deſcending in the right line, *prohibitio extenditur in infinitum*, the prohibition is infinitely extended without any limitation: as it is not lawfull to marry the wiues daughters daughter, *v.* 17. and ſo downevvard, nor the wiues mother, or grandmother, and ſo vpward.

7. In the Collaterall line, Affinitie is reſtrained to the third degree, as to vncles vvife, who is in the ſame degree of Affinitie, that her husband is in Conſanguinitie, though ſome make her in the fourth, *Iun.* who ſetteth downe the prohibited degrees of Affinitie, and Conſanguinitie in this order.

The prohibited Degrees of

Conſanguinity	3. Vncle, Aunt, *v.* 11. 4. Coſin germans by the analogy following.	2. Father & mother, *v.* 7.	3. Vncle and Aunt by the Mother, *v.* 13. 4. Their children.
Affinitie.	4. The Vncles wife, and Aunts huſband, *v.* 14.	3. Stepfather and ſtepmother, *v.* 8. 3. Father and Mother in the law, *v.* 15.	4. The Vncles Wife, or Aunts Husband by the Mother, by Analogie, *v.* 14.

Aſcending.

Conſanguin. 2. Brother, Siſter, *v.* 9.

Collaterals.

Deſcending.

Affinitie. 3. Brothers Wife, 3. Siſters Husband, *v.* 16. — 3. The Husband or Wiues brother or Siſter, *v.* 16.

Conſanguin. 2. Sonne, Daughter, *v.* 7.
3. Graund-child, *v.* 10.

Affinitie. 3. Sonne in law, or daughter in law, *v.* 15. — 3. Wife, or Sonnes Daughter, 4. or, Daughters daughter, *v.* 17.

I ſhall deſire the Reader, if he would yet further be reſolved touching this matter of the Computation, and prohibition of the degrees of Conſanguinitie and Affinitie, to haue recourſe to that place, where I haue more fully treated of this argument. *Synopſ. cent. 3. err. 85, 86, 87.*

6. Doct. *Of the arguments and differences betweene the degrees of Conſanguinitie, and Affinitie.*

They agree, *gradu, duratione, extenſione*, in the degree, continuance, and extention:

1. In what degree one is of Conſanguinity, the Wife, or Husband is in the ſame degree of Affinity, as is before ſhewed.

2. The impediment in both continueth, not onely during life, but afterward.

3. The prohibition extendeth it ſelfe in both alike, in the right line aſcending and deſcending, vvithout limitation; and in the Collaterall to the third degree expreſly, and by a certaine analogie, to the fourth.

They differ alſo in three poynts: *Efficiente, Materiâ, Efficaciâ*, in the efficient cauſe, the materialls, and efficacie.

1. The efficient cauſe of Conſanguinitie, is *Naturalis obligatio*, a naturall obligation,

tion, without any relation to the will and consent of man, in the propagation of the line of Consanguinitie: but in Affinitie there is *Voluntaria obligatio*, a voluntary bond or obligation, by consent in Marriage.

2. They differ in the Materials: Consanguinitie is by generation from one, both the Father and Mother. Affinitie is by the copulation of two: the first is reall, the second by relation; the first, of the naturall branches springing from one root, the other of forreine plants, grafted into the stocke.

3. In the Efficacie also this difference there is: in Consanguinitie, on both sides the bond holdeth, both by the Father and Mother: but the kinsmen of the Husband are not of affinitie to the kinred of the Wife: and contrariwise, affinitie holdeth only in the first kind, which changeth by a new copulation, though the degree alter not, as the Brothers Wiues second Husband is not properly of affinitie: but in consanguinitie, the kinde and degree doe hold out together. See to this purpose, *Iunius append. ad* 18. *Levitic.*

7. Doctr. *Marriage of divers Wiues successively, lawfull, though not together.*

This is evident, *v.* 18. vvhere they are forbidden to take a Wife with her Sister, to vexe her, during her life: vvhich *Calvin* vnderstandeth, not properly of a Sister, but of such a kinswoman, as they might lawfully Marry with, *Iunius.* If any woman whatsoever of Israel, who were called sisters, as the men brothers, *Leviticus* 20. 17. See before, *qu.* 17. though *Basil* expound it otherwise, to whom *Beza* consenteth, that this clause, *during her life*, is added by way of *emphasis*, or *explication*, to keepe them from marrying of two sisters, by *Iacobs* example, which they were prone to imitate, and not by way of exception, as though it were lawfull to marry the sister afterward: And so *Basil* resolveth: *Non temerè ex eo quod scriptum est colligendum esse, quod scriptum non est:* that wee should not rashly, out of that which is written, gather that which is not written; as because it is sayd, *Ioseph* knew not *Marie*, till shee had brought foorth her first begotten Sonne, it followeth not, that hee knew her afterward, *Basil. Epist. ad Diodor. Bez. lib. de Repud.* This Exposition hath some probabilitie: but I preferre the other rather: for it had been superfluous to provide by a new Law against the Marriage of the Wiues sister, which is as neere, if not neerer, then the Brothers wife, which is before expressely forbidden: and *Basil* vseth this reason against the marriage of two sisters, though of one after the other: *Quemadmodũ vxoris matrẽ non accipiet & eius filiã, quia nec suã matrẽ, nec suã filiã, sic nec vxoris sororẽ, quoniã nec suã sororẽ:* as he shall not take his Wiues Mother, and her Daughter, because neither can he take his owne Mother, nor his owne Daughter: so neither can hee take his wiues sister, because not his owne sister: *Sunt enim in vtrisq; communia cognationis iura:* for in them both is the same right of kinred. If then the marriage of the sister be inclusiuely restrained before, it must be vnderstood as well during life, or after: for the impediment of Affinitie and Consanguinitie is perpetuall. I thinke rather therefore, that it is a restraint of joynt Polygamie: not successiuely, which was the errour of *Tertullian, Novatus*, and the *Grecians*; as *Nicolaus* Patriarke of Constantinople, did lay his censure vpon *Leo* the Emperour, because hee had marryed the fourth wife successiuely: But the Emperour answered him well, *Nusquam sacris literis quartas nuptias prohibitas*, that no where in Scripture the fourth Marriage was forbidden: And thereupon hee was about to make a Law, that it should bee lawfull for any man to marry the fourth Wife, the former being dead, *Zonar. Tom. 3. in Leon.* But there was no need of any such Law: for the Scripture maketh the woman free, when the Husband is dead, and so likewise the Man. What then should let the second, third and fourth Marriage? Though it were fit, that both Men and Women should obserue a measure herein and together with age, lay aside the lusts of youth, and not to multiply wiues, as men change their horses, and likewise vviues their Husbands: as one *Thargelia* was married to fourteene Husbands, *Athen. lib.* 13. *c.* 1. And *Hierome* writeth, that at Rome in his time there were two meane persons that marryed together, the

Math. 1, 25.

How a Wife with her sister is to be vnderstood.

Levit. 18.

Rom. 7. 2.

the Man had married twentie Wiues, the Woman one and twentie Husbands, and there was great expectation, vvhich ſhould ſurviue the other: But ſo it came to paſſe, that the Woman dyed firſt, the man marrying againe, and ſo they were even, each of them had one and twentie. The young Gallants of Rome, in triumphant manner, with Laurells and Palmes, accompanied the womans corps to buriall, becauſe the Man had gotten the victory, *Hierom. Epiſt.* 11. But though ſucceſſiue Marriages are permitted, ſuch inſatiable varietie is not to be commended.

A man and woman in Rome, that had each of them 21. wiues and husbands.

8. Doct. *The Scripture moſt pure, even where it maketh mention of impure and obſcene things.*

Whereas, *v.* 22, 23. there are certaine prohibitions reſtraining vnnaturall, and monſtrous luſts: ſome vnchaſt eares hearing ſuch things, are ready to take exception to the Scriptures: but like as the Sunne-beames, ſhining vpon a ſtinking lake, are not thereby defiled; ſo the Scripture, in providing againſt ſuch vncleane ſinnes, remaineth moſt pure, as the Prophet *David* giveth this commendation of the whole Law: *The Commandement of the Lord is pure, and giveth light to the eyes: the feare of the Lord is cleane, and endureth for ever.* *Radulphus* hath heere this fit alluſion to that law, *c.* 11. 32. 36. that all veſſels, garments, skinnes, ſackes, were made vncleane by touching of vncleane things: but all Fountaines and Wells were cleane, they could not be defiled: ſo the Scriptures, vvhich are as the Fountaine, cannot be corrupted howſoever mans heart and cogitations are vncleane; and ſo he concludeth: *Aliud eſt de vitijs cogitare & loqui ſub deliberatione peccandi, aliud eâ intentione diſcutere, vt ſubtilius agnita facilius caveantur:* It is one thing to thinke and ſpeake of vices, with a deliberation to ſinne, an other to diſcuſſe them, with no other intention, then that they may bee exactly knowne, to be more eaſily avoyded.

Pſal. 19. v. 8, 9.

5. *Places of Confutation.*

1. Confut. *That theſe prohibitions of the degrees of Conſanguinity and Affinitie, are grounded vpon the Law of Nature.*

Lorinus reaſoneth thus, that they are not all enforced out of the Law of Nature. 1. Becauſe then *Iacob* would not haue married two ſiſters, nor *Amram*, *Moſes* father, his aunt, nor before that *Abraham* his neece; neither ſhould that Law haue beene made *Deuteronomie* 25. for one brother to raiſe vp ſeed vnto another, in taking his wife.

2. And further, *Lorinus* would prooue it by the diverſitie of puniſhment, *c.* 20. becauſe onely the tranſgreſſion in the firſt degree in the right line, and in the collaterall in Conſanguinitie, are puniſhed by death: as he that lyeth with his fathers wife, or his owne ſiſter, *c.* 20. *v.* 11. 17. But in other degrees, the offence had an eaſier puniſhment, as to lye with the vncle, or brothers wife, *v.* 14. 17 theſe exceptions are alſo vrged by the Doway Gloſſe-men vpon this Chapter.

Contrad. 1. The examples given in inſtance, of thoſe neere Marriages of the Fathers do not more prooue them, not to be againſt nature, ſimply conſidered in themſelues, then for brethren and ſiſters to marry, as *Adams* children did. Then, 1. I ſay with *Auguſtine*, *Factum eſt compellente neceſſitate*, there was a kind of neceſſitie, which enforced them to marry in their kinred, vnleſſe they ſhould haue coupled with the Canaanites, and other Heathen. 2 The Law of Nature was not then ſo explained, as afterward by written Lawes: and ſo *Auguſtine* againe ſaith well: Such Marriages vvere neither, *contra morem illorum temporum, nec præceptum*, vvere neither againſt the manner of thoſe times, nor the precept, or law. 3. We may anſwere as their owne Canon Law doth, concerning the marrying of many vviues at once: *Nulli licuit; niſi cui fuit divina revelatione conceſſum:* it was lawfull to none, but to whom it was granted by divine revelation: 1. *Decret. Greg. lib.* 4. *t.* 19. *c.* 4. So God the au-

thor of nature, might by some divine revelation, if not allow, yet tolerate such Marriages, in respect of those times. The same answere may serue, concerning that Law in *Deuteronomy*, that God the Authour of Nature dispensed with it, and the necessitie of that State required it.

2. The diuersitie of those punishments, sheweth a difference in the law of nature, that some are more against nature then other; not that because of the lesse punishment, they are not against the Law of nature at all: for so one might reason, that because some sinnes are more against the Morall Law, then other; as to kill, rather then steale, that therefore the lesse transgressions are not against the Morall Law at all. I will heere oppose against them two graue authors of their owne, *Tostatus*, and *Caietanus*: The first alloweth this distinction, that some things are more against nature then other, as *coitus ad sororem & matrem*, the lying with the sister and mother, are not, he saith, *penitus contra naturam*, altogether against nature, because they are for generation: but to lye with the Male, is against Nature, because it is not for generation. Yet even this kind is not, *totaliter contra naturam*, wholly against nature, because it is, *ab inclinatione naturæ, de ordinata*, of a naturall inclination, yet out of order, *Tostatus, qu.* 7. After the same manner wee say, that to lye with the Vncle and Brothers Wife, is against Nature, though to lye with the Mother and Sister bee more, and to lye with the Male more then that, and to lye with a Beast most of all.

To the same purpose *Caietane* hath this distinction, that there are, *Connubia mala per se moraliter*, Marriages, which are morally evill in themselues, as betweene Mother and Sonne, Father and Daughter, which by no humane reason can bee made lawfull: There are, *Connubia solitarie mala moraliter*, Marriages, which alone, and taken by themselues, are evill morally: but yet they are lawfull, *vestita circumstantys honestantibus*, being clothed, as it were, with circumstances that make them honest: as such is the circumstance, *Necessariæ multiplicationis*, of necessary multiplication of mankind, as in the beginning: as hee giveth the like instance of killing, which in it selfe, and alone considered, is against Nature, but by circumstances is made lawfull: as a Magistrate having publike authoritie to kill a malefactor. *Caietane* to this purpose, *in c.* 18. *Levit.* Wee insist in the very same answere, that all these Marriages with the prohibited degrees, are against nature, some more, some lesse, which in respect of some circumstances of time and place, may be made lawfull, as is shewed before.

2. Confut. *That none of the degrees heere prohibited, may bee dispensed with by the Pope.*

1. It was decreed in the *Tridentine* Chapter: *Posse Ecclesiam in nonnullis eorum dispensare*, that the Church may dispense with some of these degrees, *Sess.* 24. *cap.* 3. Their reason is, because they were *Moses* Iudicials, which are abrogated, as other positiue Lawes are, as concerning the punishment of theft, and adultery, *Dowey Annot.* And so *Caietan* saith, the Pope shall not heerein dispense *in Iure Diuino*, with the divine Law, *sed Iure Canonico*, the Canon Law, and the custome of Christian people, *Ibid.*

Contrad. 1. These Lawes grounded vpon the Law of Nature, are not to be dispensed with, belonging rather to the Morall, then Iudiciall Law. *Caietane* himselfe confesseth, that they are *partim moralia*, in part morall: these Precepts touching the Degrees of Marriage, they are not therefore to be held meerely Iudicials.

2. And that these Lawes were not abrogated by Christ, is evident by *Iohn Baptists* reprehension of *Herod*, for having his brothers wife.

3. Though that the penalties of those Lawes may bee changed, which belong to the Iudicials, yet the Lawes themselues cannot be abrogated, as Master *Calvin* heere well resolveth: *In arbitrio principis est pœnas remittere*, It is in the power of the Prince to remit the punishment: *sed vt non sit vitiosum quod vitiosum est, nullus Magistratus efficiet*: but no Magistrate can make that which is vitious, not to bee vitious.

4. As wee take exception to the thing which is dispensed with, so against the person

perſon of the Diſpenſer, namely, of the Pope, vvho hath no right at all heerein to diſpenſe: for there is a three fold right, *Oeconomicum*, *Ciuile*, *Eccleſiaſticum*, an Oeconomicall, Civill, and Eccleſiaſticall right: But hee hath none of theſe: Not the firſt, vvhich conſiſteth chiefely in eſtabliſhing the Law of Matrimonie, which the Pope is an enemie vnto, in forbidding Marriage to his Clergie, and ſo peſtering the Church with fornications, and other obſcenities: The Civill hee hath no right vnto, vvhich belongeth to the Imperiall State: for Chriſt himſelfe, vvhoſe Vicar hee pretendeth to bee, tooke not vpon him to bee a Civill Iudge, or divider of Inheritance: And the Eccleſiaſticall right hee hath not, vvhich conſiſteth chiefely in the Preaching of the Goſpell, and Iuſtification by Faith in Chriſt, vvhich the Popiſh Church cannot away with: *Sic. Borrh.* Wherefore wee are heere to haue recourſe to the Law of Nature, which is primarily explayned by *Moſes*: ſecondarily, by the Imperiall Lawes, which doe follow *Moſes* Rules, which doe allow of no Diſpenſation againſt theſe limitted Degrees, as the Law ſayth: *Reſcripta omnia viribus carere decreuimus:* all Reſcripts (to the contrary) wee decree to vvant their force, *Cod. l. 5. 1. 5. l. 9. Anaſtaſ.* ſpeaking of this very poynt, of the prohibited Degrees.

The Pope hath no power to diſpenſe with mariage within the prohibited degrees

5. And it is no marvaile, that the Pope ſhould challenge vnto himſelfe this Diſpenſatiue power, hee hath vſed it ſo well: as *Innocentius* the third diſpenſed with them in *Livonia*, to reteyne the brothers Wiues, whom they had marryed, *c. Fin. de Divort. Martine* the fifth diſpenſed with one that had marryed his naturall ſiſter. Our *Doway* Countreymen doe challenge *Beza*, for relating this, *lib. de Divort.* and ſay, *it is a falſe report*, and ſay, hee onely diſpenſed with one, to marry the ſiſter of her with whom hee had committed fornication: But they are the falſe reporters themſelues, if *Lorinus* bee vvorthy of credite, who alleadgeth thus out of *Antoninus*. 3. *p. t.* 1. *c.* 1. That Pope *Martin* diſpenſed vvith one, *Qui contraxerat, & conſummaverat Matrimonium cum germanâ, quam cognoverat fornicariè*, vvho had contracted, and conſummated Matrimonie vvith his germane ſiſter, with whom hee had committed fornication before, *Lorinus in v. 9. c.* 18. And if it had beene no more then they ſay, it had beene all one, as if hee had diſpenſed to marry two ſiſters: for carnall copulation without Marriage, is an impediment in reſpect of the degrees, as Marriage it ſelfe. *Alexander* the ſixt diſpenſed with *Ferdinand* King of Sicily, to marry *Ioanna* his fathers ſiſter, *Caietan. 22. q* 154. *art.* 9.

Papall ſtrange diſpenſations in the degrees of marriage.

3. Confutat. *That the Prohibition, and reſtraint of Marriage, ought not to bee extended beyond the degrees heere limited.*

The Pope, as ſometime hee arrogateth to himſelfe a power to diſpenſe with the Degrees expreſſely ſet downe in this Chapter: ſo vvhen hee pleaſeth, hee doth extend the Prohibition further, *Trident. Seſſ.* 24. *cap.* 3. to the ſeventh degree of Conſanguinitie. Their Canons alſo make a ſpirituall kinred, that commeth in by Baptiſme, and Confirmation, and by Eſpouſalls onely, *Bellarmin. lib.* 1. *de Matrimon. c.* 24. *c.* 30.

Contrad. 1. This is preſumption, and a tempting of God, to lay ſuch heavie burthen vpon the people of God, which the Lord hath not impoſed, as Saint *Peter* calleth it, *Acts* 15. 10. and our bleſſed Saviour for this cauſe reprooveth the Scribes and Phariſees, for laying grievous burthens vpon mens ſhoulders, *Matth.* 23. 4.

2. This is given as a reaſon of this prohibition: *Becauſe in all theſe things the Nations are defiled*, verſ. 24. therefore in other degrees then theſe, they are not defiled. What can defile a man, but the breach of Gods Law: if then the Law of God be not violated, there is no defiling, and in what degrees there is no feare of pollution, (as there is not in all beyond thoſe) there is no interdict for Marriage.

3. If any obiect, that it is held vnlawfull to marry Couſin germanes, that is, the

Vncle or Aunts children, as is ſhewed before at large, *qu.* 19. I anſwere, that though not expreſſely, yet incluſiuely that degree is forbidden: 1. It is vnlawfull to come neere any of the kinred of the fleſh, *v.* 6. But the Vncles ſonne is of the kinred of the fleſh, *Levit.* 25. 49. and beyond them they are couſins at large, not properly. 2. The vncovering of the ſhame of the Vncles daughter, is the ſhame of the Vncle, as is the vncovering the ſhame of the Vncles vvife, *verſ.* 14. and ſo it is expreſſely ſayd; the ſhame of the daughter, is the ſhame of the Father, *v.* 10. 3. Nature it ſelfe teacheth, that ſuch Marriages are too neere; and therefore many ſo marrying, haue ſcruple of conſcience; and conſequently, according to the rule of the Law, *in rebus dubijs pars tutior*, in doubtfull matters, the ſafer part is to bee followed. Seeing then ſuch Marriages are queſtioned, the ſafeſt vvay is, not to meddle at all in that kind: He that will not fall into the vvater, will not vvalke ſo neere as vpon the brinke. And the holy Apoſtle exhorteth, *To abſtaine from all appearance of evill.* There is a Story, of vvhat certainty, I cannot ſay, in the life of Saint *Andrew*, who at *Philippi* in *Macedonia*, when two brethren would haue marryed their two ſonnes and daughters together, vvould not ſuffer it to bee done. For a more full anſwere concerning theſe new degrees brought in by the Popes law, I referre the Reader to that which I haue written of this argument elſewhere.

Of the marriage of couſin germans.

1 Theſſ. 5. 22.

Synopſ. cent. 3. *err.* 50.

4. Confut. *That it is vnlawfull for the Vncle to marry his Neece.*

The Romaniſts doe ſimply allow the Vncle to marry the neece, as hath been practiſed betweene the Kings of *Spaine*, and Houſe of *Auſtria*, becauſe it is only expreſly forbidden, to vncover the ſhame of the Fathers ſiſter, *Lorin.* And *Caietan* vrgeth the example of *Othoniel*, who married his brother *Calebs* daughter.

Iudg. 1. 33.

Contrad. 1. It is evident, that the ſame degrees are forbidden, both in the Male, and Female: as vvhere the Father is forbidden to vncover the ſhame of his daughters daughter, *verſ.* 10. and the Husband of the daughters daughter, *verſ.* 17. doth it not follow by the like reaſon, that it ſhall not bee lawfull, eyther for the Mother to marry her ſonnes ſonne, or the Wife her Husbands ſonne. The like reaſon there is betweene the Vncle and Neece, as betweene the Aunt and Nephew. And *Toſtatus*, a graue Writer on that ſide, and a Spaniſh Biſhop, ſayth directly: *Idem gradus attinentiæ eſt amitæ ad conſobrinum, ſicut conſobrinæ ad patruum:* There is the ſame degree of kinred betweene the Aunt and her ſiſters ſonne, as of the Vncle to his ſiſters daughter. *Lorinus* here refuſeth *Toſtatus*, but refuteth him not.

2. Theſe Marriages of the Vncle vvith the Neece, vvere thought ſtrange amongſt the more civill Heathen: Which ſhevveth, that they vvere againſt the light of Nature. *Claudius* the Emperour marryed *Agrippina* his Neece, to avoyde ſhame, and made a Decree in the Senate, that it ſhould bee lawfull for any to doe the like; and yet there was found but one man that tooke that libertie, *Ex cimt. Calvin. in v.* 6.

3. Concerning the example of *Othoniel*, given in inſtance; the truth is, that hee and *Caleb* were not brethren, but brethrens children: for *Iephunneh* was *Calebs* father, and *Kenaz* his Grandfather: hee is called his brother, that is, kinſman, according to the Hebrew phraſe. See more hereof elſewhere.

Ioſh. 14. 6.

Synopſ. p. 796.

4. And this was the judgment of *Ambroſe* in his time, writing a large Epiſtle to one *Paternus*, vvho went about to marry his ſonne, and his ſonnes Neece together, diſſwading him from it by many arguments: *Nonne ipſe te revocat ſonus nominum? idem avus & ſocer vocabere:* Doth not the very ſound of the names vvithhold thee? thou thy ſelfe ſhalt be called Grandfather, and father in law, and ſhe ſhall be thy Grandchild, and daughter in law: thy ſonne ſhall bee ſonne in law to his ſiſter, and ſhee mother in law to her brother: And ſo he reſolveth, *interdictum eſſe jure Naturæ*, that it is forbidden by the law of Nature, *Ambr. Epiſt.* 66.

5. Confut.

5. Confut. *Of the vnlawfulneſſe of Marrying the brothers Wife.*

Lorinus, with the reſt of his conſorts, beſtirre themſelues heere exceedingly, who ſaith, that the perverſe interpretation of this Chapter, was *Fundamentum ſchiſmatis Anglicani*: the very foundation of the ſchiſme of England: becauſe King *Henry* the eight, was divorced from Queene *Katherine*, his brother prince *Arthurs* wife, and Marryed to *Anna Bullen*; which gaue occaſion to the King to fall away from the Iuriſdiction, and doctrine of the Pope: therefore by all meanes they endeavour to juſtifie the foreſaid Marriage of the King with his brothers wife.

1. She had no Children, and *Intacta virgo remanſerat*, remayned a virgine vntouched of her firſt husband. *Lorin. in v. 6.*

2. And wanting better arguments, he with his filthy penne ſlaundered that famous King, belying him, and ſaying that *Anne Bullen* was his owne baſtard daughter, whom he made afterward his Wife, and that hee had to doe before with *Mary* the ſaid Queene *Annes* ſiſter: and asking *Francis Brian*, how he liked it, that hee had knowne both the Mother, and the Daughter, merrily anſwered, that it was like, as if one ſhould firſt eat the Hen, and then the Chicken, *Lorin. in v. 17.* King *Henry* the eight ſlaundred.

3. He yet proceedeth further: that a few of ſome Vniverſities, *Orleance*, *Bononia*, *Patavia*, *Tholouſe*, being corrupted with money, did diſallow the Kings firſt Marriage.

4. And heere vpon he taketh vpon him in a word to anſwere B. *Abbot*, that reverend Biſhop of Salisbury, and moſt learned writer, a ſecond *Iewel*: that all the Canons of Councels by him produced, doe ſhew onely, that ſuch Marriages are not lawfull, without the diſpenſation of the Pope.

5. And that *Gregory* the great, in his anſwere to *Auguſtine* the Monke, condemned ſuch Marriages among Chriſtians, but would haue them tolerated in the new converts; and therefore he inferreth they were not againſt the law of nature.

6. And hee concludeth ſcoffingly, that if the ſayd reverend Biſhop could fetch his pedigree from the beginning, hee and other *Agnoſcant ſe proles inceſtuoſas*, might confeſſe themſelues inceſtuous of-ſprings of ſuch Marriages. *Lor. in v. 18.*

7. And ſo from this particular they proceed to a generall doctrine, that if any infidell ſhall marry his brothers Wife, whether with children or without: *Non dubitandum eſt, huiuſmodi matrimonium eſſe validum*: it is not to be doubted, but that ſuch Matrimonie is of force, and that heerein they need no diſpenſation from the Pope, neither can they be by any authority ſeparated: *Victoria: relect. de matrim. p. 2.*

Contra. 1. Though the brothers wife haue no children, it is vnlawfull to marry her: becauſe ſhee is the brothers wife, *ver. 16.* and that ſhee was carnally knowne of Prince *Arthur*, was proved by diverſe arguments; both by his owne confeſſion, and becauſe ſhee was ſuppoſed to bee with child, and therefore King *Henry* was deferred from being created Prince of Wales almoſt halfe a yeere: with other like reaſons related by Maſter *Foxe*.

2. That is a moſt falſe ſlaunder of King *Henry*, yea many vile ſlanders heaped together: that hee had firſt carnall knowledge of the mother, and then of the daughter: and that he made his owne baſtard daughter his wife; hee hath heere onely for his author, that traytor *Saunders*, who had as many lies in his filthy mouth, and rayling pen, as hee had treacherous thoughts in his heart, and rebellious practiſes in his actions: and therefore we accompt of his report, as of a lyer, ſlaunderer, rebell, traytor. The renowned fame, and proſperous raygne of the iſſue of this Marriage, our late moſt noble Soveraigne, Queene *Elizabeth*, doth cleare this ſuſpition, and ſtop Papiſts ſlanderous mothes. King *Henry* the eight his divorce from Q. *Katherine* defended.

3. As vntrue is it, that a few Men of ſome Vniverſities, he nameth onely ſixe, were corrupted with money: for there were no fewer then nine, or tenne Vniverſites, that beerein conſented in judgement: and ſome of them vnder the Popes noſe; Bononia, and Padua: who are not like to haue beene corrupted with money. Doctor *Cranmer* did perſwade them by arguments out of Scripture, not by ſummes of money: yea this *Orleance.* *Paris.* *Tholouſe.* *Angiow.* *Bononia.* *Padua.*

doubt

Faculties of Paris. Bytures. Cambridge. Oxford. Fox Martyr. p. 1051.

doubt was firſt moued by the Papiſts themſelues; firſt by the Spaniards, a marriage being moued betweene *Charles* King of Spaine, and the Lady *Mary*; and afterward betweene her, and the King of France his ſonne: both which were broken off, a doubt being made of the lawfulneſſe of her mothers marriage.

4 Thoſe Canons which are alleadged againſt the marriage of the brothers wife: as *Concil. Agathenſ. ca. 61. Epaunenſ. c. 30. Aurelianenſ. 2. c. 10. Aretatenſ. ſub Carol. cap. 11. Gregor. 3. decret 5. Neocaſar. c. 2.* with divers others, doe make no reſervation, or exception of the Popes Diſpenſation, but the contrary rather: for one of them decreeth thus: *Hos inceſtos eſſe indicamus, ſiquis relictam fratris, &c.* Wee count theſe inceſtuous Marriages, for one to marry his brothers widdow. Now I hope they will not ſay, that the Pope can diſpenſe with Inceſt: yea, that evaſion of Diſpenſation is avoyded, both by the Imperiall Conſtitutions, and Eccleſiaſticall Canons. For the firſt, whereas one Law ſaith: *Fratris vxorem ducendi penitus licentiam ſubmovemus:* We take away all Licence of marrying the Brothers wife, *Cod. l. 5. v 5. leg. 4. 5. Valent. Theodoſ.* An other Law ſucceeding, taketh away all licences, and diſpenſations of the Prince to the contrary: *Reſcripta omnia viribus carere decrevimus:* Wee decree all Reſcripts and Faculties to the contrary, to be of no force, *Ibid. l. 9. Anaſtaſ.* And concerning the Canons, Pope *Zachary* thus writeth to *Bonifacius*, who required his advice about one, who had marryed his Vncles wife, who alleadged, that hee was diſpenſed with by *Gregory* the third: *Abſit hoc, vt prædeceſſor noſter ita præciperet; nec enim ab Apoſtolicâ ſede illa diriguntur, quæ contraria Canonum ſtatutis eſſe perhibentur:* Farre bee it, that our Predeceſſour ſhould ſo decree: for ſuch things are not directed from the Apoſtolike Sea, which are held to bee contrary to the Conſtitutions of the Canons: *Epiſt. ad Bonifac.*

5. *Gregorie* alſo delivereth his opinion abſolutely concerning ſuch Marriages: *Experimento conſtare ſobolem non poſſe ſucreſcere*, that it was found by experience, that the off-ſpring of ſuch Marriages cannot proſper, *ad interrog. Auguſtin. c. 6.* yea, ſuch Marriages were very rare among the Heathen, to marry the Brothers vvife, he being liuing, as *Thyeſtes* did *Europa. Pauſan. in Corinth.* or dead, as *Craſſus* did, *Plut. in Craſſ.* *Kilianus*, becauſe hee refuſed to admit *Gosbertus* Duke of Franconia vnto Baptiſme, being vnlawfully married to his brothers wife, by her was therefore commanded to bee ſlaine, *Vſt. Kilian.* Though *Lorinus* denie him to haue beene a Martyr for this: yet it is certaine, hee was, (if the ſtory bee true) as was *Iohn Baptiſt*, for reprooving *Herod*, for keeping his brothers Wife, who was therefore beheaded by the malice of *Herodias*, as the other was of the Dukes wife. This juſt reprehenſion of *Iohn* ſheweth, that this Law did hold even after the comming of Chriſt, and was not abrogated.

Inceſtuous marriages not to be tolerated in new converts.

6. What if many progenitors of good and vertuous men haue beene vnlawfully coupled, that is neither a juſtification of ſuch Marriages, nor a diſparagement to poſteritie: it pleaſed our bleſſed Saviour to deſcend of ſuch progenitors, as he came of *Pharez*, the inceſtuous birth of *Thamar*. The reaſon whereof *Origene* ſheweth: *Quia Dominus venit, vt peccata hominum ſuſciperet, aſſumpſit hominum vitioſorum, & peccatorum perſonam, & naſci voluit ex ſtirpe eorum, quorum peccata conſcripta ſunt:* Becauſe the Lord came to take vpon him the ſinnes of men, hee aſſumed alſo the perſon of vitious and ſinfull men, and would be borne of the ſtocke of ſuch, whoſe ſinnes are written, *Hom. 28. in Luc.* As the vice of Chriſts progenitors was no prejudice to his holy birth: ſo the fault of carnall generation, is no impediment to our ſpirituall regeneration in Chriſt.

7. And that inceſtuous and vnlawfull Marriages are not to bee tolerated in ſuch as are newly converted, is evident by the practiſe of the Church, both in the Old and New Teſtament: for in *Ezra* his time, the people that came out of captivitie, who were as new Converts, were commanded to put away their ſtrange wiues, whom it was not lawfull to marry, and by ſome of them they had children. The Apoſtles decreed, That they which were newly converted among the Gentiles, ſhould abſtaine from fornication, much more from inceſt: And it ſeemeth, that young man was but a

Ezra 10. 19, 44

Acts 15. 29.

new

new Convert among the Corinthians, who had marryed his fathers wife, who vvas excommunicated for it. Laſtly, againſt the iudgement of *Victoria*, I oppoſe the reſolution of one of their Popes, who ſheweth, that it vvas not lawfull for a man to diſmiſſe his vvife after Baptiſme, vvhom he had married afore, by that text, *Quod Deus coniunxit, homo non ſeparet*, What God hath joyned together, let not man put aſunder, *C.* 28. *q.* 1. *c.* 1. *Innocent.* Then it followeth neceſſarily, that what God hath not joyned, (as all ſuch inceſtuous marriages) may be by man ſeparated and diſſolved. 1 Cor. 5. 1, 5.

6. *Morall Obſeruations.*

1. Morall. *To walke conſtantly in the obedience of Gods Law.*

THis is ſignified by that phraſe of *Walking in Gods ordinances, v.* 4. as the Prophet *David* ſayth: *Teach mee the way of thy Statutes, and I will keepe it to the end.* And this is that which *Cyril Alexandrin.* calleth, ἀκολουθεῖν ἀπαρεγκλίτοις τοῖς παρὰ θεοῦ νόμοις, to vvalke, vvithout turning, after Gods Lawes. Many at the firſt begin to walke vvell, but they waxe weary and faint, and turne aſide: The Apoſtle exhorteth: *So runne, that yee may obtaine:* vve muſt endeavour to hold out our courſe to the end. Pſal 119. 33. 1 Cor. 9. 24.

2. Morall. *Againſt the monſtrous ſinne of adultery.*

Verſ. 20. Here a ſtrict Law is ſet foorth, that no man ſhould defile himſelfe vvith his neighbours wife, by carnall copulation, vvhich is a ſinne that God will not leaue vnpuniſhed in any, though of never ſo great place in the world: though they ſhould eſcape the cenſure of men, yet God will judge ſuch. The Lord puniſhed both *Pharaoh*, and *Abimelechs* houſe, *Geneſ. c.* 12. *c.* 20. for attempting onely to take *Sarah, Abrahams* vvife, which they did ignorantly: How much more worthy of puniſhment are they, which, not ignorantly, but vvilfully, and preſumptuouſly, not onely attempt, but violate chaſtitie in adulterous vncleanneſſe, vvherein they commit ſacriledge againſt Chriſt, whoſe members they are, and to whom they are eſpouſed, as the Apoſtle ſaith: *I haue prepared you for one Husband, to preſent you as a pure Virgine vnto Chriſt:* but they by filthy luſt defile the Temple of God, proſtitute the members of Chriſt, and violate their faith given to him. *Chryſoſtome* ſheweth an excellent remedy againſt this abominable ſinne of adultery: If the man be tempted, hee ſhould ſay, *Corpus non eſt meum, ſed vxoris:* My body is not mine, but my wiues: the woman alſo ſhould ſay, when her chaſtitie is invaded, *Non eſt corpus meum, ſed mariti:* My body is not mine, but my husbands: and ſo the Apoſtle ſaith, *The Wife hath not power of her owne body, but the husband, nor the husband hath power of his owne body, but the Wife.* Hebr. 13 4. 2 Cor. 11. 1.

3. Morall. *Againſt the vnnaturall, and moſt abominable ſinne of beaſtialitie, forbidden,* v. 23.

The puniſhment is, that both the partie, man or woman, that committeth this wickednes, and the beaſt alſo, the inſtrument thereof, ſhall both dye, *c.* 20. 15. Whervpon *Calvin* well obſerveth: vve ſee hereby how much this ſinne is diſpleaſing vnto God, *dum animalium, quæ extra culpam ſunt, morte ſancitur*, when it is revenged by the death of the beaſts, that are without fault. *Ariſtotle* himſelfe by the light of Nature, ſaw the vglineſſe of this ſinne, ſaying, that θηριότης ὑπερβάλλουσά τις κακία, this beſtialitie is a ſurpaſſing wickedneſſe, and exceeding all other, 2. *mag. mor. c.* 5. And in this appeareth the vileneſſe of mans nature, and proneneſſe to all evill, when being left to it ſelfe, it is ready to ſinne againſt nature. 1 Cor. 7. 4.

4. Morall. *To profit by other mens Examples, and to bee warned by their harmes.*

Verſ. 25. The Lord ſetteth before the eyes of his people the examples of the Canaanites, whom the Land for their wickednes ſpued out before them; which teacheth

vs to take heed by the experience of Gods judgements vpon others. This was the ruine of *Balthaſar*, that hee would not take vvarning by the correction of his father
Dan. 5 22. *Nebuchadnezzar*, whom the Lord humbled for his pride. *Ambroſe* well ſaith, *Tituba-tio Petri, omnium petra: Peters* fall and tripping, is other mens rocke and ſtrengthening. We therefore that liue in peace here in England, ſhould lay to our heart the great miſeries that are fallen vpon our brethren profeſſing the Goſpell, in France, Bohemia, and other places, and learne to amend our liues, and bring forth fruits worthy of our
Luke 13.3. profeſſion, leſt the like fall vpon vs, as our bleſſed Saviour ſaid vnto the people, *Vnleſſe yee repent, ye ſhall all likewiſe periſh.*

5. Morall. *God not partiall in his judgements, and therefore no man ſhould preſume.*

The Lord threatneth, *v.* 28. that as the land had vomited out the Canaanites for theſe ſinnes, ſo it ſhould alſo ſpue the Iſraelites out for the like, which we ſee come to paſſe this day: ſo God ſpared not his owne people, whom he hath caſt off for their ſinnes, neither muſt we thinke, that God will forbeare to puniſh vs, as the Apoſtle ſaith: *If*
Rom. 11. 21. *God ſpared not the naturall branches, take heed he ſpare not thee:* Let vs learne both wayes of that people, who proſpered while they obeyed God, and were received to mercie vpon their repentance, as *Hierome* elegantly ſaith: *Factum eſt, vt qui prius me docuerat virtutibus ſuis, quomodo ſtans non caderem, doceret per pœnitentiam, quomodo cadens reſurgerem:* It came to paſſe, that he who taught me by his vertues how I ſhould ſtand, and not fall, ſhould teach me by his repentance, how being fallen, I ſhould riſe, *ad Oceam.*

CHAP. XIX.

1. *The Argument, and Parts.*

AS in the former Chapter is preſcribed that part of ſanctity, which a man ſhould haue in himſelfe, which conſiſteth in the chaſtitie of his body, for generation: ſo in this, another part of ſanctitie is deſcribed in a mans operation toward others.

1. There is a preamble prefixed, to be holy, as God is, *v.* 2.

2. Divers precepts are ſet forth tending to ſanctity, firſt generally propounded, to *v* 23. then applyed to particular caſes and duties, to *v.* 37. The generall is ſummarily expreſſed, *v.* 3. where, by two ſpeciall inſtances our dutie is declared to God and man; which duties are afterward ſeverally handled: 1. toward God, in declining idolatry, *v.* 4. and rightly vſing and ordering the ſacrifices, to *v.* 5.

2. Toward our neighbour: 1. in ſhewing humanity, in reaping the harveſt, *v.* 9, 10. 2. In doing Iuſtice: privatly, in not ſtealing, ſwearing falſely, not curſing, to *v.* 11. publikely, *v.* 15. 3. In maintaining charity, in not ſlandering, *v.* 16. in brotherly admonition, *v.* 17. in not ſeeking revenge, *v*, 18. 4. In loving ſimplicity, in their cattell, ſeed, apparell, *v.* 19. 5. In practiſing honeſty, as what is to bee done when one lyeth with a bond-mayd eſpouſed, *v.* 20. to 23.

Then follow certaine particular caſes: 1. in duties toward God, as in conſecrating the fruits of their trees vnto God, how, and when, to *v.* 26.

2. In morall duties, 1. in themſelues: as in their meat, and converſation not to vſe witchcraft, *v.* 26. behaviour in their haire and body, *v.* 27, 28. 2. toward their family, not to make their daughter common, *v.* 29. the reaſon thereof, reverencing of the Sabbath and Sanctuary, *v.* 30. 3. Toward others: as Soothſayers, not to regard them, 31. aged, to honour them, *v.* 32. ſtrangers, to be good vnto them, *v.* 33, 34. toward all men to vſe ſimplicitie, and vpright dealing, *v.* 35, 36.

2. The

2. *The diuers Readings.*

VErſe 5. *Ye ſhall offer it at your pleaſure:* I. A. rather *that it may be acceptable.* V. L. S. ſo is the word, *laulzonchem*, taken, *c.* 22.20.25.

V. 10. *For the poore and ſtranger to take.* L. D. *to take* is added. L. D. Add.

V. 17. *Incurre ſinne for him.* L. V. D. *ſuffer ſinne vpon him.* I. N. H.

V. 20. *A bond-Woman Mariable.* L. D. affianced. A. P. V. rather *deſpiſed.* L. ſo *chapaph.* properly ſignifieth: for if one defiled a Maide eſpouſed, hee was to die the death. *Deut.* 22. 25. and not to be beaten, as heere. L. D. Alt.

V. 21. *He ſhall offer a Ramme.* L. D. a Ramme for a treſpaſſe offering: *Cæter.* L. D. Det.

V. 26. Nor obſerue dreames. L. D. obſerue times. P. ſee the queſtion.

V. 29. *Make not thy Daughter a common ſtrumpet.* L. D. *thou ſhalt not proſtitute thy Daughter to cauſe her to be a Whore.* Cæter. H. L. D. Det.

V. 36. *The Buſhell juſt, the ſextari equall.* L. D. *and a juſt hin:* Cæter. N.

3. *The Queſtions diſcuſſed.*

1. Queſt. *When and to Whom the Lawes preſcried in this Chapter Were deliuered.*

1 ALL the Lawes delivered in this Booke were given in the ſpace of fortie nine dayes, after the erecting of the Tabernacle, which was ſet vp the firſt day of the firſt Moneth, in the ſecond yeare after they came out of Ægypt; and they departed thence the twentieth day of the ſecond Moneth; but whether all theſe Lawes were at once given to *Moſes*, it is not ſet downe: it is like that the Lord had therein reſpect vnto *Moſes* abilitie, and ſo at ſundry times did promulgate theſe lawes, but all within that compaſſe. Exod 40.17. Numb. 10 8.

2 Theſe Lawes, becauſe they concerned all the people, it is like they were all called together in Ægypt, where they dwelt diſperſedly, the whole Congregation could not conveniently meet; and therefore the Elders ſtand for the whole Congregation: but in the wilderneſſe they had more liberty, and were not ſo diſperſed. Exod 11.22.

3. Though all the Congregation could not without a miracle heare *Moſes* his voice, which was but ſmall, and his ſpeach not plaine; yet it was fit that all of them ſhould come together, to take knowledge of the lawes which concerned them.

2. Queſt. *How wee are bid to bee holy as God is holy.*

1. The word heere vſed, קדוש *kadoſh*, ſignifieth a thing ſeparated from all kind of vncleanneſſe: and ſo the Prophet *Ioel* biddeth them ſanctifie a faſt, which was, in ſeparating themſelues from common meates, *Oleaſter*: and ſo the Greeke word (ἅγιος,) ſignifieth, being derived from the privatiue (α,) and (γῆ,) as having nothing of the earth: and ſo *Origen* inferreth, *ſepara te à terrenis actibus*, ſeparate thy ſelfe from all terrene acts, if thou wilt be holy vnto God, as other things conſecrated to God, as veſſells, garmentes, ſacrifices were ſayd to be holy, as ſeparate from all profane vſes.

2. And as this concerneth all Chriſtians, to be ſeparated from all terrene converſation, ſo ſpecially it belongeth to the Miniſters of God, that they ſhould be holy, as the Lord ſaith, I will bee ſanctified in them, which come neere me, *c.* 10. 3. and therefore a ſpeciall charge was given vnto the Prieſts, not to drinke any wine, or ſtrong drinke, when they come into the Tabernacle.

3. Now it becommeth Chriſtians, to bee holy, becauſe God is holy; for the children ſhould imitate the father, as the Apoſtle ſaith, *Be ye followers of God, as deare children:* Epheſ. 5.1.

dren: and if we desire God to be with vs, or that wee rather be with God, wee should be holy: *Sanctus conjungi profanis non patitur:* the holy will not endure to bee joyned with the profane. *Hesychius.*

4. And as among Men, *Similitudo moris ratio amoris,* the similitude of manners is the cause of friendship, so is it betweene God, and Man, who being holy will not bee a friend vnto the vnholy. *Aquin.*

5. Now, whereas he saith, *I the Lord your God am holy:* hee is the holy Lord, *Ex communione naturæ,* by the communion of nature, he is our holy God, *ex fœdere gratiæ,* by the covenant of grace. *Iun. analys:* and as (*Lord*) is a name of feare, so *Holy,* is of loue and mercy: as the Lord *saith* by his Prophet: *I will not execute the fiercenesse of my wrath: For I am God, and not Man, the holy one in the middes of thee,* for from them which are holy proceedeth nothing but goodnesse, and mercy.

Ose. 11.9.

Math. 5.48. *Sicut,* is vnderstood, οὐ κατ' ἰσότητα, ἀλλὰ καθ' ὁμοιότητα. *Hie. de similitudine aliquals licet non omnimodâ, vel æqualitatem non significat, sed imitationis similitudinem.*

6. *Tostatus* his note heere is somewhat curious: that in the new Testament, it is said, *Bee yee perfect, as your heavenly father is perfect:* where, *sicut,* is a note of similitude, or equality: but heere it is sayd, *quia, because;* that wee should not striue to bee like or equall to him in holinesse: for in both places wee are excited, as neere as may be, to imitate God.

7. Now in one word, our holinesse consisteth iu these two things; in being separated from sinne, and dedicated to God: *As obedient Children, not fashioning your selues to the former lusts of the ignorance, but as hee that hath called you is holy, so bee yee holy in all manner of conversation, because it is written, be ye holy, for I am holy.*

1 Pet. 1.14, 15, 16.

3. Quest. *Why mention is heere made of fearing the Father and Mother.* ver. 3.

1. Heere are joyned together two precepts, of fearing the Parents, and keeping the Sabboths, because the Israelites were very prone to transgresse in both these: for they brake the Sabboth, when they gathered Manna, *Exod* 16. and they much neglected their Parents, and robbed them to make the altar fat; for the which cause our Saviour reprooveth them: *Tostat.*

Math. 15.5,6.

2. An other reason is, because in the former Chapter divers kindes of incestuous Marriages are forbidden, all which tend to the dishonour of the Parents.

3. And beside it followeth well vpon the former words immediately set before: *To be holy as God is holy:* for heerein our piety appeareth toward God our heavenly Father, in fearing, and reverencing our Parents in earth; who are a liuely representatiue image of our Father in heaven, *Radulp.* and therefore this commandement of honouring Parents is set next after our duty vnto God.

Ἐξ οὗ πᾶσα πατριὰ, &c. from whom every fatherhood is named, &c. Ephes. 3.15.

5. Quest. *What it is to feare the Parents, and why the Mother is named first.*

1. The Lord had such a care of this duty to bee performed toward Parents; that, as the Apostle noteth, it is the first Commandement with a promise: that is, a particular blessing, as of long life annexed to it; because, *Dignus est cui acceptum conservetur vitæ beneficium, qui de accepto gratus est:* hee is worthy to bee preserved in life, who is thankefull for the receiving of it, and he that is vnthankefull is vnworthy, *Aquin. 2. 2. qu. 122. a. 5.*

Ephes. 5.2.

2. The Mother is set heere before the Father, because the Mother is for the most part *indulgentior,* more tender over the Children, and so is lesse feared: *Vatabl:* or because Mothers are more neglected, and lesse feared, then the Fathers, and therefore the Mother is set first, *Oleaster:* or rather because the Children are first brought vp vnder the Mothers; that is set first in place, which in order of time is first, *Lorinus:* or rather, because the Father is set first for honour, the Mother for feare, it sheweth they are both alike for honour and feare, *Maimony.*

3. In stead of *honour,* is put, *feare:* not as *Burgens.* because heere the internall duty is prescribed in fearing them: but to honour is onely an exterior act: for even to *honour* also comprehendeth the interuall reverence: and heere feare is taken for a filiall, not

not a ſervile feare, *Toſtatus*: and withall this feare hath a relation to the paternall power in Parents to bleſſe, and curſe the children, in which reſpect they ought to bee feared: *Caietan*: and vnder *feare* are conteyned, all the duties which children owe vnto their Parentes, in *reverence, obedience*, and recompence of their Fathers care in the *education, procreation, inſtitution*, of their children, by releiving their wantes, and ſuccouring their weakeneſſe, and feebleneſſe in their age. *Borrh.*

4. This precept was none of the Iudicials belonging to the old Teſtament, but meerely morall, grounded vpon the law of nature, and repeated by our bleſſed Saviour, which made *Marcion* that wicked Heretike to expunge that place out of the new Teſtament, leſt hee might haue beene conſtrained to acknowledge one God both of the old, and new Teſtament. *Tertullian. l. 5. cont. Marcion. c. 18.* Matth. 15. 4.

5. Now this is further to be obſerved, that whereas our duty toward God and the Parents, is ſet foorth in the ſame termes, as to honour God: *Pro. 3. 9.* and ſo the Parents, *Exod. 20. 10.* to feare God, *Deut. 6. 13.* and to feare the Mother, and Father heere: and hee that blaſphemed his Parents was to bee ſtoned to death, as hee that blaſphemed God, this ſheweth, that next vnto God parents are to bee honoured and feared, *Maimony.*

5. Queſt. *Why mention is heere made of the Sabbaths, and Why in the plurall number.*

1. This precept is heere rehearſed, 1. Becauſe of the former precept of the honouring of Parents, whoſe duty it was vpon the Sabbath ſpecially to inſtruct their Children: *Pellican.* 2. Becauſe of the charge, which followeth concerning the worſhip of God, to ſhew that the reſt of the Sabbath, was appointed to that end, wholly to attend the ſervice of God. *Calvin.* 3. As alſo, whereas divers morall precepts are repeated afterward, as not to ſteale, ſweare falſely, and ſuch like, this ſerues to teach them, that he who would keepe a true Sabboth, muſt, *Ab omnibus operibus carnis abſtinere*, abſteine from all the workes of the fleſh, *Heſychius.*

2. And it is put in the plurall. 1. Becauſe of the Sabboth of dayes, weekes, yeeres: *Oleaſter.* 2. To ſhew that *Sabbatum eſt plena, & perfecta quies*, the Sabboth is a full, and perfect reſt, *Burgenſ.* 3. As alſo it comprehendeth other great feſtivals, as the propitiation day, which was equivalent to the Sabboth. *Levit. 23. 32.* and the Paſſeover, *Exod. 12. 16.*

6. Queſt. *Againſt the adoration of Idoles and molten Images.*

1. This precept is iterated, becauſe of the Peoples proneneſſe to Idolatry; and molten Gods are ſpecially mentioned (whereby as *Auguſtine* obſerveth are vnderſtood, *ductiles, & conflatiles*, beaten into plate and caſt Images) becauſe of the molten Calfe, which they had made.

2. Idoles of the Greeke, εἴδωλα, in the originall are called אלילים, *elilim*, which ſome derive of *alah*, to curſe, becauſe all ſuch thinges are accurſed: ſome of *al*, which is, *not*, and *el*, god: becauſe they are not Gods: and ſo the Apoſtle ſaith: *An idole is nothing*: or rather of *alal*, to bee vaine, becauſe they are vaine thinges: and ſo the word is vſed of other vaine things: as *Iob* ſaith; they are Phyſitians, *Elil*, vaine or of no value. An Idole whence ſo called 1 Cor. 8. 4. Iob. 13. 4.

3. By turning to Idoles, *Burgenſ.* vnderſtandeth the internal act: becauſe *converſio eſt cordis*: converſion is of the heart, as the Prophet ſaith, *Turne yee vnto me with all your heart*: But the Hebrewes note alſo that it is heere forbidden to looke attentiuely on an Image, *Maimony* and very fitly is this word vſed, becauſe they had worſhipped Idoles in Egypt: and they are forbidden to turne againe vnto them. Ioel 2. 12.

4. *Heſychius* extendeth this further to the heaping vp of Gold, and Silver: *Hæc enim Deos faciunt, qui ea congregant*: for they which gather them together, make them their gods.

7. Quest. *Of the manner of eating the peace Offerings.* verse 5. *to* 8.

1. By inculcating the same precepts (for of peace offerings *Moses* spake before) *Voluit memoriam juvare:* he would helpe the memorie, as Saint *Paul* was not ashamed to write often of the same things. And rehearsall is made of peace offerings, because of the generall vse thereof, for all the People might eat of the flesh of their peace offerings; and for that the punishment was not determined before. *Lyr.*

Phil 3.1.

2. But this is not vnderstood of all peace offerings, which were of two sorts, *Pro pace habitâ, vel habendâ:* either for some benefit received, which were *gratulatorie*, or to be received, which were *petitorie:* in the first they were to eat the flesh the same day: in the other they had a greater liberty, to eat it the first, or second day: *cap. 7. Tostatus.*

3. And whereas the remainder was to be burnt on the third day with fire, which came neerest vnto the nature of a sacrifice: it followeth, that they could neither giue the flesh away (though they might take other vnto them to eat it, as the Levite, the Poore, and the Stranger) nor yet sell it, or cast it vnto Dogges: for then it was not in their power to burne it on the third day, which they are streitly charged to doe.

4. Punishment was threefold of him which transgressed this law: it was both *spirituall: he should beare his iniquity*, he should be guilty of sinne, which should not bee taken away by sacrifice: and *temporall*, he should faile of his desire in the thing, which he prayed for: hee should not bee accepted. *c. 7. 18.* as also *eternall*, hee should perish from his people, not cut off by the hand of the Magistrate, but by the judgement of God. *Tostat.*

5. Mystically, *Hesychius* vnderstandeth by the two dayes, this present life which is eyther actiue, or contemplatiue: that we must doe all our worke heere; in the next life, which is as the third day, there remayneth onely judgement: *Procopius* by the third day, would haue signified the time of Grace, when the Sacrifices of the law should not be accepted: but I insist not vpon these divided applications.

8. Quest. *Of the manner of reaping in their harvest.* verse 9. 10.

1. The Lord so prouideth for the poore, as that sufficient should remayne for the owners: they write of *Pisistratus*, and *Cimon*, that had no keepers for their Orchards, or Fields: *Theopomp. l. 21. Pericles*, also tooke away the walles from his Farmes that all Men might haue free accesse to partake of the fruits, and *Anaxagoras*, left a pasture for others cattell to feed vpon, *Plutarch, in Pericl.* But these are but singular examples: God requireth not a Man so to giue, that he be thereby impoverished: *Vt ditando alios, seipsos spolient*, that by enriching others, they should ditable themselues: *That other should be eased, and they grieved:* as the Apostle saith.

Non debent simul effundi opes, sed dispensari Ama. 1 Cor. 8. 13.

2. Three severall guts were appointed for the Poore in harvest: the gleaning, and that which is forgotten, and the corner, some speake also of leaving the straw: as the Latine readeth, *Non tondebis vsque ad solum*, thou shalt not cut it downe to the ground: but the originall is otherwise: *Thou shalt not reape every corner of thy field*, two of these are expressed heere: the third, *Deut. 24. 19.* and beside these, some would of purpose leaue sheaues for the poore: as *Boaz* commanded his servants to doe for *Ruth.*

3. There were diverse kinds of reaping, and cutting of the Corne vsed among the Romanes: in *Vmbria* they cut it to the ground: in the Picenian Fieldes they cropped the eares, and left the straw: and neere vnto the City they did reape it midway: as they doe among vs, which reape Wheat: whereupon *Varro* thinketh the Word *Messis*, harvest, was so called, *a medio*, of the midle cutting, *Varr. 1. de re rustic. c. 50.* some did plucke it vp by the roots, *Plin. l. 18. c. 50.* some vsed to burne the stubble, *Virgil 2. Georg:* But it seemeth that reaping was most vsuall among the Iewes; for the word, קָצַר *katzar*, *to reape*, first signified to *grasp*, or, *tie together*, as reapers hold the corne close, which they cut with their sickle.

Of diuers kinds of reaping.

4. There is an other law, that a Man might goe into his neighbours field, or vineyard, and eat what he would, but hee was to carry none away: but that law was generally

rally for all, not peculiarly for the Poore: as this by which they might take the corner of the field, which was left for them, and put their sickle into it, much like to that law, is that of *Iustinian*, that they which went into other Mens Vineyards, and Orchards to eat, should bee free, but if to steale and cary away, they should be beaten, and their garments taken from them. *leg. justic. t. 4 l. 9.* Deut. 23. 24.

5. I omit heere *Hesychius* his mysticall exposition: who by the *spicelegium*, the gathering of the eares after the reapers, vnderstandeth the true sense of the Scriptures left by the Iewes, and collected by the Gentiles.

9. Quest. *Certaine rules obserued by the Hebrewes in gathering the fruit of their Fields and Vineyards in their Harvest and Vintage.*

1. He which reapeth his field, whether he cut it, or pull it vp, must leaue a corner standing for the Poore, and so likewise in the tree, when hee doth gather the fruit: and if he haue reaped all, he must giue thereof a part to the poore, though it be ground, or baked into bread: and if it be burnt or consumed, he must bee beaten, because hee hath neglected the commandement.

2. Some thinke that the corner, or vtmost part is to be left, because it lyeth most in strey, *Oleaster*: but it is not like, that they should leaue of the worst: the Hebrewes say the corner is in the end of the field, that the Poore may know it: but that they may doe, whersoever it is left, and before it is left, it is not theirs.

3. This corner must be one of the sixtie, which may be encreased, or diminished, according to the number of the poore, and encrease of the fruits.

4. Three times in the day, they part the corner for the poore, in the Morning, at Noone, and at Night; that they may know when to come.

5. If one haue two fieldes he must leaue for every one a corner; or if in one field he sow two kinds of seeds, for it is sayd, *of thy field.*

6. The gleanings are whatsoever falleth from the sickle, or hand, vnlesse they bee three eares together, then they are the owners.

7. If a wind mingle the gleanes, and other corne, then a valuation must bee made of the field, and the gleanes left accordingly.

8. In the Vineyard there are foure gifts for the Poore. 1. The Grapes that are broken off: so that he which putteth a vessell vnder the tree to take the fallings, robbeth the Poore. 2. The corner. 3. The thing forgotten. 4. The single Grape is called, *gnolel*, because it is to the clusters, as *gnolel*, a child to a Man.

9. The like is obserued in the Oliue, and all fruit-bearing trees that are for meat, by analogie of that law. *Deut.* 24. 20. not in herbes, that are not for meat: saving that in trees are onely two gifts, the corner and the thing forgotten: to this purpose, *Maimony.*

10. Quest. *How the gleanings and after gatherings were to be left to the Poore, and to what Poore,* ver. 10.

1. A Poore man, according to the Hebrew Canons, was not to touch a corner of the field, vpon payne of robbery, vnlesse hee knew, that the owner knew thereof: but after it is so left, the Poore might come and take it, though against the owners will, *Maimony:* to the Poore were not to be their owne carvers, *Non pauperibus adjudicat quod residuum erat, vt tanquam suum occupent:* he adjudgeth not to the Poore that which was left, to challenge it, as their owne: *Calvin.*

2. And these gifts were to be left to the poore, before either tithe to the Levites, or the first fruites to the Priests; yea, though the Vineyard were sanctified to the Lord: all the single Grapes belonged to the Poore.

3. And if the Poore doe not come againe, that which was left was free for any Man: and so was it, if there were no Poore: for it must not bee left to the Birds and Beastes *Maimon.*

4. By the stranger is meant the righteous stranger, converted to their Religion; yet were they not to withhold the heathen Poore, *idem.*

A poore man, who.

5. And he was counted a poore man that had not 200. zuzims, that is, fiftie shekels: for a zuz is the fourth part of a shekel: or if he were worth so much, but it was pawned to his creditor, or it was his wiues Dower: for he was not bound to sell his house, or stuffe: *Thalmud.*

6. By the poore are vnderstood the stranger, fatherlesse, and widowes, *Deut.* 9. 24. such as had no fields of their owne to reape: for otherwise some orphans might haue sufficient of their owne: *Nec semper esuriunt hospites, & vidua:* neither are strangers, and widowes alwayes hungry, *Calvin.*

11. Quest. *Of the divers kindes of theft forbidden*, vers. 11.

1. The Hebrew word is גנב *ganabh*, Greeke, κλέπτειν, Latine, *furari*, of φῶρ, *fur*, of φέρω, to carry away: the English, *to steale*, seemeth to bee derived of the Greeke στέλλω, sometime *to hide*, because theeues vse to hide that which they steale: by the which is vnderstood all vniust taking away of any others goods, whether *occulta*, secret, which is by stealth, or *aperta*, open, by rapine, or robbery.

2. And consequently by stealth is vnderstood, *omnis fraus & dolus*, all fraud and deceit, all vnlawfull contracts, as by vsury, simony, and the like, *Tostat.*

3. *R. Solomon* is deceived, who thinketh onely that kind of theft to be forbidden, which is punished by death, as the stealing of men, *Exod.* 21. 16. the prohibition is more generall. But *Chaskuni* heere better obserueth, that where it is put in the plurall, *Ye shall not steale*; not onely he which stealeth, but he that seeth one steale, and holdeth his peace, is a thiefe: *Qui non vetat peccare cum possit, iubet. Sen. Trag.*

4. *Hesychius* goeth further, that theft consisteth not onely in money, but it is theft howsoeuer, *circa proximos malitiosè agere*, to work maliciously toward our neighbour: as *Ioseph* calleth the iniury done to him by his brethren, *theft.*

Gene 40 15.

Whether in extreame necessitie to steale be theft.

5. Yet all taking away of things is not theft; as if a man take his corne, which is in an others possession, which otherwise hee cannot get. But that saying of *Lorinus* is to be excepted against: *In extremâ necessitate accipiens, non est fur*, he that taketh in extreme necessitie, is not a thiefe; because *in eo articulo omnia sunt communia*, in that case all things are common: for though it bee more tolerable, yet it is a kinde of theft, which is occasioned by necessitie: as he is called *ganabh*, a thiefe, who stealeth to satisfie his soule.

Prou. 6 30.

6. This sinne of theft is so often vrged, because, as *Tostatus* here noteth, there was no Nation more given to couetousnesse, then the Iewes, and the Romanes: Some Barbarians, as the Scythians, held theft to be commendable: others were on the contrary, as too much seuere in punishing of it, as *Draco* by death, *Gell. lib.* 21. *c.* 18. and the twelue Tables decreed him to bee sacrificed to *Ceres*, that fed or eat vp corne in the night, *Plin. lib.* 18. *cap.* 3.

12. Quest. *Against all manner of lying*, v. 11.

1. Here are two words vsed, כחש *cachash*, Gr. ψεύδεσθαι, Lat. *mentiri*, of *contra mentem ire*, to speake otherwise then one thinketh: and so to *lye*, seemeth to come of the Greeke λέγειν, because it consisteth in speaking. The other word is, שקר *shakar*, to deceiue, Gr. συκοφαντεῖν, which was first vsed among the Athenians, of those which discouered, and accused such as carryed out figges, which were of great account among them, of σῦκον, a figge, and φαίνω, to reueale and shew: and afterward it is applyed to those, who were given for gaine, to accuse and calumniate others.

A Sycophant, who.

2. Some take the first for him, that denyeth *depositum*, the thing committed to his trust: the other to him, that *exigit debitum*, doth exact a debt, where none is due, *Oleaster.* But the prohibition is more generall, against all kinde of lying and deceiving.

3. All kind of lying is heere forbidden: not onely *pernicioſum*, a pernicious lye, but *officioſum, & iocoſum*, an officious, and pleasant lye; for if any lye were tolerable, *patrocinaretur*,

cinaretur veritas mendacio, the truth ſhould patronize a lie, *Auguſtine*: contrary to the Apoſtle, who ſaith, *No lye is of the truth.* 1 Iohn 2.22.

4. There are two kind of lyes, *in verbis*, in words, when as the voyce expreſſeth one thing, and the mind thinketh another: and an other, *in rebus*, in the things themſelues, as in a mans behauiour, when he in his carriage maketh ſhew of ſomevvhat vvhich he intendeth not: of ſuch our bleſſed Saviour vvilleth to take heed, which go in ſheeps clothing, but inwardly are ravening Wolues. Math 7.15.

5. *Heſychius* here obſerveth well, that this prohibition, *not to lye*, is fitly joyned to the other: *quia furtum plerumq; operatur mendacium*: theft for the moſt part bringeth foorth lying; and therefore the flying booke which the Prophet ſaw, ſignifying the curſe of God, ſhall goe foorth againſt him that ſtealeth, and him that ſweareth deceitfully. Hee addeth further: *Omnibus peccatis cooperatur mendacium*: lying worketh together in all ſinnes: as *Amnon* had not defiled his ſiſter *Thamar*, had he not firſt deceived his father by a lye. Zachar 5.3.

6. This diſtinction alſo is here made betweene theſe two, *mendacium dicere*, & *mentiri*, to tell a lye, and to lye: for hee that lyeth, *fallere conatur*, goeth about to deceiue: he that telleth a lye, *ipſe fallitur*, is himſelfe deceived: *Vir bonus præſtare debet, ne mentiatur; vir prudens, ne mendacium dicat*: A good man muſt beware hee lye not; and a wiſe man, that he tell not a lye, *Gell. l.* 11. *c.* 11. Difference betweene lying and telling a lye.

13. Queſt. *Againſt forſwearing, or ſwearing falſely.*

1. Heere is forbidden to ſweare by the Name of God falſely, and then all raſh and vaine ſwearing, which is vnderſtood by profaning, and polluting the Name of God: for *Ieremy* ſheweth three perpetuall companions of an oath: *to ſweare in truth*: it muſt be true which vve ſweare; *and in iudgement*: it muſt bee, *de re ſeria*, in a ſerious buſineſſe; and in righteouſneſſe: it muſt be, *pro re iuſtâ*, for a juſt thing. Ierem. 4.2.

2. The Hebrewes in the Goſpell taught, that they were onely forbidden to forſweare themſelues: but our Saviour reprooveth their errour, and ſheweth alſo vaine and common ſwearing to be vnlawfull. The like errour the Rabbins hold, that a man is not bound with an oath, which is not expreſſed with his lippes, though hee haue ſworne in his heart, as though God did not as well know the thoughts of the heart, as heare the words of the mouth. Math. 5.33.

3. By the Name of God, is not onely vnderſtood that Name, *Iehova*, which they call, *Nomen ineffabile*, a name not to bee vttered: as *Burgenſ.* vnderſtandeth the third Commandement: but all other attributes of God are profaned by ſwearing, as that he is gracious, mercifull; and Gods name as well is profaned by a curſe, or execration, as by an oath: as when one curſeth him in the name of God, that did ſuch a thing, which he did himſelfe. The Hebrewes adde further, that if one ſay, *nay, nay, yea, yea*, and vſe the name of God withall, it is as an oath.

4. This ſinne of vaine and falſe ſwearing, is more directly againſt God, then any other ſinne: for although in other ſinnes, eſpecially about the worſhip of God, there is a profaning of his name, yet ſpecially is Gods Name polluted, when it is by falſe or vaine ſwearing defiled: not that Gods name indeed can be defiled, which is moſt holy, and moſt pure; but *opinione*, in the opinion of men, *Toſtat.* or rather in reſpect of the profane attempts of men, who as much as in them lyeth, defile the Name of God; and indeed all falſe ſwearers call in queſtion the *power* of God, whom they feare not, as a revenger of this great wrong done vnto his Name: the *knowledge* of God, as though he could not diſcover their falſehood: the *iuſtice* of God, in making him patron of a lye. This indignity offered vnto God, was well perceived by the Heathen Philoſopher *Plato*, who would haue a witneſſe produced to ſweare by *Iupiter*, whoſe revenge no man could eſcape; by *Apollo*, from vvhom nothing is hid; and by *Themis* the goddeſſe of Iuſtice, becauſe a periured perſon offendeth againſt all juſtice and right, *Plat. lib.* 11. *de legib.*

5. But vvhereas it is read affirmatiuely in the Hebrew, *and thou ſhalt defile*, which

Innius readeth, *so thou shalt defile*: *Oleaster* consenting to the Hebrewes, maketh it a part of the prohibition, and would haue the negatiue, expressed in the first clause, to be supplyed here, according to the manner of the Hebrew phrase; which supply *Innius* himselfe maketh elsewhere, as *Genes.* 2. 6.

6. The Hebrewes note, that the greatnesse of this sinne is such, that though hee that offendeth heerein bee beaten by the Magistrate, and bring a sacrifice for his sinne, yet there is no atonement made, till he haue his punishment from God: for it is sayd, the Lord will not hold guiltlesse, *Maimony.*

Impia est promissio qua scelere adimpletur. Isidor. *Quod David iuramentum per sanguinis effusionem non adimplevit, maior pietas fuit.* Aug.

7. *Hesychius* extendeth this prohibition to them which do keepe their oath, *male faciendo*, in doing of evill: as *Herod* kept his oath in beheading *Iohn Baptist*: these also doe profane the name of God, *qui in tantum mala bona vult*, whose will is so inclined to good, that vpon mens repentance, he also repenteth of the evill, which he had threatned to bring vpon them, as in sparing of Niniveh.

14. Quest. *Against Fraud and Rapine.*

1. It is generally agreed, that heere two kind of vsurping others goods is forbidden: one by craft and fraud, as by pretence of Law; or violent, by open oppression: the word here vsed, is, גזל *gazal*, which signifieth by violence to plucke away; as 2. Sam. 23. 21. it is sayd of *Benaiah*, *Hee plucked the speare out of the Egyptians hand*, where the same word is vsed. Of both those kinds *Iohn Baptist* warneth the souldiers, *to doe violence* Luke 3. 14. *to no man, nor accuse any falsely*: for there is no difference before God, if a man be deprived of his goods, *si vi & potentia, circumventione judiciorum, & fraude illis ceratur*: whether by force and power, or by circumvention of judgement, or fraud he be deprived of them, *Hesych.*

2. Hereunto may be ioyned the fashion of many, specially in Princes Courts, who by flattery doe insinuate themselues, to the disgrace and hindrance of others, and for their owne advantage, *Lorin.*

3. The Hebrewes obserue heere three steps in the getting of that which is anothers: coueting bringeth a desire and purpose to get it, and a desire bringeth one to robbery: so one commandement is broken in coueting, another in desiring and practising, as we are forbidden Deut 5. 21. *to covet or desire* any thing of our neighbors: A third, in taking and possessing; as *Achab* first coueted *Naboths* vineyard, then hee pursued his desire, in practising to get it, and lastly vnjustly possessed it.

15. Quest. *Against the detayning of Workmens hyre*, v. 13.

1. In the Hebrew it is said, *the hyrelings Worke*, that is, wages for his worke shall not abide with thee all night: as *Iob* 7. 2. *The hyreling looked for his Worke*, that is, vvages for his vvorke: so Christ saith, Isai. 49 4. *My Worke is With my God*: that is, wages for my vvorke: Which should teach labourers faithfully to doe the worke, for the vvhich the vvages is due.

Exod. 27. 23. Iam. 5. 2. Ierem. 22. 13. Malach. 3. 5.

2. This is one of the crying sinnes, when the labourers wages is deteined: for both they themselues that are oppressed, crie vnto God, and he heareth them: and the thing it selfe is sayd to crie out, namely, the detained wages: and woe is denounced against them that vse their neighbours service for nought: and the Lord threatneth to come in judgement against them.

Exod. 2. 9.

3. Even by the light of Nature men are taught the equitie of this Law: as *Pharaohs* daughter promised to giue vnto *Moses* nurse her reward. *Plato* would haue double payed to him, whose wages is not payed in due time, *lib.* 10. *de legib.* Forreine stories make mention of one *Alcynoe*, the wife of *Amphylocus*, who became mad, and cast her selfe headlong into the Sea, because shee had defrauded one *Nicandra* of her vvages, that had wrought with her in spinning vvorke a vvhole yeere, *Partho. in Erat. cap.* 27.

Deut. 24. 15.

4. The reason why the wages should bee payd the vvorkman the same day, is, because he is poore, and therewith is to sustaine himselfe: *Scimus mercenarios in diem vivere*: We know that mercenary men haue but from hand to mouth, and therefore are ready

ready to ſtarue, if they want their wages. *Calvin, Die, quo ſuſtinuit laborem, ieiunus permanſit:* he was kept faſting on the day wherein he laboured, *Heſych.*

5. Yet this is not ſo ſtrictly to be vnderſtood, but that if the labourer conſent, and be able to forbeare his wages, it need not be payed the ſame day: but it muſt not bee deferred, *vltra tempus debitum,* beyond due time, *Cajetan:*

16. Queſt. *Not to curſe the deafe, or to put a ſtumbling blocke before the blind.* ver. 14.

1. By the deafe, are not onely vnderſtood ſuch as want their ſenſe of hearing, but ſuch alſo as are abſent: as theſe Verſes were written vpon *Auguſtines* table:

Quiſquis amat dictis abſentum rodere vitam,
Hanc menſam vetitam noverit eſſe ſibi.
The abſent who ſeeke to diſgrace,
At table here ſhall haue no place.

Poſſidon. in Vit. Auguſtini.

Likewiſe it may bee extended to the dead. And the blind alſo are not onely ſuch, as cannot ſee, but the ſimple, and ignorant, before whoſe conſcience wee muſt not put a ſtumbling block, *Lyr. Toſtat.* This further may be enlarged to ſuch, which, as deafe Men, doe patiently beare the reproaches of other; as *David* ſaith: *I was as one that was deafe, and heard not*; and the blind are ſuch, who are not curious to looke into other Mens matters. *Lorinus.*

Rom 14.13. This ſcandal is πᾶν τὸ κωλύον τὴν εὐτολμὴν πρὸς θεὸν ὁμιλίαν, *Baſil.* Pſal 38.14.

2. And as wee are forbidden to doe wrong vnto ſuch: ſo wee are commanded to helpe them: as *Iob* ſaith, *He was as an eye to the blind, and a foot to the lame,* ſo our bleſſed Saviour did heale both the blinde, and the lame. Iob 29 15.

3. The reaſons of this prohibition are theſe. 1. Becauſe neither the deafe nor blind can helpe themſelues: the one cannot *emendare*, amend, wherein fault is found with him: the other cannot, *cuſtodire ſe*, keepe himſelfe from that ſtumbling blocke which is before him, and he ſeeth it not: *Heſychius.* 2. Wee muſt not perſecute him, that is afflicted already, nor, *Augere mala, quibus iam plus ſatis gravantur:* encreaſe the evils, whereby they are too much oppreſſed already, *Calvin.* 3. And becauſe a Man is not at all to curſe any, much leſſe the deafe, who if hee heard, might make anſwere for himſelfe.

4. Adde heereunto, becauſe ſuch for the moſt part, which are blind, deafe, and deformed in body: haue ſome notable defect alſo in their inward parts: therefore they are to be pitied, and prayed for, and to bee bleſſed, not accurſed: ſuch were the blind, and lame Iebuſites, that kept the fort of Sion againſt *David*, who laughed him to ſcorne: who were a company of vngratious people there gathered together, ſuch as were in that city in Thracia called πονηρόπολις, the city of the wicked, whither *Philip* had aſſembled all the infamous perſons, and Men of evill demeanure. *Theopomp.* 13. *Philip.* A city of wicked perſons.

5. The ſpeciall reaſon heere added, is: *Thou ſhalt feare the Lord*; though thou feare not the deafe, and blind, that cannot hurt thee, yet feare God, who both knoweth the wrongs offered to ſuch, and will take vpon him to protect them.

17. Queſt. *Not to accept of the perſon of the Poore, or Rich in Iudgement.* ver. 15.

1. *Heſychius* heere obſerveth the order of theſe precepts: firſt hee ſetteth downe rules for the ſinnes commonly incident to the Poore, as to ſteale, to ſweare falſely: then for the ſinnes of the rich, as to bee contumelious toward the Poore, as the blind and lame: and now from the ſinnes of private perſons, hee commeth to the office of Iudges. Prou. 30.9.

2. This precept is often in ſcripture repeated; in judgement neither to reſpect poore or rich; but of judgement to ſhew favour vnto a mans perſon is not vnlawfull, but in diſcerning of every mans right it is forbidden: and this is to accept of a mans perſon, when Exod. 23.3. Deut. 1.17.

when in favour of him ſentence is given, *Meritis cauſa non ſuffragantibus*, without any merit of the cauſe. *Toſtat. q. 7.*

3. And mention is made ſpecially of the Poore: becauſe it is vſuall with them in their ſutes to mooue compaſſion by their teares, and complaints: *Solenne eſt ad lachrymas confugere, Calvin*, and it is ſo much the more dangerous, becauſe *Iniuſtitia fallit ſub ſpecie virtutis*: injuſtice deceiveth vnder the ſhew of virtue: namely in extending mercy, and compaſſion. *idem.*

4. But yet in the cauſes of the Poore, *Ambroſe* giveth a good rule: *Cum res dubia eſt, præſtat in pauperis partes inclinare*, when the matter is doubtfull, it is beſt to incline to the Poores part. *l. 2. de offic. c. 24.* As in *Traianes* time, it was vſuall to giue ſentence with the Poore againſt the Emperours right, *panegyric. Traian.*

5. Now the perſon of the Rich is accepted, when any for feare, favour, or hope of reward inclineth to the Rich, beſide the merit of the cauſe: as when the Iudge ſuffereth the Poore to ſtand before him, and the Rich to ſit: whereas by the law both the parties were to ſtand before the Iudges: *Heſychius* heere ſaith well, *Si vis perſonæ donare potentis, perſonæ Dei dona: donas verò, ſi ad partem iuſtitiæ te contuleris*: if thou wilt doe any thing in favour of a mighty Man, doe it in favour of God: as thou doeſt, when thou wilt execute the part of Iuſtice.

Deut. 19 17.

18. Queſt. *What things are required in a Iudge.*

1. A Iudge muſt bee inſtructed with theſe three thinges, *Veritate, Charitate, Vocatione*: with Verity to judge according to the truth; with Charity to doe it with a good affection, not for vaine glory, as the Phariſees giue their almes, *Matth. 6.* or the like: and he muſt haue a vocation, to be a Iudge: it is not for private Men to be Iudges, but the Magiſtrate.

2. Three things are to be conſidered in Iudgement, *doctrine*, which muſt be examined according to the rule of *Veritie*: life and manners to be ſcanned according to the rule of vertue: and the perſon, which muſt not be reſpected, or iudged at all, *Inn. in appen. ad. c. 19.*

19. Queſt. *Againſt tale-bearers.* ver. 16.

1. The Hebrew word here vſed is, רכיל, *rachil*, which is taken for a Merchant: for ſo is a talebearer a Merchant of words; in foure reſpects, 1. Becauſe hee goeth vp, and downe to prie, and ſearch for matter to divulge; as Merchants paſſe from one Countrey to an other for Merchandiſe. 2. They are loaden with words, as a ſhip with wares. 3. As Merchants doe vſe fraud, and ſophiſticate their wares: ſo they doe coyne, and forge tales: and heerein talebearers, are likened to Apothecaries, and Druggiſtes, which put one thing for an other. 4. As the Merchant buyes his wares of diverſe perſons, and he ſells them to many, thus alſo doth the Detracter.

2. A talebearer is of two ſorts, eyther, *Criminũ impoſitor*, an impoſer or inventer of crimes, which is alwayes vnlawfull: or *enarrator*, a declarer, and reporter: which is done either before one that hath power to correct, or ſome other: the latter is ſimply vnlawfull: and the firſt, vnleſſe there be ſomewhat, *Quod redundat in damnum rei publicæ*: which redoundeth to the publike hurt, or tendeth to his preiudice who complaineth, *Toſtat. q. 7.*

3. A talebearer heerein is like the Devill, who is a falſe accuſer, διάβολος, which word the Apoſtle vſeth: for ſo the Devill went vp and downe, and compaſſed the Earth, and at the laſt ſuggeſted againſt *Iob*; and ſo *Iudas* is called the Devill, who was an intelligencer, and informer againſt Chriſt, ſuch as was *Doeg* in the old Teſtament againſt *David*.

2 Tim 2.3.

Iohn 6.70.

4. The Hebrewes call a talebearer, *trebletongued*, for he killeth three, the ſpeaker, receiver, and him that is ſpoken againſt; and next vnto this followeth, *Thou ſhalt not ſtand againſt blood*, which is the fruit of carying tales: as the Prophet ſaith, *In thee are Men that cary tales to ſhed blood.*

Eſech. 22. 9.

20. Queſt.

20. Queſt. *What it is to ſtand againſt the blood of the Neighbour.*

1. This is ſpecially vnderſtood of them which are confederate with them which riſe againſt the blood of any: as the Elders of the City were the wicked inſtruments of *Iezabel*, againſt the life of *Naboth*; and the phraſe is taken from that cuſtome, when the accuſers did ſtand, and caſt the firſt ſtones againſt the party condemned, *Oleaſter.* ſo *Paul* conſented to *Stephens* death, at whoſe feet the witneſſes layed their garments. Act 7 58.

2. The Hebrews heere alſo comprehend thoſe, which deliver not others from death, it being in their power: as in ſtaying the purſuer that ſeeketh for blood, or helping one in danger to be drowned, or in diſcovering ſome wicked conſpiracy intended againſt one: as *Sauls* ſiſters ſonne revealed the conſpiracy of the Iewes againſt *Paul, Act.* 23. All theſe ſtand vp againſt the blood: as the wiſe Man ſaith, *Wilt thou not deliver him that is led to be ſlaine.* Prou. 11.

21. Queſt. *Againſt hating of the brother.* ver. 17.

1. This precept is fitly annexed to the other, *Not to ſtand vp againſt the blood of the Neighbour:* becauſe he that hateth the brother, is a *Man ſlayer*, for all murther, ſtrife, debate, is hatched firſt in the hatred of the heart, φθόνος, and φόνος, went together in *Cain, Magna cognatio vt nominis, ſic rei.* 1 Ioha 3. 15.

2. This ſheweth, that the law did not onely reſtraine the externall act, as ſome of the Hebreves teach, which ſeemeth to haue beene the error of *Ioſephus*, who refelleth *Polybius*, for ſaying *Antiochus Epiphanes* periſhed, becauſe he purpoſed to robbe the Temple of *Diana: Voluiſſe ac non perfeciſſe, non videtur res digna ſupplicio*: to purpoſe, and not perfect a thing, ſeemeth not a thing worthy of puniſhment. *l.* 17. *Antiq. c.* 13 ſo *R. Kimhi* expoundeth that place in the *Pſalme*, *If I regard wickedneſſe in my hart, the Lord will not heare me*: that is, ſaith he, *will not impute* vnto me my vniuſt deſire for ſinne, and their Talmudicall doctrine is, that if a Man embrace an others Wife, and kiſſe her, or haue a deſire to lie with her, and doe it not, it is no ſinne: and the Ebionites heerein followed the Scribes, and Phariſees: which corrupt doctrine is confuted by our bleſſed Saviour: *That he, which looketh on a Woman to luſt after her, hath committed adultery with her, already in his heart.* Pſal. 66. 18. Matth. 5. 28.

3. But whereas *Ariſtotle* maketh three ſorts of angry Men, ὀργίλους, they which are ſoone angry, and pleaſed againe: ἀκροχόλους, ſuch as are vehemently incenſed: and χαλεπούς, ſuch as are hard to be reconciled, and reteyne their anger long, and will not be appeaſed or reconciled, till they haue taken revenge. *l.* 4. *Ethic. c.* 11. *Toſtatus* thinketh that onely the two laſt kinds are heere comprehended, not the firſt wherein there is no hatred: But our bleſſed Saviour condemneth all anger, even ſuch as is raſh, and vnadviſed, though it breake not out into bitterneſſe: for there is no anger without ſome degree of hatred, though it continue not. *Iram Colligit & ponit temerè. Hor.* Matth. 5. 22.

4. By the heart is vnderſtood the minde, and thought, as the *Septuag.* heere tranſlate, ἐν τῇ διανοίᾳ, in the minde: ſo whereas in *Ieremie* it is ſaid, *I will write my law in their heart*: the Apoſtle expoundeth it, *in their minde*, ἐπὶ τῶν διανοιῶν αὐτῶν. Ierem. 31. 33. Hebr. 10. 16.

5. And by *Brother* is vnderſtood any other man; as the neighbour is taken in the former verſe, contrary to the *gloſſe* of the Hebrewes: *Thou ſhalt loue thy Neighbour, and hate thine enemy*, but our bleſſed Saviour biddeth to loue our enemies. Matth. 5. 44.

22. Queſt. *Of reproving the neighbour, and what it is, not to beare his ſinne.*

1. The meaning is, that a Man being offended with his brother, muſt not inwardly conceiue hatred againſt him: as *Abſalom* did againſt his brother *Amnon*, but hee is bound to tell him of it: hereunto agreeth alſo that precept of our bleſſed Saviour: *If thy brother ſinne againſt thee, rebuke him, and if hee repent him, forgiue him.* Luke 17. 3.

2. This reprehenſion muſt be done lovingly, and plainely, not at the firſt, *publice*, publikely, as the Latine tranſlateth: the Hebrewes allow no publike reprehenſion, to make one aſhamed, vnleſſe in matters concerning God, but they ſay, one muſt rebuke his

his neighbour secretly, the first, second, and third time, and so continually. And they adde further, that he who maketh his neighbour ashamed publikely, shall haue no inheritance in the world to come, *Maimony.* But our blessed Saviour giveth vs a most perfect rule, how to proceed in rebuking our brother: at the third time we may make it publike, and tell it to the Church. Math. 18.

3. So against this precept there are three offenders: they vvhich nourish hatred secretly, and flatterers, and they which at the first make the offence publike. Prou. 28. 23.

4. The next clause some interpret, *Suffer not sinne in him, Iun.* vvhich some apply to the person rebuked, that falleth into greater sinne, *Tostat.* or the partie rebuking, who herein doth against charitie, in not rebuking him, *Lorin.* But because *gnalain*, signifieth *for his sake*, as *Psalm.* 44. *For thy sake are wee killed, Chaskuni:* the meaning is, that hee which suffereth his neighbour to sinne, vvho by his reprehension might bee amended, shall beare his sinne for him, as the Prophet *Ezekiel* sheweth, *I will require his blood at the Watchmans hand*, which telleth them not of their sinnes, *Barrh.* as *Gregory* saith, *Qui emendare potest, & negligit, participem se facit:* Hee that can reforme an other, and doth not, maketh himselfe partaker of his sinne, *lib.* 33. *moral. Qui non vetat peccare cum possit jubet. Sen. Trag.* Ezech. 33. 6.

5. But where the Wiseman saith, *Rebuke not a scorner*, it is not contrary to this Law: for he meaneth, such as are incorrigible, that haue beene often admonished, and amend not; for it is in vaine any more to reprooue such: such an one, as an heretike, after once, or twice admonition, is to be reiected, and to giue good counsell vnto such, were to cast pearles before swine. Prou. 9. 8. Why a scorner is not to be rebuked. Titus 3. 10. Math. 7. 6.

6. Now three speciall benefits arise by charitable reprehension: 1. to the partie rebuked, who may profit by it, and be thereby amended; *Rebuke a wise man, and he will loue thee.* 2. Others by his reprehension will take warning: *Smite a scorner, and the foolish will beware.* 3. Hee that rebuketh, shall deliver his owne soule, and procure a blessing: *Upon them shall come the blessing of goodnesse.* The profit that commeth by reprehension Prou. *ibid.* Prou. 19. 25. Prou. 24. 24.

23. Quest. *How a man is not to seeke revenge.*

1. Revenge is sought two wayes: *personaliter*, personally, when a private man seeketh by his owne hands to revenge himselfe, which is altogether vnlawfull, as the Wiseman saith, *say not, I will recompense evill:* or *iudicially*, when one pursueth a wrong before the Iudge: which also may bee done two wayes: *civiliter*, civilly, which tendeth to satisfaction for some wrong done: or *criminaliter*, by way of accusation, which is *ad pœnam*, for punishment: the first is without contradiction lawfull, for a man to vse the benefit of the Law, for the defending of his estate: as the Apostle saith, yet to an other purpose: *The law is good, if a man vse it lawfully.* In the other it must be considered, whether it bee done, *ex livore*, out of hatred or malice; or *fervore justitia*, through an earnest desire of Iustice: as to correct an offender for the example of others, and the good of the Common-vvealth: this is lawfull, but not the other, *Lyran. Tostat.* Prou. 20. 22. 1 Tim. 1. 8.

2. But it will be objected, that the Law, vvhich alloweth the revenger of blood to kill the murderer that committed vvilfull murder, and the man-slayer also, vvhich killed not of purpose, but by some chance, if hee tooke him out of the Citie of refuge, seemeth to be contrary to this Law. *Answ.* These Lawes may bee thus reconciled: That this Law is heere prescribed, *in foro animæ*, in the Court of the soule or conscience, prescribing what is simply and directly generally good: the other was, *in foro Iudiciali*, in the Iudiciall Court, which considereth vvhat is convenient in speciall for some countrey or people. And so this libertie was given for the revenger of blood, because of their hardnesse of heart, to prevent other murtherous attempts, as our blessed Saviour saith in another case, they were for the same cause tolerated to giue their wiues a Bill of divorce, *Math.* 19. *Tostat. q.* 11. Num. 35. 19, 26

3. Now this Law forbiddeth not onely private revenge, by relation of evill, but in withholding and denying the performing of any neighbourly part, whereas wee ought to render good against evill, as the Hebrewes giue this instance: If a man vvould

vvould borrow an axe of his neighbour, and hee refuſeth; and hee afterward come, and would borrow one himſelfe, the other ſhall not refuſe to lend him, though hee could not borrow, but ſhall render good for evill, as *David* profeſſeth hee did, *Maimony. Pſal.* 7. 5.

4. And as it is vnlawfull for one private perſon to ſeeke revenge of an other: ſo much more for one to bee revenged of a Towne or Citie, that doth him wrong, as *Coriolanus* was of the Romans: for here they are commanded, *not to remember a Wrong againſt the children of thy people.* *Iniurias etiãſi vlciſci poſſem, obliviſci malleм.* Tull. So Cato *Non memini me percuſſum.*

5. And as a private man may offend herein, both in the matter, and the manner: ſo a Iudge may in the manner, if he ſeeke to puniſh one of malice, not in contemplation of juſtice: and ſo *Hugo* well ſaith: *Si ſis privata perſona, non quæras vltionem perſonaliter: ſi communis perſona, quæras vltionem communiter, non perſonaliter:* If thou be a private perſon, ſeeke not revenge perſonally: if a publike perſon, ſeeke revenge publikely, not perſonally: not for thy ſelfe, but for God, without deſire of revenge, which God hath reſerved to himſelfe, *Hug. in hunc loc.* So that hee, who taketh vpon him to revenge, doth not onely fayle in *charitie*, but ſinneth againſt *pietie*, in medling with Gods office, to whom vengeance belongeth. Rom 12 19.

24. Queſt. *How a man ſhould not bee mindfull of Wrongs*, verſ. 18.

1. The Hebrewes, whereas the word heere is, נטר *natar*, which ſignifieth, *to keepe*, condemne all keeping of wrongs in memory, and put this caſe: *Reuben* ſendeth to *Simeon* to lend him an axe, and he refuſeth: after *Simeon* ſendeth to *Reuben* to doe the like, who lendeth it, ſaying, I will not doe as thou didſt to me: this they ſay is againſt this law, *Thou ſhalt not keepe, Maimony.* But the meaning is, *non eris memor, ſcilicet ad vindicandum:* you ſhall not remember them, to take revenge; at the leaſt, *ſine vindicta, ſed amore iuſtitiæ*, but for loue of juſtice, *Lyr.*

2. Herein we ſhall be like vnto God, vvho though he be ſaid, *to keepe* (wrath) *to his enemies*, becauſe he is the ſupreme Iudge of all, yet hee keepeth not wrath to his people: ſo neither ſhould we keepe wrath toward our brethren. Nahum. 1. 2. Ierem. 3. 12.

3. Yea, there are found among the Heathen, that in the forgetting of vvrongs were very famous: as *Thraſybulus*, made the Law, ἀμνηστίας, of forgetting of wrongs among the Athenians: which alſo was revived among the Romanes, vnder the Emperor *Aurelianus*, and *Severus*: *Herodian: Phocion*, as *Plutarch* relateth in his life, being followed vnto his houſe, late in an evening, by idle fellowes raying vpon him, ſent a ſervant of his with a light, to guide them home. *Phocion* alſo among the Athenians, being vniuſtly condemned to dye, as hee was led vnto death, being asked what hee would to his ſonne, ſaid no more but this, that he would not remember the wrongs which were done vnto him. *Cicero* teſtifieth of *Iulius Cæſar*, *Nihil obliviſci ſolitum præter iniurias*, that hee was wont to forget nothing beſide wrongs, *Orat. pro Q. Ligar.* Heathen men forgetfull of iniuries.

4. By this law of forgiving, and forgetting wrongs, is condemned that ſaying in *Gellius*: *Veterem ferens iniuriam, invitat novam:* He that beareth an old wrong, provoketh vnto a new, *lib.* 17. *cap.* 14.

25. Queſt. *How one is bound to loue his Neighbour, as himſelfe.*

1. The Hebrew vvord, רע *reaugh*, firſt ſignifieth a friend, as heere the Latine tranſlateth, *amicum*: ſo is it taken, 2. *Sam.* 15. 37. vvhere *Huſai* is ſayd to bee *Davids* friend: then it is taken for a neighbour in dwelling, and ſo the Greeke πλήσιος, ſeemeth to bee derived of πλησίον, *propè*, neere, and ſo our Engliſh word, *neighbour*, hath ſome affinitie with the Hebrew *chabar*, which ſignifieth to bee joyned in ſocietie. Thirdly, it hath yet a more generall vſe: it betokeneth any man whoſoever, that hath need of our helpe, or we of his, as our bleſſed Saviour ſheweth, that the Samaritane, though a ſtranger, vvas neighbour rather vnto him that fell among theeues, becauſe he had mercie of him, than the Prieſt and the Levite, that had no compaſſion, *Luk.* 10. Who is our neighbour.

and

and so he is our neighbour not onely, *quocum nobis est negotium*, with vvhom we haue any businesse actually, as *Fonseca*, but whotoever may at any time haue need of our helpe, or vvee of his.

Math. 5. 43. 2. But the Iewes corrupted this rule of the Law by their owne *Glosse: Thou shalt loue thy friend, and hate thine enemy:* Which clause, though some doe qualifie by this Exposition, by the enemy vnderstanding the devill, as *Origene*, and *Augustine:* And some thinke that the Iewes vvere allowed to hate their enemies, and that it is *proprium Evangelij*, proper to the Gospel to loue our enemies, *Caietan*, *Maldonat*. But the Wiseman sheweth the contrary, that even vnder the Law, they were commanded to Psal. 5. 21. loue their enemies, *to giue the enemy meat if hee bee hungry:* which interpretation of the Law, our blessed Saviour confirmeth, *Math.* 5.

3. Nor yet is *Burgensis* conceit here to bee allowed, who thinketh, that in this repetition of the Law, more is comprehended, then in the negatiue precepts of the Decalogue: for that even this loue of our neighbour is comprehended in the Law, the Rom. 13. 10. Apostle sheweth, saying, *Loue doth no evill* to his neighbour: therefore is loue the fulfilling of the Law.

4 Now to loue him as our selfe, signifieth not *æqualitatem*, but *imitationis similitudinem*, not an equalitie of loue, but an imitation of the like loue: for wee are bound to loue one more then another, as our Parents and Friends: and the saying is, *Charitas incipit à seipso*, Loue beginneth from ones selfe: and as a man must loue all men as his Απὸ τέχνην ἡ χόρτου κλέμμα. Theocr. *Engl. thus.* Some parts then other are more nigh; The legge is further then the thigh, members, yet we make more account of some members, then of other: so in our loue we may preferre some before other: therefore this phrase sheweth rather the *qualitie* and rule of our loue, then the *quantitie* and *equalitie:* for *exemplar potius est exemplato:* the example is before the thing exemplified, *Burgens.* If a man is bound to loue an other as himselfe, he must needs loue himselfe first, and more then another: As in spirituall things, vvho doth not wish vnto himselfe more the eternall favour of God, then to another; and in temporall things, if a man should lay downe his corporall life to saue anothers life, *iam non diligit proximum sicut seipsum, sed plus quam seipsum:* now hee should not loue his neighbour as himselfe, but more then himselfe, *Augustin. lib. 6. de mendac.* though *non dubitabit temporalem vitam pro æternâ vitâ proximi Christiani amittere:* A Christian will not doubt to lose his temporall life for his neighbours eternall, *Id. ibid.*

4. This then is the meaning, that a man should loue his neighbour as himselfe, in reioycing at his good, as at his owne, *Hesych.* and to wish well vnto him, as one doth to himselfe: not as one loveth his goods, or cattell, for himselfe, and his owne profite: but as hee vvisheth good vnto himselfe, so likewise to his neighbour. *Caietan:* as also Math. 7. 12. it is vnderstood, *relativè*, by way of relation thus: *Whatsoever ye would that men should doe vnto you, even so doe vnto them*, as our blessed Saviour sayth. So then this rule holdeth in the manner of our loue, not the degree; the qualitie, not the quantitie, that our loue should be without dissimulation: and *relatively*, that wee be to our neighbour, as we would haue him toward vs.

5. Yet this phrase, *Sicut teipsum*, as thy selfe, is somewhat diversly taken, where Ephes. 5. 33. the Apostle would haue the Husband loue his Wife as himselfe: for there onely, *similitudo ponitur*, there a likenesse of loue is required: but here this word, *sicut*, as, *approbationem, et confirmationem sonat*, sheweth an approbation, and confirmation of loue: Iohn 1. 14. as it is sayd, *Wee saw his glory, as of the onely begotten Sonne of God:* that is, such as becommeth the onely begotten Sonne of God: and so is it taken here, *Hierom.* So then, this word, *as*, sheweth an identitie rather, and equalitie, then a conformitie onely, and similitude of loue, as before.

6. And this must be vnderstood, not of the vitious loue of ones selfe, which is called, φιλαυτία, which is taken in the worse part, as the Apostle saith: *That in the latter* 2 Tim. 3. 2. *times men shall bee lovers of themselues:* as the Hebrewes put this case, a man will despise his brother, because he is despised himselfe: but it is meant, *de charitate ordinata*, of an orderly, and right loue of ones selfe.

7. These words, *I am the Lord*, sheweth both Gods *authoritie*, which is to bee obeyed,

obeyed, though this precept ſeeme hard vnto vs: and a *conformity* vnto the loue of God to man, who is good to all: and ſpecially vnto Chriſt, who loved vs, and gaue himſelfe for vs: *Heſychius*: as alſo, *obiectivè*, by way of obiect: becauſe the image of God is in our brother. Matth. 5. 45.

26. Queſt. *Why it was not lawfull to ſuffer cattell of diverſe kindes to engender: to vſe diverſe ſeedes, or garmentes of diverſe thinges.* ver. 19

1. The cauſes of theſe lawes were. 1. Politicall: for beaſtes of diverſe kinds were vnprofitable, and engendred not, as Mules, and the encreaſe of their ground with mixture of diverſe ſeeds was hindred, *Deut.* 22. 9. 2. Naturall, becauſe it is againſt the law of the Creation, and nature, when all creatures were made in their ſimple kinds: and *Anah* one of the wicked race was the firſt that joyned the Aſſe and Mare together, whereof came the Mules: though *Lorinus* to maintaine the credit of the vulgare Latine will haue it vnderſtood of the finding of hot waters: which opinion elſewhere I haue refuted. 3. A morall reaſon is, that they ſhould, *Nativam ſimplicitatem totâ vitâ colere*, embrace true ſimplicity in all their life, and take heed of eternall faſhions, and ſhould decline all occaſions of vncleanneſſe of the body: for the mixture of diverſe kinds of beaſts could not be performed, *Niſi homo propriâ manu aliquid operetur*, vnleſſe a Man doe ſomewhat by his endeavour, *Hug.* 4. A religious cauſe was, not to imitate the ſuperſtitious cuſtomes of the Gentiles, who conſecrated beaſts of divers kinds, as the Mule; and namely the Egyptians, to their Idoles: theſe things are therefore forbidden, leaſt that by imitating the corrupt faſhions of the Gentiles, they might haue beene ſeduced from the obedience of Gods commandements; and therefore before theſe lawes it is prefixed, *Ye ſhall keepe my Statutes.* 5. The ſpirituall, and myſticall reaſon was: that they ſhould not mingle diverſe Religions together, or haue any commerce with Infidels: as Saint *Paul* applyeth it. But we muſt not be ſo adicted to the myſticall ſenſe, as wholly to take away the literall, as *Heſychius*, and *Cajetan*, becauſe they ſay the Hebrewes vſed Mules, which are procreated of divers kinds: for although they were forbidden to put diverſe kinds together: yet they were not forbidden the vſe of them: as afterward ſhall be ſhewed. *Hexapl.* in Gene. 36. 24. 2 Cor. 6. 14.

2. Concerning the mixture of diverſe kinds of beaſts: the Hebrewes giue theſe rules. 1. That no creatures, beaſtes, foules, fiſhes of diverſe kinds are to be put together, of their owne, or other mens, whereſoever in the land of Iſrael, or without. 2. That they muſt not cauſe to engender together, beaſtes of diverſe kinds, though like one to an other: as the Wolfe, and Dog: 3. Beaſtes that come of diverſe kinds, may engender together, if their dammes be of one kind, as an he Mule, and ſhee Mule, whoſe dammes were both Aſſes, not if one of their dammes were a Mare. 4. Beaſtes comming of diverſe kinds, were lawfull for vſe: as that which came of cleane beaſts of diverſe kinds, might be eaten, *Maimony.* and ſo conſequently, they might vſe to other purpoſes vncleane beaſts, that came of diverſe kinds, as Mules which were in vſe among the Hebrewes. How cattell of diverſe kinds were not to engender.

3. Concerning diverſe ſeedes. 1. They are not forbidden to ſow diverſe ſeedes diſpertedly in their fields, but not to mingle them together, for ſo the word *chilaim*, ſignifieth a mixture of ſeeds: which the *Septuag.* tranſlate (Διφορον,) that bringeth foorth diverſe fruit: and ſo for trees, they might plant diverſe kinds in their Orchards, but not graffe of a diverſe kind into an other. 2. They muſt neither doe it themſelues, nor ſuffer any heathen ſo to ſow, or graffe for them. 3. And they muſt not onely not ſow diverſe ſeeds, but not ſuffer them to grow, but plucke them vp by the rootes. 4. And this prohibition muſt be vnderſtood onely of hearbs for meat, not of hearbs for medicine; their ſeed might be ſowen together. 5. And it is meant of the ſame nature, though of diverſe kinds, as not to mingle Barley, and Wheat together, but ſeeds of an other nature, as of trees, and of graine, which are of diverſe nature and growth, might be ſowen together. 6. And though it was not lawfull for them to ſow diverſe ſeeds, yet they might eat of them ſo ſowen: and they might plant a Of the ſowing of diverſe ſeeds.

branch of that tree, which had beene grafted into an other, for it is forbidden onely to ſow, and plant them. 7. And this mixture of ſeed they limite to the 24 part: as of a pecke of Wheate in 23. peckes of Barley: they muſt not ſow a mixture aboue that meaſure; and they hold that this prohibition was onely for the land of Iſrael, becauſe it is ſayd, *thy field*, this law the Hebrewes obſerved ſo ſtrictly, that vpon the firſt of *Adar*, which antwereth to our February, Proclamation was made againſt divers ſeeds, that every Man ſhould cull them out of his Orchard, or Garden, and on the fifteenth day, the Magiſtrate ſent to ſearch. *Maimony.*

Of the garment made of linſey wolſey.

4. So the rules of a veſture of diverſe kinds are theſe. 1. The Hebrewes reſtraine it onely to the mixture of Linnen, and Wollen together: as it is expounded in *Deuter.* 22.11. and ſo *Pagnin* interpreteth the word, שעטנז, *ſhagnatnez*, which *R. Menahem*, by the tranſpoſition of the letters, *ſhatangnez*, will haue ſignifie Sathan the ſtrong, *Cajetan.* and *Oleaſter*, will haue it compounded of 3. Hebrew wordes, *ſhuang*, ſmooth, *tavi*, of thread, and *nuz*, to twiſt: ſome will haue it to ſignifie, generally, any diverſe kinds, *Iun. Oleaſter*, but the firſt rather, for the aboue ſaid reaſon: 2. The mixture of any other thing, though it haue the ſimilitude of Wooll, as Cotten, or a kind of Moſſe, that groweth vpon Rockes, as of Camels haire, may bee mingled with Wooll. 3. They ſay, the ſpinning, or weaving of ſuch a veſture is not vnlawfull, nor any vſe of ſuch Cloath, as for tents, or carpets is not forbidden, but to weare it onely: and both he that did weare it, and that put it vpon an other, if they did it preſumptuouſly, were to be beaten. 4. Yet theſe curioſities of the Hebrewes are not ſo probable, as that a thrid of linnen made the woollen garment vnlawfull, if it were but ſowen with it: and that hempe and wooll might be weaved together, but not flaxe, and wooll: for linnen is taken both for hempe, and flaxe: and a thrid is nothing to the making of a garment. 5. Futher, though this mixture were vnlawfull, for private, and civill garments, yet the Prieſtly garments were excepted, which were made of diverſe kinds: as in other caſes the Prieſts had a ſpeciall priviledge: as on the Sabboth they might doe bodily labour about the Sacrifices, which was not lawfull for other: *Toſtat.* 6. that other opinion of his alſo is probable; that they are not forbiden to make a veſture, *ex diverſis pannis*, of divers kinds of cloth, ſo they were not of diverſe kinds of threds. 7. Neither did it skill whether it were of diverſe collours, as *Richelius*: the myſticall expoſition, ſee before in the beginning of the queſtion: whereunto this may be added heere, that whereas in our converſation with men, three things are ſpecially to be taken heed of: their perſons, their opinions and religion, and their manners: ſo by the firſt branch of this law, of not coupling beaſts of diverſe kinds, is vnderſtood, not to joyne in ſociety with the wicked, and infidels: by the not mingling of ſeede, not to mingle diverſe doctrines together: and by not wearing of a garment of diverſe things, to beware of the diverſity of manners.

27. Queſt. *Of the puniſhment of him, that lay With a Bond-woman.* ver. 20.

1. *Whoſoever lyeth: the Sept. and Lat.* read, *ſleepeth*, the word, שכב, *ſhacabh*, ſignifieth both: the firſt rather, as it is taken, *Deut.* 22.25. where the word is vſed of a man that lyeth, (not ſleepeth) in the field with a maide: but in the other ſenſe alſo it agreeth well: becauſe that act of vncleanneſſe accompanieth ſleepe: which word in the ſame ſenſe is taken alſo for death. *Eſay* 14. 8. and indeed that vncleane act bringeth weakeneſſe, and ſo death to the body, as alſo death to the ſoule: heereupon the heathen made *Venus* as the preſident of mens nativity, ſo of death alſo. Now it is added, *accubitus ſeminis*, by carnall copulation: eyther *ex ſuperfluo*, by an abounding ſpeech, as when it is ſayd, *ſee With the eyes*: or elſe to make a difference betweene a ſimple and bare lying, and with carnall knowledge. *Toſtat.*

2. *With a Woman a bond maid, deſpiſed.* 1. Not *Nobilis*, noble, as *Heſychius*, *Toſtat.* for it was not like a noble-woman could become a bond-woman among the Hebrewes. 2. Nor yet is the meaning, *nubilis*, Lat. which *Lorinus* followeth: *mariageable*, (which word *nubilis*, was corruptly read, *nobilis*,) for that were a ſuperfluous addition,

addition, seeing she is called *ishah*, a woman, not *magnar*, a maiden: as *Deuter.* 22. 23.

3. Nor yet was shee betrothed to an husband: as *R. Salom.* vnderstandeth heere a bond-woman, being a Gentile affianced to an Hebrew, so also, *Hesych. Lyran. Calvin. Pellican:* who make this difference, that it was death to lye with a free-woman espoused, but not with a bond-mayd: but the law is generall, sentencing by death him that lyeth with any maide betrothed whatsoever: *Deut.* 22. 23. 4. Nor yet is the meaning, *addicta ad seruitutem:* addicted to an others service: *Borrh.* for shee is called a bond-woman before. 5. But rather the word, *necherepheth*, signifieth *despecta*, one that is despised, and humble by an other man, whose servant she was: one that is, *suspecta pudicitia:* of suspected behaviour: *Vatabl. Iun. Caietan, Oleaster:* for so the word, חרם *charaph*, signifieth, *probris afficere*, to shame, reproach: in this case neither was to die, because shee was not an other mans wife, but his servant, neither bought out with money, nor set free by favour: which were the wayes of making bond-maides free.

Whether the bond woman heere spoken of were betrothed.

3. *She shall be whipped.* 1. Not inquisition shall be made, ἐπισκοπὴ, *Sept. Oleaster:* because the word בקר *baker*, signifieth to enquire, of *boker*, the morning, because enquirie is made in the morning: and in this sense the Latine, *animadversio*, signifieth *correction*, made vpon due search, and consideration: for if this were the meaning, the law should haue left the punishment vncertaine. 2. Nor yet, were both to bee whipped, as *Tostatus, Lorin. Pelarg. Pellican:* for the word *bikoreth*, is of the feminine gender, and so either signifieth the whipping it selfe, or she shall be whipped, because she is a bond-woman: and her fault the greater, being knowen before by an other: the man was for his offence to bring a sacrifice: which is not prescribed for the woman, because she either was a servant, and had nothing to bring, or an Heathen, not converted, and so had no accesse to the Tabernacle. 3. Therefore it is better referred to the woman, alone, that she should onely be whipped, as the Hebrewes vnderstand heere; that this lying with the bond-woman differeth from all other vnlawfull copulations: for the woman was to haue stripes, and the man to bring a sacrifice: in all other the man, and woman were alike in stripes, and sacrifices; but in this the man was vnlike the woman in stripes, and the woman vnlike to the man in sacrifice: *Maimony*, so also *Caietane* applyeth it onely to the woman: and so *Lyra.*

Though *Burtorfius*, thinketh *Boker* to be derived of *Biker, quia negotia per noctem intermissa mane requirimus.*

Whether one or both were to be whipped.

4. Touching the order of whipping, called, *bikoreth*, of *bakar*, an oxe, because they were beaten with thongs made of the hide of an Oxe. *R. Saadiah*, whom *Oleaster* followeth: the number of stripes was prescribed not to exceed, 40. but the Iewes vsed to giue lesse by one, namely 39. stripes, that they might with some pause betweene for the same offence, beate the party delinquent often: as Saint *Paul* received fiue times together for the same offence forty stripes saue one, as *Tostatus* thinketh, and that therein they transgressed not the law: But it is evident, that for one fault they were not to strike aboue 40. times, either together, or asunder; because the reason is added, *Lest thy brother be despised:* but now if he should receiue more then 40 stripes, it were cruelty, and could not be done without danger of death: wherefore herein the Iewes directly went against the meaning of the Law.

Of the manner of whipping vsed among the Iewes Deut. 25. 3.

5. The mysticall applications I let passe, as that of *Hesychius*, who by the bond-woman vnderstandeth the synagogue of the Iewes, in bondage to the law: or that of *Procopius*, by the freeman vnderstanding the Saints, who are subject to many wrongs in the world: and that of *Radulphus*, who applyeth it to the captivity of the soule vnto sinne: but it is better applyed thus by the holy Apostle: that as heere the freeman sinneth in being joyned with a bond-woman: so a Christian set free by Christ, should not againe be entangled with the bondage of the law, or servitude of sinne.

Gal. 5. 1. Rom. 7. 4.

28. Quest. *How attonement was made for the Man, that did lye with a bond-woman.* vers. 22.

1. Though the Hebrew word *asham*, be heere vsed, which properly signifieth, *delictum*, a trespasse, which consisted in the omission of a dutie, as *sinne* in the commit-

ting of any thing vnlawfull: yet here it is taken for an actuall sinne, or sinne of commission, such as fornication is: and therefore though there were divers kinds of sacrifices, with different ceremonies appointed for *sinnes and trespasses*, yet here a sacrifice is prescribed as *for sinne*.

2. The Priest was to make atonement, not onely or chiefely in praying for him, and his sinne, that it may bee forgiven him, and hee may haue more grace: as the Latine readeth, and *Tostatus*, and *Lorinus* interpret. But the word *chipper*, signifieth to reconcile, and make atonement: not to pray, although it was not done without prayer: which atonement was made by vertue of the sacrifice, as the words are, *The Priest shall make atonement With the ramme.*

3. Neither was this atonement onely in freeing him from some temporall punishment, which he might incurre, or from some irregularitie, or incapacitie, or vnfitnesse for sacred things, as *Tostat. Lorin.* But hereby he obtained remission of his sinnes indeed, by faith in Christ, whom these sacrifices did shadow and set foorth, as the Apostle saith, *Without shedding of blood there is no remission*: therefore by the shedding of the blood of those sacrifices representing Christ, they obtained remission. Hebr 9 22.

29. Quest. *Why the fruit of trees Was not to bee eaten vntill the fourth yeere after the planting, and the manner thereof*, ver. 23 *to* v. 26.

1. After they came into the land of Canaan, the fruit of their trees they were to account the three first yeeres as vncircumcised, that is, as polluted, and not lawfull to be eaten: 1. and they were to take away the vncircumcised fruit, and not to suffer it to bee eaten. *Caietan* would haue the word, *gnaral*, to signifie, *to shut vp*; and so they should shut vp and enclose the barke of the tree: but this were to hinder the growth of the trees. Nor yet were they to take away the sprigs and buds, as *Tostat. Lyran.* but onely the fruit, *Burgens.* as the words are. 2. And it must bee vnderstood of trees onely for fruit, not timber trees, and such as were for fence of their grounds. The Hebrewes also comprehend here the planting of trees, to keepe a commandement, as of Citron trees, to keepe the Feast of Tabernacles, and Olive trees, for the lampes of the Tabernacle. 3. And this they say is meant onely of such trees as should be planted, after they came into the land of Canaan, whether by themselues, or by the Heathen that dwelt among them: not of them which they found there planted before their comming. 4. And the computation of these yeeres, was to be accounted from the first day of *Tisri*, which is our September. Of the three first yeeres of the Fruit-bearing trees.

2. Now the reasons, why they were to forbeare the fruit of their trees for the three first yeeres, were these: 1. A naturall reason in respect of themselues, because the first fruit of young trees, is full of moysture, and watterish, and therefore not so fit nor wholesome for food. 2. A civill reason, for the good of the Common-wealth, taken also from the nature of trees and plants, which if they doe beare fruit betimes, both the growth of them will be hindred, and the fruit will grow wild: as *Theophrastus* obserueth of plants: *Plenior est, & melior germinatio cultarum arborum, citior negligentarum, qua fructum copiosè producunt, sed percoquere nequeunt*: the sprouting of dressed trees is fuller and better, but more speedy of the vndressed, which more copiously bring forth fruit, but cannot bring them to perfection, *lib.* 1 *de caus. plant.* 17. 3. An Ecclesiasticall reason was, that they should not conforme themselues to the fashions of the Heathen, who did consecrate vnto their Idoles the first fruits of their young trees, as most acceptable vnto them, *Lyr.* 4. A religious reason was, because in the first three yeeres, *Arbores infirmæ, & fructus tenuis*, the trees were weake, and the fruit meane, and it was not lawfull for them to taste of them, before the first fruits were offered to God: which could not conueniently be done, *quia fructus Deo indignus erat*, the fruit was not meet for God, *Chrysost. Hom de Ascens.* 5. The Morall vse was to teach vs that all things are in themselues, by reason of mans sinne, impure, *Et sanctificari precibus & verbo*, and are sanctified by the Word and Prayer, *Calvin.*

3. Now whereas it is sayd, all shall be holy the fourth yeere to the praise of God:

1. Nei-

1. Neither vvere they offered vpon the Altar, becauſe they vvere ſweet like honey, *Toſtatus.* 2. Nor yet had the Prieſts all, as *Toſtat. Lorin.* but they vvere to eate them before the Lord, as other peace offerings, and the owner might redeeme them, by adding a fift part thereunto, according to the Law of tythes, *c.* 27. 30. 3. In this fourth yeere the poore had no corner, becauſe the owner had no right: and if it fell out on the ſeventh yeere of remiſſion, when all the fruits were common, yet they were not to eat thereof, *Maimony.* 4. In the fift yeere, to the which the Lord promiſeth a bleſſing of encreaſe, they might freely eat, obſerving other rites, as of the firſt fruits, and Tythes. Of the fourth and fift yeere of the fruit-bearing trees.

4. I omit heere alſo the myſticall applications, as that of *Chryſoſtome*, reſembling the firſt three yeeres to our corrupt ſtate in *Adam*, the other to the ſtate of Grace in Chriſt. Or that of *Clemens Alexandrin.* that we muſt, *excindere propagines peccatorum*, cut away the ſprigs of ſinne: as alſo of *Heſychius*, vvho by theſe five yeers, vnderſtandeth the five ages of the Church; from the Law to *David*, from *David* to the Captivitie, from thence to Chriſt, then the time of Chriſts being in the earth, and the fift to be the age vvherein the Apoſtles lived, vvhen by their Preaching, ſpirituall Fruit encreaſed through the vvorld. Theſe, and the like myſticall Expoſitions I omit, as not ſo greatly neceſſary.

30. Queſt. *What it was to eat fleſh with the blood.*

1. This ſeemeth to bee a divers precept from that, *chap.* 17 10. vvhich forbiddeth them to eat the blood: both are vnlawfull, either to eat the blood by it ſelfe, or mingled with any meat, or to eat the fleſh, the blood not being fully ſeparated from it, which is forbidden here: and it is a reviving of that Law given vnto *Noah*, which concerned all his poſteritie; whereof many were Gentiles; but now more ſpecially is commended to the people of God, *Toſtat. q.* 17. Geneſ 9. 4.

2. The *Septuagint* reade, *Yee ſhall not eat*, ἐπὶ τῶν ὀρέων, vpon the mountaines: as though the vvord vvere, *harim*, a Mountaine, for *hadam*, blood, there being great ſimilitude betvveene the two Hebrew letters, ד *daleth*, and ר *reſh*, vvhich indeed (to eat, or ſacrifice in the Mountaines) is forbidden, *Ezech.* 18. 6.: but it is not the meaning heere.

3. Nor yet is it the meaning, that they ſhould not eate in that place, vvhere matters of blood are handled, *Clarius.*

4 Or over blood not covered vvith the duſt, as *Oleaſter.*

5. Nor over them vvhich are ſlaine, to eſcape the avenger of blood, *Chuskuni.*

6. Nor is it ſpecially applyed to the ſacrifices, that they ſhould not eat of the fleſh, till the blood were ſprinkled on the Altar, as ſome Hebrewes: for it is a rule given for all eating in generall.

7. Neither is the meaning, they ſhould not eat of any fleſh before it vvere perfitly killed, while it yet trembled, as ſome other Hebrewes: for it was not their vſe, like Scythians, or Canibals, to eat raw fleſh with the blood.

8. But they are heereby forbidden to eat any fleſh, eyther having the blood in it, as things ſtrangled: or the blood being not vvholly ſeparated from it: as the people ſinned againſt this Law in *Sauls* time, eating in haſte, in the battell againſt the Philiſtines, 1. *Sam.* 14. 33.

9 Of this prohibition, three reaſons may be yeelded: Firſt, Naturall, becauſe the fleſh is vnwholeſome, which is not purged from the blood. Secondly, a Morall, to abſtaine from all ſhew of cruelty. Thirdly, and Religious, becauſe the blood is appointed for the Altar, and therefore it was profaneneſſe to eat it.

10. I omit *Radulphus* his Myſticall Expoſition, that, not to eate with blood, ſignifieth, not to admit any to our ſocietie, vvhich are yet in their ſinne: and therefore, as Saint *Peter* vvas bid to kill and eat: ſo the ſpirituall Paſtor muſt firſt vvith the Word of God, mortifie thoſe vvhich muſt bee admitted to bee members of the Church.

31. Queſt. *Againſt ſuch as vſe Coniectures or Enchantments, v. 26. and of the divers kinds thereof.*

1. The word here vſed, נחש *nachaſh*, which ſignifieth to conjecture, to play the *Augur*, to geſſe at a thing, to finde by experience; which ſometime is taken in the good part, but more vſuall in the bad: the *Septuagint* interpret it by the vvord, οἰωνεῖσῃ, which properly ſignifieth, to make conjecture by Birds: But the Hebrevv word is more generall: neither is it to be reſtrained to divining by Serpents, becauſe *nachaſh* ſignifieth a ſerpent, *Caietan*: but it is better tranſlated, *coniectatio*, any kinde of conjecture, by any vnlaw full meanes whatſoever, *Iun.* Geneſ. 30. 27.

2. The ſame is vſed by *Ioſeph*, to ſignifie divining by his Cup; not that *Ioſeph* was addicted to any ſuch ſuperſtitious obſervation; or that hee ſpake onely in merriment, as *Auguſtine*: or that hee ſo ſayth by a kind of fiction, or diſſimulation, *Theodoret*; or that his meaning is, he might eaſily conſult with wizards; but ſo he ſpeaketh out of the common opinion conceived of him by the Egyptians: See more hereof, *Hexapla. in Geneſ.* 43. 44. 5. 1. How *Ioſeph* divined. Geneſ. 44 5.

3. Now there were divers kinds of ſuch ſuperſtitious coniecturing, which was of three ſorts: either from the creatures without life, from vnreaſonable creatures, or from humane actions and events: and every of theſe haue ſeverall particulars.

1. Of the firſt kind vvere theſe: *Aëromantia*, coniecturing by things ſeene in the Ayre; *Hydromantia*, by the Water; *Pyromantia*, by the Fire; *Geomantia*, by the earth, in making certaine prickes, and other characters: Hereunto may bee added their divining by pictures and images, as it is thought *Laban* did by his *Teraphim*, his images, that *Rachel* ſtole away, *Gene.* 31.

2. The ſecond ſort, was either of creatures aliue or dead: as firſt, by the flying of Birds, called *Auſpicium*: or by the chattering of Birds, called *Augurium, ab auium garritu*: And when they were dead: as *Ornimantia*, by the inſpection of the entrails of Hennes; and *Aruſpicina*, by the inſight of the entralls of beaſts, ſacrificed vpon the Altar.

3. The third kind was likewiſe by the dead: as *Necromantia*, in conſulting vvith them, as the Witch at *Endor* did for *Saul* 1. *Sam.* 28. And *Pædomantia*, which was done by viewing of the entrals of children, *Toſtat. q* 23. Or by the living, as *ſignis loquentium, prætereuntium, abeuntium*, by the ſignes of ſuch as ſpeake, come, or goe, and the like, *Heſych.* As *Auguſtus* held it for an evill ſigne, if his left ſhooe were put on in ſtead of the right, *Borrh.*

32. Queſt. *Of the difference betweene true, and falſe coniectures.*

All manner of coniecturing is not vnlaw full, whereof either any naturall or divine cauſe may be yeelded: which difference may be ſeene in all the aforeſaid kinds.

1. As firſt, there are naturall ſignes in the Heavens, and ayre, as of the alterations of weather, of winds, of rayne, and the like: and in compound bodies, as in ſetting and planting of trees; and in humane bodies, as when it is good to let blood, to purge, and the like: Theſe are immediate effects in nature of celeſtiall bodies: there are alſo mediate effects, as Comets, which ſhew ſiccitie and combuſtion, may pretend warres, which is cauſed by wrath among men, which commeth of ſiccitie and heat; and therefore they made *Mars*, which Planet hath an hote and drie influence, the God of Warre: and in this kind alſo there may be divine and extraordinary ſignes, whereof our bleſſed Saviour ſpeaketh, *Math.* 24. 29.

ἄδεὶς κομήτης ἔστε ἢ κακὸν φέρει. A Comet ſtill portends ſome ill.

2. So in the ſecond there may be naturall ſignes, not as cauſes in nature, but as effects of naturall cauſes: as the Crow will crie againſt raine, who doe perceiue the moyſtening of the ayre affecting their feathers; and the Dolphin againſt a tempeſt will ſwim aloft, becauſe he perceiveth the ſand in the bottome of the Sea, to be ſtirred with the wind, which is incloſed in the vvaters: For theſe creatures that are led only by ſenſe, haue a quicker feeling of ſuch naturall accidents, then man hath, vvho is moſt occupied in the vſe, and exercile of reaſon: for *Attentio ad operationes ſecundum rationem, tollit*

tollit attentionem ad operatisnes ſecundum naturam: The attending vpon the operations of reaſon, doth take away the attention to the operations of Nature: and therefore fooles, and ſimple perſons, that are leaſt guided by reaſon, are more ſenſible of naturall things then wiſe men: whereupon their dreames are for the moſt part truer, and haue more certaine events, becauſe they are not guided by reaſon to prevent them. *Toſtatus q.* 21. By ſuch a naturall experience *Noah* by the ſending out of a Doue, and her returning, knew that the waters were not abated, becauſe ſhee could find no reſt for her feet. *Gen.* 8.

Πᾶσι γὰρ κύων ἄρτος μαλλόν ἐστιν, ἰχθὺς δὲ κυνῶν. *Plato apud Theocr.* Every man that's led by ſenſe dreames of his beſt lov'd diſh. Every dogge doth dreame of bread, and I ſtill dreame of Fiſh.

In this kind there are alſo divine predictions by birdes: as the Ravens came Evening, and Morning, to bring the Prophet food. 1. *King.* 17. of this kind was the deſcending of a Doue vpon Chriſt, which vvas a ſigne to *Iohn Baptiſt* of the preſence of the holy Ghoſt. *Matth.* 3. heereunto may be adjoyned that ſtory of *Athanaſius:* who as he walked in the ſtreet, it happened a Crow flying over to cry: vvhom certaine Pagans deriding, asked vvhat the Crow ſaid: and he anſwered, that to morrow, ſhall be an heavy day vnto you: for ſo, *cras*, the voyce of the Crow, ſignifieth in Latine, *to morrow*, and ſo it fell out, that the next day, letters vvere brought from the Emperour, that the Pagans ſhould not bee ſuffered to goe into their Idolatrous Temples: *lib.* 5. *Tripart. hiſt. c.* 37.

Athanaſius prediction by the crying of a Crow.

3. So in humane actions, Mens affections, and intents are diſcried naturally, by their countenance, and vvords, as anger doth ſhew it ſelfe in the face, luſt in the eyes: and ſo *Aſſuerus* indignation, and purpoſe, vvas gathered by his vvords: now theſe are ſignes of things preſent: but the true coniecture of things to come by humane actions is divine: as *Abrahams* ſervant craved a ſigne of God in the maydens behaviour, and ſpeech, that ſhould ſay, *Drinke and I will giue thy Camels alſo*, that ſhee vvas appointed to be *Iſaaks* Wife.

Heu quam difficile eſt crimen non prodere vultu Ouid. Esther 7.8.

Geneſ. 24. 14.

33. Queſt. *Of the vanitie and vncertainty of Augures coniectures.*

This may appeare by two ſpeciall demonſtrations, of reaſon, and example. 1. For the firſt, the celeſtiall planets haue no ſuch influence, to guide mens actions, as that they ſhould be luckie or vnluckie vpon ſome dayes more then other: as to * marry a wife, to build an houſe, to take a iourney or ſuch like. 1. For theſe things depend vpon the freedome and election of mans will, which is not guided by the ſtarres, ſo that *Vbi non eſt naturalis cauſalitas, neque ſignificatio*; vvhere there is no naturall cauſe or operation, there is no ſignification: as heere there is no ſuch cauſe: for the celeſtiall planets exerciſe their naturall force, in moyſt, drie, hot and cold things, which belong not to humane, and civill actions. 2. Beſides the influence of the planets is generall: then their diſmall effects ſhould equally ſhew themſelues in all, as well in them that ſtay at home, as goe abroad, or eat or drinke, or doe any ſuch like thing: *Toſtat. q.* 19.

* *Menſe malũ Maio nubere vulgus ait* Vnwholeſome tis, they ſay, to marry a Wife in May. *Sapiens dominabitur aſtris.*

2. So likewiſe the flying of birds can bee no ſigne of any humane event: for it ſhould be either an *immediate cauſe*, which no man will ſay; that the flying of a bird, on the right hand, or left, can be the cauſe of good or bad ſucceſſe in battell: or *mediate*, as being ordered, and directed, by the influence of the celeſtial bodies, which cannot be, for theſe reaſons. 1. *Ex varietate cauſæ variatur cauſatum:* by the variety of the cauſe, the thing cauſed and effected is varied: ſo the ſtarres haue not the ſame influence in Summer, & Winter, Spring, & Autumne: but the *Augures* obſerue difference in the flying of birds in the diverſitie of theſe ſeaſons. 2. *Ex vnitate cauſæ ſequeretur ſimilitudo effectus:* the cauſe being the ſame, there ſhould bee the ſame effect: but it is otherwiſe in the *Augures* obſervations, who at the ſame time coniecture diverſely by the obſeruing of Wolues, Hares, Eagles. 3. And if the cauſe were either in the planets, or the condition, or conſtitution of the beaſts, or foules themſelues, it would haue the ſame operation, whether at the right hand, or left, before, or behind, high, or low; for the poſition of the place cannot alter the operation of nature: *Sic ferè Toſtat. q.* 21.

3. Now

3. Now this further shall appeare by example, and experience: *Cicero*, who seemeth to attribute much to the skill of *Augures*, who had a Colledge in Rome, whose directions the Magistrates were to obey, and all other vpon paine of death. *lib. 2. de legib.* yet he himselfe derideth elsewhere their vanity, and reprooveth men, *Corui & cornicula cantibus vitæ consilium moderantes*, governing the affaires of their life by the voice, and crying of Ravens, and Crowes. *l. 2. de divinat.* And hee giveth instance of *Crassus*, *Pompeius*, *Cæsar*, to whom all the Chaldeans foretold happy ends, which fell out contrary: the first dying in shame neere to Euphrates, the second being slaine in Egypt, the third in the Senate: *Cyprian* produceth the like examples of *Regulus*, *Mancinus*, *Paulus*, whom the *Augures* conjectures favoured: yet the two first were taken captives, the third slaine at *Cannas*.

Εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. *hom. Ili.*

4. The vanity of the science was perceived by the wiser sort among the Heathen: *Homer*, that ancient Poet bringeth in *Hector*, not caring for the prediction of birdes: but after many other wordes concluding thus: *There is one onely luckie bird, to fight for the Countrey.*

Augures predictions refuted of the Heathen.

These words *Epaminundas* is sayd to haue vsed, before the Leuctrian victory, neglecting the contrary predictions of the *Augures*: *Appius Claudius* in the first *Punike* warre, when the *Augure* told him the Pullin would not eat, which they tooke for an evill signe, commanded them to be cast into the Sea, saying, *Siquidem esse nolunt, bibant*: seeing they will not eat, let them drinke: *Cicer. 2. de natur. Deor*: *Mosollamus*, a skilfull archer in the expedition of the Asian Kings at the red Sea, when the *Augure* bid all the Campe stand still, because the bird, which they observed, went not forward, shot it with an arrow, and said vnto the multitude being in an vprore: *Quomodo avis suam nesciens salutem, nobis de nostrâ certum quia significare potuit?* how could this bird knowing nothing of her owne safety, foretell any thing certainely concerning ours? *Iosephus contr. Appion*: so a certaine *Carthaginean* Captaine said vnto King *Prusius*, refusing to fight, because the entrals of beasts were against it: *An tu caruncula vitulinæ mavis, quam veteri imperatori credere?* had you rather trust a piece of Calues flesh, then an experienced Emperour? *ex Borth.*

34. Quest. *Of the vanity of Dreames, and observing of times.* verse 26.

1. The word here vsed, *tegnonenu*. 1. Some derive from, *gnain*, an *eye*, or *gnanah*, to answere, or rather of *gnanan*, a cloud: because Iuglers vse to cast a mist before ones eyes: *Oleast.* who are called, *præstigiatores*, Iuglers, *a præstringendis oculis*; of deceiving, or blinding the sight: *Iun.* 2. Some interpret it, *non observabitis somnia*, ye shall not obserue dreames. *Lat.* 3. The *Septuag.* translate, ἐδὲ ὀρνιθοσκοπήσετε, yee shall not obserue the flying of birds: but that was sayd before. 4. Some, yee shall not obserue times: *Caietan*, *Pagnin*, foretell things, *aspectu nubium*, by the sight of the clouds, or of any other things, *Vatabl.* and so it is well interpreted, yee shall not vse any *observations*: *N. T.* that is, such superstitious calculations, as of dayes, houres, making some luckie, some vnluckie: against the which the Apostle speaketh, yee obserue dayes, moneths, times, yeares: which *Augustine* vnderstandeth, of the Iudaicall observations of dayes: *Ambrose*, of the superstitious practise of the Heathen: see more heereof before. *q. 30.*

Galath. 4 10.

2. Heere also may bee comprehended according to the Latine, the obseruers of dreames: whereof some haue certaine predictions, which either are divine, or naturall, of both which the causes are certaine: but some are vncertaine, which are caused accidentally by the occurrents of the day, which are humane dreames; of the first sort, were the dreames which the Prophets had, and such vnto whom God revealed them, as *Pharaohs* dreames, *Genes.* 41. of the second the Prophet speaketh, how the hungrie man dreameth of meat: of the third kind the Preacher maketh mention: *A dreame commeth by the multitude of businesse.*

Of divers kinds of dreames.

Isay 29.8. Eccle. 5.2.

3. So then these are the kinds of dreames: they are either *spirituall*, which are either *revelatione*, by revelation from God, or *illusione*, by illusion from the Devill:

or

or naturall which follow the complection of the body; or *accidentall*, which come *cogitatione*, by the thoughts and occurrences of day: all of them, excepting the first, are vaine predictions: naturall dreames doe shew the naturall constitution of the body, but are vncertainely applyed to humane affaires. The vanity of such dreames, *Ecclesiasticus* thus elegantly setteth foorth: *Dreames make fooles to haue wings: who so regardeth dreames is like him, that taketh hold of a shadow, and followeth after the Winde.*

Omnia quæ sensu volvuntur vota diurna, Tempore nocturno reddit amica quies. Eccle 34. 1. 2.

35. Quest. *Against the superstitious rounding, or shaving of the head, or beard.* ver. 27.

1. The word heere vsed is, קפ jakaph, which signifieth to compasse about, which is not meant, of nourishing their lockes: as *Hesychius*: they must not *nutrire cincinnos*: for heere mention is made, of taking away the hayre, not keeping nor nourishing it: 2. Nor is it vnderstood of curling, or crisping the hayre, as *Theodoret*: for the same reason. 3. Nor of the round garlands, which they vsed in the honour of *Bacchus*: 2. *Macch.* 6. 7. *Cajetan*: for that is nothing to the rounding of the head. 4. Nor yet is it taken for the shaving of the head: as *Lyranus*. 5. But heereby is forbidden the polling, and rounding of their head, by the eares, and forehead, and so round about, leaving the haire like to an halfe globe, or round as a dish: which fashion of polling of the head was vsed among the Arabians, as *Herodotus, lib.* 3. and so are they described in *Jeremie*: they are called, *amputati latus*, polled or cut on the side of their head, as the *Septuag.* translate, περικεῖρόμενοι, polled round.

The 72. heere read ἃ ποιοῦσι στύλω &c. *quæ vox (στύλη) non est propriè Græca, sed Alexandrinorũ vel Cilicum. Neq; hic significat, vt apud Suidam, certã comæ in spiras colligationem, sed περίτροχον seu περιξυλον. Qui mos fuit veterum Francorũ rege excepto, vt* Agath. lib. 1.

2. There was an other kind of making bald their heads, in signe of mourning, also forbidden: after the fashion of the Gentiles, *c.* 2. 5. as it is said of *Moab*: *On all their heads baldnesse, and every beard cut off*, but heere in generall they are charged, not to conforme themselues like to the Gentiles in polling, and cutting their haire round.

3. So also they are forbidden to marre the tufts, or corners of their beards: not the corners of their vpper lip onely, as the Turkes and Iewes vse to doe at this day, as *Cajetane*, *Oleaster*: But they were not to shaue off any part of their beard: whereof the Hebrewes make fiue corners or tufts, two aboue, and three below.

Ierc. 9 26. *c.* 23. 35. Isay 15 2. Ierem 48. 37.

4. They might cut their heads, and beards, with scissers, or by other such meanes: but they were neither to suffer their haire to grow long, nor yet to shaue it off quite: which the Hebrewes expresse by the word, גלח *galach*, but כסם *casam*, signifieth to poll: this was lawfull, but not the other, as also their long haire is forbidden: in *Ezech.* 44. 20.

5. But they had diverse kinds of shaving. 1. One was *medicinall*, as when the Lepers were shaved, to be cleansed of their leprosie: their heads, and beards were shaven off. *Levit.* 14 9. 2. There was a votiue, and religious shaving of the head, as in the Nazarite: *Numb.* 8. 18. but that was onely of some, and but for a time. 3. There was a shaving vsed for disgrace, and contempt: as the King of Ammon shaved off the halfe of *Davids* servants beards: and as they write, that *Demosthenes* did shaue himselfe of purpose, that being ashamed to goe abroad, hee might keepe himselfe at home, 2. or 3. Monethes to follow his study: *Plutarch in Demost.* none of these are heere forbidden: but that superstitious shaving vsed by Idolaters.

Of diverse kinds of shaving.

2 Sam. 10. 4.

6. The reasons of this prohibition were these. 1. *Religious*, not to conforme themselues to the Idolatrous Gentiles: *Qui vovebant cincinnos in honorem Dæmonum*: who vowed their lockes, and cuttings of their haire, to the honour of Devils, *Hesychius*. 2. The *naturall*: *Vt contenti essent naturalibus ornamentis*, to be content with their naturall ornaments, lest they thinke the Creator wanted something, *ad perficiendum animal*, to perfite his creature. *idem*. 3. There may be added also a civill reason: because, *Vir videtur privare se privilegio*: Man seemeth to depriue himselfe of his priviledge in cutting off his beard: against which provision was made in the Romane lawes of the 12. tables. *Cic. l.* 2. *de leg.*

36. Quest.

36. Queſt. *Againſt the making of markes, or cutting of the fleſh*, vers. 18.

1. This cutting and making markes in the fleſh, was much vſed among the Heathen, and forreine nations, and they were of diuers ſorts: ſome, as ſignes of exceſſiue paſſion, and immoderate griefe; as in their mourning for the dead, in cutting and tearing their fleſh, and renting and pulling off their hayre, practiſed by the Heathen, and taken vp of the idolatrous Iſraelites, but forbidden in the Law heere, and in *Deuter.* And *Herodotus, lib.* 4. ſaith, it was the manner of the Scythians in the Funerals of their Kings, to cut off their eares, launch their armes, and pierce their hands with arrowes. The like *Plutarch* reporteth of certaine Barbarians, *Conſolat. ad Apollon.*

Markes of paſſion.

Ierem 16 6.

Deuter 4.1.

2. Another kinde of fleſh-markes was idolatrous, in the honour of their gods, as *Baals* Prieſts did, the manner whereof was this: they did cut their fleſh, and filled vp the place with inke, or ſome other colour, that it might remaine, *Maimony*; and they would take a golden plate, wherein was written the name of the Idole, and burne their fleſh with it, ſo that the print of the name might continue, *Toſtat.* And in the Feſtivals of their goddeſſe *Berecinthia*, they vſed to gaſh and cut their fleſh; yea, the chiefe of the idolatrous prieſts, ſpared not to cut off his priuie parts, to the honour of that idole, *Toſtat. ex Auguſt. q.* 26.

Idolatrous markes.

1. Kings 18.28

3. Another kind of Markes they vſed as a ſigne of honour, as *Oleaſter* noteth, that the Indians doe ſo at this day: *Plinie* writeth as much of the women among the *Dacians* and *Sarmatians*, that did vſe to marke their fleſh, to make them appeare more comely, *lib.* 22. *c.* 1. And ſo ſome take the vvord קוע *koaugh*, which is derived of the like word, that ſignifieth to print or marke, to ſignifie a noble man among the Babylonians, *Pagnin.* but it is rather there taken for a proper name of certaine people vnder the Babylonians, *Iun.*

Honourable markes.

Ezech 23 23.

4. Some of theſe Markes, on the contrary, were a token of diſgrace; as the *Getæ*, ſo marked their ſeruants: and the Hebrew ſeruant, that was loth to goe from his Maſter, had his eare bored through with a naule. The Thebans, which fled vnto *Xerxes*, hee commanded to bee marked, *Herod. lib.* 7. The Athenians ſo vſed to marke their captiues, *Plutarch. in Pericle.* So *Theophilus* the Emperour cauſed two Monkes to bee marked in the face, that had ſpoken more freely againſt him, *Zonar. tom.* 3. *Conſtantinus* the ſonne of *Irene*, made a thouſand mutinous perſons to bee marked in the face: vnlike herein to *Conſtantinus* the great, who made a Law, that malefactors ſhould bee marked in their hands, and other parts of their bodies, not in their faces: *Quòd faciès, quæ ad ſimilitudinem cœleſtis imaginis figurata eſt, minimè macularetur*: That the face which was formed according to the ſimilitude of the image of God, ſhould not bee defaced, *l. ſiquis in metall.* So in England, thieues, that eſcape the ſentence of death, are branded in the hand: and the like vſe is in France, as *Lorinus* here telleth vs: But that is a lewd lye, which hee foyſteth in of worthy *Calvine*, who for a certaine crime committed in his youth, ſhould be marked with a Lilie in his ſhoulder: Why doth he not expreſſe what crime it was; and why doth hee not produce his authour, who is vpon every ſmall occaſion ſo full of his quotations? And it is vnlike, if the crime had been ſo foule, that the marke ſhould not haue been made in ſo obſcure a place, where it could not be ſeene.

Ignominious markes.

Exod 21.6.

Calvin belyed

5. There were beſide religious Markes, ſuch as were imprinted vpon the Chriſtians, for the profeſſion of their faith: as *Habdallus* Captaine of the Saracenes, did marke the Chriſtians with certaine Mahometicall characters, *Paul. Diacon.* And ſuch were the ſcarres remayning of their whippings, and other tortures ſuſtained for the name of Chriſt: Of ſuch ſpeaketh Saint *Paul, I beare in my body the markes of the Lord Ieſus*, wherein the Apoſtles gloried.

Religious markes.

Galat 6 17.

6. Heere may bee added ſuperſtitious Markes, ſuch as they imagine their Saint *Francis* had, the print of Chriſts fiue wounds in his body: and ſuch, which not *religioſo affectu*, not of a religious affection toward Chriſt, as *Lorinus*, calleth it, but a ſuperſtitious rather, did cauſe the name of Chriſt, or the ſigne of the Crucifixe to bee branded, or burnt into their hands, or armes: ſuch are their voluntary whippings, where-

Superſtitious markes.

with

with they doe gash their flesh, leaving the prints and scarres of the stripes behind: against which their Pharisaicall custome, this law of *Moses* may be vrged, as shall bee further shewed among the *Confutations* following.

7. Now the reasons of this Law here set downe, were these: 1. A *Civill reason* was, because the Israelites were to avoyd, as inward, so all outward vncleannesse, such as was this imbruing, and defiling themselues with blood, and so this reason is yeelded: *Thou art an holy people to the Lord:* and therefore this precept is joyned in that place with that touching vncleane meats, vvherewith they were defiled. 2. A *Morall* reason was, that they should not imitate the idolatrous Heathen: and so this preface is set before this Law in the sayd place, *Yee are the children of the Lord your God.* 3. A *Religious* reason was, lest by their excessiue mourning for the dead, they might shew they had small hope of the resurrection. 4. Adde hereunto a *Naturall* reason: *vndiq; decoris curam Legislator gerens:* the Lawgiver having a care of comelinesse, would not suffer them to abuse and disgrace their body, *Hesych.* The reasons why they should not make prints in their flesh. Deut. 14 2.

37. Quest. *Against the prostituting of their daughters to bee whores*, vers. 29.

1. The word חלל *callal*, signifieth to pollute, and to make common; the first follow the *Septuagint*, and *Iun.* but the other is more proper, which is not fitly applyed to spirituall fornication with idoles, as *Vatablus:* nor to bee restrained to that speciall kind, when as the Parents first defile their daughters, and then make them whores, as *Oleaster:* nor yet are here onely forbidden, *publica lenocinia*, publike bawdery, *Calvin:* or that this kinde is onely forbidden, for a man to bee a bawd to his owne daughter: but the meaning is, *nè prostituas filiam, neq; quamlibet aliam:* doe not prostitute thy daughter, or any other, *Hugo.* Whether it be, *Imperio, Consilio, Exemplo*, by compelling them, counselling them, or by evill example seducing them: *Vt ipsæ ad imitationem parentum, ad malum illiciantur:* that the children, by the imitation of bad parents bee enticed to evill, *Hesych.* who also applyeth this text to the spirituall fornication of the soule; but that is not so fit.

2. Among the Heathen many sinned in this kinde, in prostituting of their daughters: as *Diomedes* the Thracian, *Thespius* King of Boetia, *Cheopes* King of Egypt: which some did by a common custome, as among the Cyprians, the Mayds by this meanes got their dowry. Some of superstition, as the *Locrenses*, thought it was pleasing to the gods, who vvhen they vvent to warre, vowed to prostitute their daughters in the temple of *Venus*, *Iustin. l.* 18. Some of necessitie, either for themselues, as *Erisicthon* the Thessalian did to releeue his povertie; as for others, as *Lot* offered his daughters, to preserue his guests, *Genes.* 19. and the Levite his vvife, *Iudg* 19. who both therein erred: for no necessitie should make one sinne. Much vnlike heerein was that Athenian, who finding his daughter to bee corrupted, did shut her vp in an house, and so famished her, *Æschin. orat. cont. Tim.* And *Ausidianus* the Romane, when his daughters Schoolemaster had betrayed her virginitie to *Faunius Saturnius*, killed them both, *Valer. l.* 6. *c.* 1.

3. In this generall prohibition is comprehended that Heathenish practise, vvhen they prostituted their daughters to their gods, either to bee abused by devils in humane shape: as *Larentina*, by *Hercules*, who afterwards was made the goddesse *Flora*, *August. lib* 6. *de civit. c.* 7. or by that meanes to make them common to others: as *Paulina*, by the practise of the Priest, was exposed to the lust of a young man, making her beleeue it was the god *Anubis*; vvhich thing happened vnder *Tiberius* raigne, *Ioseph. lib.* 18. *Antiq c.* 7.

4. The Reasons of this prohibition, are: first, *Lest the land fall to Whoredome*, that is, the Inhabitants: *quia mulier prostituta, multis causa perditionis*, a woman being prostituted is the cause of perdition to many, *Radulph.* Secondly, And so the land be full of wickednesse: that is, others corrupted by such examples doe the like. Thirdly, And thus Gods ordinance of Matrimony being violated, thereby his grievous judgements be procured. Coloss. 3. 12.

38. Quest.

38. Queſt. *Why the precept to keepe the Sabboths is heere repeated,* verſ. 30.

1. This precept is iterated, *vt Iudæi ſemper recordarentur*, that the Iewes might better remember it, *Toſtat.* and therefore heere the word, שמר *ſhamur*, to keepe, is vſed, that with care and diligence wee ſhould obſerue and keepe the holy Sabbath in remembrance: vvhich very phrase of keeping the Sabbath, is vſed before, *ver.* 3. and *c.* 26. 2.

2. The reaſon of the repetition, is, becauſe mention before is made of fornication, vvhereby the Sabbath is defiled: *Præcipuè enim fornicatio diebus feſtis exercetur:* becauſe, for the moſt part, fornication is practiſed in holy dayes, when men doe reſt from labour, *Caietan.*

3. As alſo, becauſe mention is made before of mourning for the dead: for they vvhich mourne exceſſiuely for the dead, *profanant Sabbatum*, doe profane the Sabbath, *Borrhaius.*

4. *Hyſchius* giveth a more generall reaſon, to ſhew, that the true keeping of the Sabbath, is, *generalis abſtinentia à malo*, a generall abſtinence from all evill.

5. And theſe two are joyned together, to keepe the Sabbaths, and reverence the Sanctuary: to ſhew, *otium à laboribus, referri ad ſacrificia:* that reſt from labour was referred to the ſacrifices: for otherwiſe it ſhould haue enioyned reſt to no other end, *Calvin.*

39. Queſt. *Of the manner of reverencing the Sanctuarie.*

1. The Hebrewes haue theſe obſeruations toward the Temple: they muſt not goe in with their ſtaffe, nor ſhoes, nor ſpit in it, but receiue their excrements with an handkerchiefe; nor muſt they make a thorough-fare of the Temple, to ſhorten their way, but goe round about: they were not to turne their backe vpon it, *Ezech.* 8. 16. but to goe ſidelings away; neither to goe the ſame way they came: if they came on the right hand, they ſhould goe to the left, *Ezek.* 46 9. they were not to ſit in the outward Court, neither were there any ſeats, but for the Kings of the houſe of *David:* as it is ſaid, that hee ſate before the Lord, 2. *Sam.* 7. 18. they were not to make their houſes like the Temple, nor their porch like the porch of the Temple, or their Court-yard like to that: or their Tables, or Candleſtickes like to them of the Temple, *Maimony.*

2. This reverence toward the Sanctuary was required in divers manners, according to every mans place and degrees, the people were not to come neere it, when the
Numb 1. 51. Levites did ſet it vp, vpon paine of death: but the Levites onely were to pitch their tents neere it: the people were not to approach, but for their ſacrifices: the Levites
1 Sam. 6. 9. vvere neither to looke into the holy things, for the which the Bethſhemites were
2 Sam 6. 7. plagued, nor to touch them, therefore was *Uzzah* ſmitten: nor were they to offer
Num. 16. 18. incenſe, for which cauſe *Core*, *Dathan*, and *Abiram*, with their company, having cenſers, were puniſhed. Neither were the Prieſts to meddle with the High Prieſts Office,
Levit. 16. 17. as to bee in the Tabernacle, when he went into the Holy place: and if they erred
Levit 10. 2. in their Miniſtery, they were iudged of God, as *Nadab* and *Abihu*. The High Prieſt
c. 16 2 29. alſo was not to come alway into the moſt Holy place, but onely once in the yeere, vp-
Exod 30. 10. on paine of death: and generally all the Prieſts were thus to reverence the Sanctua-
Exod. 28. 43 ry: that they ſhould not enter with vnwaſhen hands and feet, leſt they die, nor without their Prieſtly garments.

3. And yet to ſpeake more diſtinctly of the holineſſe of Gods Houſe, and the reverence due thereunto: there is a double kind of holineſſe, one *inherent* and *actuall*, the other by way of relation, which wee may call *appendant*, and *potentiall*: the firſt is onely ſeene in ſuch as are endued with reaſon, as holy Angels and Men, as the Apo-
1 Cor 3 17. ſtle ſaith: *The Temple of God is holy, which are yee:* And this holineſſe is either *originall*, as in Chriſt, out of whom came an holy vertue, which healed the women which
Marke 5. had the bloody iſſue: or it is a derivatiue holineſſe, ſuch as ſpringeth from Chriſt the Head vnto his members; as to his faithfull ſervants, the Prophets, Apoſtles, and other holy

holy men. The other *relatiue* holineſſe, is in things not capable of reaſon, and it is either by *inſtitution, conſecration*, or meere *imagination*: the firſt where there is relation to Gods ſpeciall commandement, as in the Sanctuary, whereunto the Lord tyed his viſible preſence, and in the ſacrifices thereto belonging: the other is, when any place, or other thing is by ſpeciall devotion conſecrated to the ſervice of God, which is made holy, by the holy vſe, vnto the which there is relation: the third is, when ſuperſtitiouſly in mens opinion holineſſe is imputed, and aſcribed to a place, as Papiſts imagine their hallowed Churches, to be in themſelues more holy places then others, and to infuſe ſome vertue vnto Prayers there made, and heere the relation is to the meere fanſie, and conceit of men: Now three wayes doe men fayle in their reverence towards theſe holy places: eyther in ſuffering them to be vnfit for holy vſe, or diverting them to a profane vſe, or neglecting them in the right vſe: the firſt, when the houſe of God is ſuffered to lie waſt, and is not made decent and handſome: for the which the Prophet reprooveth the people, and therefore care was taken: *Concil. Lateran. ſub. Alexan. 3. Seſſ. 29 c. 2.* by whom Churches ſhould bee repaired: ſecondly profane Hagg 1. 4.
vſes are thoſe, when Churches are otherwiſe employed then for the ſervice of God: as our bleſſed Saviour would not ſuffer any to carry a veſſell through the Temple; ſo Marke 11. 16.
hath it beene decreed by the Canons: that no man ſhould, *convivia præparare*, make feaſts in the Church, *Antiſiodorenſ. c. 9 placita publica & ſecularia in baſilicis non fiant*: that ſecular and publike pleas ſhould not bee held in Churches: *ibid. c. 22. Ne intra Eccleſiæ ambitum mercimonia fiant*: that no merchandiſe, or buying, and ſelling, be vſed in the Church. *Trullian cap. 76. Vt nemo iumentum in Templum inducat*: that no man bring his beaſt into the Church, *ibid. 88. vt hiſtriones, & mimi non intrent Eccleſiam*: that Players, and Ieſters come not into the Church (that is, to play their parts) *Senonenſ. can. mo. 16.* ſaith, and the like profane abuſes of Churches haue beene decreed againſt: thirdly in the right vſe of the Church, as in hearing of the Word, in the time of Divine ſervice, and Prayer, receiving of the Sacraments, all careleſſe negligence, and carnall ſecurity muſt be avoided, as to ſleepe, talke, or to be idly occupied: *Eutychus* ſlept while *Paul* preached, and fell out of a window, which had like to haue coſt him his life; ſo was it decreed, *Ne colloquia fiant in Eccleſijs*: that no talking be vſed in the Church, *Solegunſtad. c. 9.* nor *deambulationes*, walking, *Colonienſ. p 3. c. 6.* that none depart till he receiue, *Benedictionem ſacerdotis*, the bleſſing of the Prieſt: *dec. p. 3. d. 1. c. 75.* Thus ſhall the Church be better reverenced: then either by putting the hand before the mouth, when they paſſed by a Temple, as the old Romanes did: or to put off the hat, as the new Romaniſtes vſe to doe.

40. Queſt. *Of ſuch as haue familiar ſpirits, and Wizards not to be conſulted with.*

1. The firſt heere vſed is אוֹב *obh*, which properly ſignifieth a bottle: Witches Iob 32. 19.
are ſo called, becauſe the ſpirit ſpeaketh out of them with an hollow voyce, as out of a bottle, they are alſo called, ἐγγαστριμυθοι. *ventriloqua*, as ſpeaking out of the belly, *Vocula quadam ab eorum pudendis excitabatur*, a certaine voyce came from their ſecret parts, as *Tertullian* deſcribeth them: called πύθωνες, for the ſame cauſe, for that the *Forſan ἀπὸ τ̃ πυθ̃ῖς.*
vncleane ſpirit made his ſeat in a place of vncleanneſſe, and putrifaction, as the word ſignifieth. And heere *habeth*. is taken for *bagnale obh*, the maſters of ſpirits: as the 1 Sam. 28. 7.
witch of Endor is called, *bagnalath obh*: the dame, or miſtreſſe of a ſpirit: as the ſpi- The Devils
rites named familliars vſe to call them dames. Dames.

2. The other word heere vſed is יִדְּעֹנִי *idgnonim*, of their knowing, called therefore, *ſcioli*, wizards, and *ſagæ, à ſagiendo*, of their perceiving of hid things: as we call him a ſage man, that hath knowledge and experience of things; they are alſo called *harioli, aruſpices, ab aris*, of the altars, where by looking into the entrals of beaſts, they take vpon them to foretell of things to come, the Iewes haue heere a fable of a fierce beaſt called, *Iadue*, that riſeth out of the earth, and deſtroyeth all, that commeth neere him, and is tyed by a certaine rope vnto the root of an herbe: the bone of this beaſt being layed vpon the mouth, or teeth, maketh them prophecie that haue it, *Oleaſter*:

whereof mention alſo is made in the, 39. negatiue precept, which the Hebrewes haue collected: but this may paſſe among the reſt of their fables.

3. *I am the Lord your God:* this reaſon is added, why they ſhould not ſeeke vnto wizards or ſorcerers: becauſe the Lord was alwayes preſent with them: and therefore they need no ſoothſayer; which reaſon is vſed by *Balaam*, and they had *Moſes*, and the Prophets to teach them, and therefore they need not aske of the dead, or vſe any ſuch meanes. And the Hebrewes obſerue further, that it is ioyned to the former precept, ye ſhall reuerence my Sanctuary: wherein was *Urim*, and *Thummim*, wherewith they might conſult with God, and ſo had no need to turne vnto wizards, or the like.

Numb. 22. 23. Luke 16. 31.

41. Queſt. *Of the vanitie of Magitians, Aſtrologers, and calculaters of Nativities, and other like conjecturers.*

1. Concerning Magicians, called in Latine *Magi*, of the Hebrew word הגה *hagah*, which ſignifieth to meditate, to mutter, whereof commeth the word in the plurall, *magim*, ſoothſayers, they are ſuch as by the contemplations of the celeſtiall bodies, take vpon them to foretell things to come: This art is partly *theoricall*, partly *practicall*: the theoricall conſiſteth in the ſearching out of the nature, quality, aſpects, quantity, number of the celeſtiall Planets, and Orbes, which is a lawfull, and commendable ſcience, and not to be excepted againſt: the practicall is partly allowed, partly it is rejected: As it proceedeth either from naturall, accidentall, or internall cauſes: the firſt may ſafely be vſed, and it is of two ſorts: either the naturall cauſes are certaine, and definite, as of Eclipſes, of the change of the Moone, the conjunction of Planets, the prediction of which things is moſt certaine, being grounded vpon certaine, and infallible cauſes, the motion and revolution of the Heavens, which hold on a conſtant courſe, vnleſſe it be overruled by a ſuperior and divine power, as when the Sunne ſtood ſtill by the prayer of *Joſhua*: and went backe in the Diall of *Ahaz*, in the time of *Heſekiah*: or theſe naturall cauſes are conjecturall, not certaine, or determinate, as is the judgement of the weather, as of wind, raine, wherein prognoſticators faile: But in the other two kinds, in things accidentall, which fall out by chance, as in the ſucceſſe of buſineſſe, diſpoſing of honours, or riches: or where the cauſes are *internall*, depending of the will, and election of Man, as to take a iourney in hand, to build an houſe, and ſuch like: theſe predictions are not onely vncertaine, but ſuperſtitious: for in ſuch effects the celeſtiall bodies haue no power, neither are any cauſes thereof.

Eſay 8. 19.

Of diuerſe kinds of Aſtrologie.

2. The ſame iudgement is to be given of the calculating of nativities, by the aſpect, and conjunction of the Planets, which in ſome things may haue ſome probability, where they haue a naturall force, as to diſcerne of the complexion, and naturall diſpoſition of the body, of the ſtrength, and weakeneſſe thereof, of courage, feare, and ſuch like; for theſe qualities are guided by the mixture and compoſition of the elementall qualities, as heat, cold, drines, moyſture: in the which the Planets doe exerciſe their power. And ſo it is obſerued by experience in the diverſity of climates, which is cauſed by the diverſe poſition of the Celeſtiall bodies; as *Ariſt.* noteth, how in cold climates the people are *couragious*, but not *ingenious*, as in the northern parts, as in Europe: but in the ſoutherly parts of Aſia, they are contrariwiſe nothing *couragious*, but *ingenious*; in the meane regions betweene both, as in Græcia, they partake of both indifferently, both of *generoſitie* of mind, and *ingenioufneſſe*: yet even in theſe things, there is no certaine Geſſe to be made by any Conſtellations, which are but generall, and remote cauſes, and ſo may bee hindred by the particular and neerer efficients. But in other things which are accidentall, as honour, riches, or depend vpon internall cauſes, as Mans wit, and induſtrie, as the celeſtiall bodies haue no power, ſo ſuch caſting of nativities is idle, and vaine: ſee *Toſtat.* heereof at large. *q.* 28. 29. 30. 31.

The calculating of Nativities wherein vaine.

42. Queſt. *Of reverence to be yeelded to the aged.* v. 32.

1. The Lord would haue the order of nature obſerued, and kept, that the elder ſhould

ſhould bee reverenced by the younger: God puniſhed the contempt of old age in the 42 Children, that called the Prophet bald-head: *Rehoboam* proſpered not in reiecting the counſell of the ſage men, and following the raſh, and young heads: ſo *Zacharie* ſetteth it downe as a great bleſſing, that there ſhall be old men at Ieruſalem leaning vpon their ſtaffe. This precept of honouring old age is grounded vpon the law of nature: for it prevailed among the Gentiles; among the Lacedemonians, old men were had much in honour: ſo that *Lyſander*, was wont to ſay, *Lacedemone honeſtiſſimum eſſe domicilium ſenectutis*: that at *Lacedemon* there was a moſt honourable houſe for old age: *Cicer. de ſenect.* inſomuch that it grew into a proverbe: *In ſolâ Spartâ expedit ſeneſcere*: it is good onely in Sparta to waxe old: which may bee further manifeſted by the example of a Lacedemonian Embaſſadour at Athens, who being ſet in the Theater, and eſpying an old man comming in, that could find no place, hee tooke him vnto him, whereat all the Theater gaue an applauſe: whereupon hee ſaid, *Athenienſes ſcire quid rectum eſſet, ſed facere nolle*: That the Athenians knew what was right, but would not doe it: *Cicero* giveth this rule: *Adoleſcentis eſt, majores natu revereri*: it is the part of a yong man to reverence the Elders, 1. *Offic.*

2 King. 2.
1 King. 12.
Zach. 8. 4.

2. There are three kind of old men. 1. By nature, ſuch as are gray-headed. 2. By office, as *Moſes* choſe 70. Elders, and the Magiſtrates are called by that name, becauſe men of experience are moſt commonly fitteſt for gouernement, and ſo Miniſters in the Goſpell are called πρεσβύτεροι, Prieſts. 3. There are alſo old Men in wiſedome, and counſell, though not in age, ſuch was *Elihu* in *Iob*, now though old age is then moſt to be honoured, when it is found in the way of righteouſneſſe: yet howſoeuer it is to bee reverenced: *Ætas per ſe venerabilis eſt*: age it ſelfe is to be reverenced, although it haue not alway, *comitem ſapientiam*, Wiſedome accompanying it: *Calvin*: and therefore in the Greeke an old man is called γέρων, of γέρας, which ſignifieth honour; as gray haires are not alwayes incident to old age, ſome may be old, and not gray: ſome gray, and not old: ſo wiſe ſome is not an inſeparable companion of old age, which though it be found in young yeres, is to be honoured, as in *Daniel*: and the Hebrewes haue a rule, that when the younger ſee a learned man approaching within foure cubits, they ſhould riſe vp; But where both concurre, age and wiſedome, ſuch are worthy of double honour, as Saint *Paul* ſaith of Elders which did both rule well, and labour alſo in word, and doctrine: ſome Hebrewes ſay, *Mundum durare propter ſenes*, that the World endureth for old mens ſake, as the flood came not till *Methuſelem* was dead: nor Sodome was deſtroyed, till *Lot* was gone out of it, *Ben. Syr. Sent. Moral.* 15. when old men decay in vertue they looſe their honour: *For the ſinnes of an hundred yeere old is accurſed*, and therefore *Ieremie* complaineth, *The faces of the Elders were not honoured*, and for this cauſe God ſent enemies vpon them, that ſhould not reverence the aged. *Deut.* 28. 50.

Of diverſe kinds of old Men.
Iob 32.
Prov. 16. 32.
Though ſome deriue it, ἀπὸ τοῦ εἰς γῆν ὁρᾶν, quaſi *deicas ſiccernunus* from looking towards the Earth.
What old men are to be honoured.
1 Tim 5.
Iſay 65. 20.
Lam. 5. 12.
Deut. 28. 50.

3. Now wherein honour is to be yeelded to old age, is expreſſed, in riſing vp vnto them: not that this is all the honour due vnto them, but heereby is meant other kinds of externall reverence. This very kind of honour to bee yeelded to old age, is expreſſed by the Philoſopher, that they are to be honoured ἀναστάσει καὶ παραχωρήσει, by riſing vp vnto them, and yeelding to them the firſt place: *l.* 9. *Ethic.* 2. Where hee ſheweth diverſe degrees of honour to bee given to the Prince of the Country, Captaine of the army, to Parents, wiſe Men, and the aged: to every one in their place, and condition: This geſture of riſing vp was alwaies counted a ſigne of honour, ſo it is written of *Conſtantine* the great, that hee vſed to ſtand and riſe vp in Sermon time: *Theodoſius*, finding on a time *Arſenius* his ſonnes Schoolemaſter to ſtand, and his ſonnes to ſit, while hee read vnto them, made him to ſit, and the other to ſtand, *Nuceph. l.* 12. *c.* 13.

Old men to be honoured by riſing vp vnto them.
Iob 29. 8.

4. Now the reaſons why old men are to be reverenced, are theſe: 1. In reſpect of their age: *quia diu multumq; Deo ſervierunt*, they haue a long time liued, and ſerved God, *Ephrem. tom.* 3. *Serm. de Timor. Dei*: and therefore ſome thinke, the Greeke πρεσβύς, to be derived of πρίασθαι, and βίος, of too much life. 2. Becauſe old men are for the moſt part, σοφώτατοι, wiſeſt, as being voyd of paſſion, and affection, *Borrh.*

Why old Men are to be honoured.

3. *Honorem, quem prouectioribus impendimus, nos quoq; à minoribus merebimur:* The honour which wee giue vnto the Elder, we alſo ſhall deſerue of the younger, *Heſych.* 4. And by this meanes young men, *Alienis honorem habendo parentes magis honorarent:* by giving honour to ſtrangers, ſhould learne thereby more to honour their parents, *Teleerus apud Plutarch. Apophtheg.* 5. But the ſpeciall reaſon is here adjoyned, *Ye ſhall feare the Lord:* becauſe there is an expreſſe image of the eternall God, vvho is called, *The Ancient of dayes, Deuter. 7. 9.* in old men: and our bleſſed Saviour is deſcribed with his hayre as vvhite as vvooll and ſnow: hee is Alpha, and Omega, the firſt and the laſt, *Revel. 1. 14.*

Deut. 7. 9.

5. *Caietan* will haue this clauſe to be vnderſtood of Iudges, who are in Scripture expreſſed by this word, *Elohim*, heere vſed; to ſhew that to them ſpecially belongeth feare: but although this be true, it is not the meaning here, for theſe reaſons: 1. Becauſe the word is, *Meeloheca*, before thy God. Iudges, though they are called Gods, yet we ſay not to them, *My God.* 2. The *Septuagint* tranſlate, thou ſhalt feare τὸν θεόν σου, *thy God.* 3. And the word *Iehouah*, which followeth, is onely peculiar to God.

43. Queſt. *Of the entertaining of ſtrangers*, v. 33.

1. The Hebrew word, גר *gher*, a ſtranger, was not onely the Gentile converted to their Religion, as *Toſtatus*; who was called, προσήλυτος, a Proſelyte, or προσηλυθώς, comming vnto, as in the ſame ſenſe, a ſtranger in Latine is called *Aduena*, a commer. For onely the Proſelyte or converted ſtranger is not vnderſtood: for they might ſell that which dyed alone to a ſtranger, which they were not to doe to one of their owne religion. Neither is the Canaanite, or idolatrous ſtranger, here meant, for they were to put them to the ſword, and deſtroy them: and becauſe the Iſraelites neglected this commandement, and would not expell the Canaanites, but onely make them tributary, they were told, they ſhould be as prickes in their ſides; though I aſſent not to *Toſtatus*, that they were not to receiue ſuch as were converted of the Canaanites. But generally all ſtrangers are comprehended, though not fully converted, ſuch as deſired to dwell among them, *ſine imperio, & crimine*, without ſeeking dominion over them, or liuing offenſiuely, *Pellican.* Such an one, as the Hebrewes ſay, *Which commeth and gathereth himſelfe vnder the wings of the diuine Maieſtie:* Which phraſe *Boaz* vſed to *Ruth*, who were enclined, and well diſpoſed vnto the Iewiſh Faith, though they had not altogether embraced it.

What ſtrangers are here vnderſtood.

Deut 14 22.

Deut. 20. 16.

Iudg. 1. 27.

Num 33. 55.

Ruth 2. 11.

2. This dutie of ſhewing kindneſſe to ſtrangers, is grounded vpon the light of nature: & therfore it was practiſed among the more civil nations, as the *Cretenſians, Germans, Lucanes, Romanes*, who vvould that their Citie, *omnium haberetur patria*, ſhould be counted all mens countrey, though *Clandius* the Emperour vvas inhumane toward ſtrangers, and made an Edict, forbidding all ſtrangers, *Romanorum gentilitia nomina ferre*, to be called by the Romane names, *Sueton in vit. c. 26.* The *Celta* had a Lavv, that they vvhich killed a ſtranger, ſhould be puniſhed with death, if a citizen, onely vvith baniſhment, *Stob. Ser. 2.*

3. *Heſychius* applieth this precept to them which are converted to grace, and newly regenerate, *nè modo genito, & noviter credenti graviora mandata imponamus*, that vvee impoſe not vpon him, that is new borne, and commeth newly to the Faith, more grieuous Commandements: as the Apoſtle would not lay a heavy yoke vpon the converted Gentiles, *Acts 15.*

4. Now the manner of entertaining ſtrangers here preſcribed, is this: 1. They muſt not vexe or grieue him with words, as obiecting vnto him his former infidelity, as ſaying vnto him, *Yeſterday thou waſt an idolater, Sal. Iarchi:* or to caſt in their teeth their vncircumciſion, which vvas the greateſt reproach, as *David* ſaith, *This vncircumciſed Philiſtim ſhall be as one of them:* and ſo likewiſe, if now any ſhould obiect to a converted Iew his former circumciſion. The *Lacedaemonians* were herein very inhumane, vvho vvere called, λοιδοξένοι, for deriding and raying vpon ſtrangers. 2. Then the ſtranger muſt be, *tanquam indigena*, as one that is homebred, ſo called, as *inde*

1 Sam. 17 36

Wherein conſiſteth our dutie toward ſtrangers.

inde genitus, borne there, in the ſame Countrey: ſo that the ſtranger muſt be accounted as a neighbour, in all parts of humanitie. 3. Hee muſt loue him as himſelfe, as is ſaid before, *v.* 18. of a brother that vvas an Iſraelite, vvhich ſheweth not an equality of loue, but the qualitie, or propertie, that hee ſhould doe vnto him, as to himſelfe, as the Philoſopher ſaith, τὰ φιλικὰ ἐκ τῶν πρὸς ἑαυτὸν, friendly parts are diſcerned by thoſe things which a man doth toward himſelfe, 9. *Ethic.* 4.

5. Now the reaſons why vvee ſhould bee kind vnto ſtrangers, are theſe: 1. From their owne experience; they vvere ſtrangers themſelues in Egypt: and therefore it is ſaid, *Thou knoweſt the heart of a ſtranger*, as the Apoſtle ſaith, that our bleſſed Saviour vvas in all things made like vnto vs, that he might be a mercifull High Prieſt: *For in that he was tempted, he is able to ſuccour them which are tempted.* 2. They ſhould doe as they would be done vnto: as they vvere vſed when they came firſt into Egypt, and as they would deſire to bee vſed, if they ſhould bee ſtrangers againe: ſo ſhould they behaue themſelues toward ſtrangers. 3. An other reaſon is from the benefit: ſome by lodging ſtrangers, haue received Angels into their houſes; yea Chriſt himſelfe, who counteth that vvhich is done to ſtrangers, to be done to himſelfe. 4. But this ſhould moone them moſt of all, becauſe herein they are like vnto God, *He loveth ſtrangers.* 5. And from the judgement, vvho will be a revenger of the vvrongs done vnto ſtrangers: *If he crie vnto me, I will heare his crie.*

Exod 22 9. *Non ignara mali miſeris ſuccurrere diſco.* Hebr. 2. 18.

Hebr 13 2. Matth 25. 38 40 Deut 1. 16. *Iupiter* among the Heathen, was called ξένιος, *i.e. hoſpitalis* Exod 22, 23.

44. Queſt. *Of the iuſt Met yard or Lyne, Weight, and Meaſure*, vers. 35.

1. Whereas there are two kinds of Iuſtice, *Diſtributiue*, which conſiſteth in a geometricall proportion, in giving vnto every one according to the merit of his cauſe; and *Commutatiue*, which obſerveth an arithmeticall proportion, in giving vnto every one in the rule of equalitie: Both theſe kinds are touched here; the firſt, where they are charged not to doe vniuſtly in iudgement: the ſecond, to bee juſt in their Lyne, Weight and Meaſure.

2. Now whereas there is, *diſcreta, aut continua quantitas*, a ſevered, and disjoyned quantitie, as in numbers; or a continued quantitie, as is the dimenſion of ſolid things: there is no rule given for the firſt, becauſe *numerus eſt immutabilis*, the number is immutable by nature, and cannot be changed, to bee made leſſe, or more, as Weights and Meaſures may, *Toſtat.* Therefore all the rules here ſet, are touching the other kind of quantitie; vvhich is either according to the longitude or latitude, as in meaſuring of land, cloth, timber; ſuch are the yard, foot, inch, and ſuch like; and this is called *Middah*: or for the magnitude, as by Weights, called *Miskall*: or the multitude of them, that is, by meaſure of drie things, whereof the Epha is given in inſtance for the reſt, vvhich contained tenne Homers, or Pottles: or of liquid things, whereof the Hin is named for the reſt, being a meaſure containing 72. egges. And this meaſure of drie and liquid things, is called in generall, *meſurah*, whereof commeth the Latine, *menſura*, and Engliſh, Meaſure.

Of divers kinds of meaſures.

Exod. 16 36.

3. Now great care was alwayes had for iuſt weights and meaſures, not only among the people of God, but other nations alſo: as the Athenians and Romans did provide, that their weights and meaſures ſhould be iuſt. The falſe weights are an abomination vnto God. *Theodoſius* and *Arcadius* made a Law, that the Standerds of Weights and Meaſures ſhould be kept in cities: *Iuſtinian*, that they ſhould be kept in the Churches; which ſeemeth to bee agreeable to the practiſe among the Iſraelites, who made their valuation according to the ſhekell of the Sanctuary. And for the puniſhment of this fraud, the Law of *Iuſtinian*, is, that they ſhould bee beaten, ἰσχυρῶς, ſtoutly, as wicked perſons, *cap* 10. *t.* 70 *l.* 9. The Councell of *Mentz* decreed thirtie dayes penance in bread and vvater, to him that vſed falſe Balances, and Weights, *De Empt. & Vend. cap.* 2.

Prov. 20. 19. 23

The puniſhment of falſe weights and meaſures. Levit. 27. 25.

4. And of what neceſſity is the vſing of true Weights and Meaſures, vvithout which, contracts and traffique among men cannot be continued, the antiquitie thereof ſheweth: Long before *Palamedes*, whom *Strabo*; or *Phido*, whom *Plinie*; or *Pythagoras*,

Of the inuenter of weights and meaſures

ras, whom *Laertius*; or *Moſes*, whom *Iſidore* maketh the Inventor and Authour of Weights and Meaſures: the laſt named being the great Law-giver of Iſrael, might perfit and rectifie them: but they were vſed long before *Moſes*; as mention is made of the cubit in the building of *Noahs* Arke: ſo that it ſeemeth they were in vſe before the flood. But whether weights and meaſures were firſt brought in by *Cain*, to deceiue men, as *Ioſephus* thinketh, 1. *Antiq.* is vncertaine.

5. Now the rules to be obſerved in weights and meaſures, were theſe: Firſt, they
Deut 25.13. muſt not vſe a leſſe meaſure, and a greater, and ſo alſo a greater weight and a leſſe, the one to buy, the other to ſell with: they muſt not adde any thing, or diminiſh: yet the
Rules to bee obſerved in weights and meaſures. Hebrewes ſay, he was not to be beaten that did otherwiſe, but onely make reſtitution. 2. Yea, though they vſe them not, they were not to haue divers weights in their houſes, leſt any other might vſe them. 3. And this equitie they were to obſerue, as well toward infidels, as their brethren. 4. And to the end, that they might alwayes haue a perfit and even Weight, they were not to make them of yron, or lead, or other Mettall, vvhich might canker and ruſt, and ſo grow leſſe; but of Stone, or Glaſſe, or ſuch like: and therefore they are called, *Abbene tzedek*, iuſt ſtones, *verſ.* 36. *Maimony.* 5. And becauſe they might haue iuſt Weights, and yet deceitfull Balan-
Ezech. 45.10. ces, (as many doe vſe trickes with their ſcoales) the iuſt Balance alſo is commanded:
Micah 6.12. and generally all other fraud herein is diſpleaſing vnto God, as *the deceitfull tongue*, that vſeth lying, with lying and deceitfull Weights.

6. The reaſons to perſwade to this equitie to bee obſerved in their Weights and meaſures, are: 1. From the diſpleaſure of God: Falſe ballances are an abomination,
Proverb. 11.1. but iuſt weights pleaſe him. 2. From the thing it ſelfe: true weights are ſayd to bee
Prov. 6.11. the Lords worke, then falſe weights are ſayd to bee the Devils vvorke. 3. From a
Deut. 25.15. promiſe of bleſſing, and long life to them that vſe no ſuch deceit; vvhereas commonly men thinke rather, by ſuch fraudulent meanes to grow rich, but ſuch riches and
Mica. 6.13,14 treaſures are accurſed, *They ſhall eat, and not bee ſatisfied.* 4. Herein wee ſhould bee
Wiſd. 11.21. imitators of God, who doth all things, *in menſurâ numero, pondere*, in number, weight and meaſure. 5. And laſtly, heere the Lord putteth them in minde of their deliverance out of Egypt, where they were oppreſſed by the craft and deceyt of the Egyptians, that therefore they ſhould not practiſe the like; as alſo to ſtir them vp to thankfulneſſe to God their deliverer, in keeping of his lawes.

7. The Myſticall Expoſitions I let paſſe, as of *Heſychius*: *Non aliter noſtra, & proxima peccata indicantes*: That wee ſhould not judge otherwiſe of ours, and our neighbours ſinnes, to bee partiall in the one, and exact in the other: for this were to vſe, as it were, divers weights: or that of *Hierome*: *Sermonibus tuis facias ſtateram*: that every one ſhould ballance his vvords: in *Ezekiel*, 45. or of *Auguſtine*, of weighing of good and bad workes, that wee provide, *nè ſtatera demerſerit*, that the Balance ſinke not downe, vvherein our evill workes are put: *Tract. de temp. Barbar.*
Dan 5.17. Rather our ſinnes in the balance of Gods Iuſtice, are found too light, as *Balthaſar* was. But it may haue rather this ſpirituall application: that all matters concerning Religion, ſhould be tried and examined by the Word of God, as by the weights of the
Acts 17.11. Sanctuary, as they of Berea did.

45. Queſt. *How wee are to obſerue all Gods precepts.* verſe 37.

1. Heere are two words vſed, חקים, *chukkim*, which properly is referred to the ceremonials: and it ſignifieth, *ſtatuta*, the ſtatutes, and lawes which God gaue vnto them, peculiar to that people: and the other word is, משפטים, *miſphatim*, judgements: which properly concerne the Iudicialls: But heere they are taken generally for all Gods precepts comprehending alſo the Morall: for ſome particulars of each kind are before ſet downe in this Chapter.

2. The word, שמר *ſhamar*, to keepe: ſignifieth two things, both the care to keepe them, *tanquam theſaurum*, as a treaſure, that nothing be loſt, *gloſſ. interlin.* and where to keepe them, *in corde*, in the heart: and the end alſo is ſhewed, wherefore we ſhould keepe

keepe them: to doe them, as it followeth in the next words; ſome will haue keeping applyed to the negatives, to take heed of them: doing to the affirmatiues, *Toſtat.* but both are referred to all the precepts.

3. *Heſychius*, becauſe mention is made of all precepts: will haue heere vnderſtood alſo, *Evangelica præcepta:* Evangelicall precepts; but as yet there was no promulgation of them.

4. *Places of Doctrine.*

1. Doct. *God hath ordained ſome to be rich, ſome to be poore.*

VErſe 10. God commandeth the rich to leaue gleanings in harveſt for the poore: ſo he in his wiſedome hath appointed ſome to be rich in this world, to trie their charity, ſome poore to trie their patience: and therefore our bleſſed Saviour ſaith, yee haue the poore with you alwayes, but this difference onely holdeth in this world: none ſhall enter with terrene riches, more one then an other into the kingdome of Heaven. *Ambroſe* ſaith, *Quam abſurdum, vt quem nudum mater genuit, nudum ſuſcipit Eccleſia, diues intrare velit in Cœlum:* how abſurd a thing is it, that whom the Mother brought foorth naked, the Church receiveth naked, (that is in Baptiſme) hee would enter rich into the kingdome of Heaven. *Serm.* 10. Mar. 14. 7.

2. Doct. *That it is lawfull to vſe any oath lawfully.*

V. 12. They are forbidden to forſweare themſelues: but yet where there was iuſt occaſion to ſweare, they might ſafely, and lawfully doe it: yea it is a part of Gods worſhip, when wee are thereunto called, to ſweare by his name, as *Iſidor* ſaith: *Non eſt contra præceptum Dei iurare, ſed dum vſum iurandi facimus, crimen periurij incurrimus,* it is not againſt Gods commandement to ſweare, but while we make an vſe of ſwearing, we are in danger to forſweare, 2. *Sent. c.* 11. Deut 6 13.

3. Doct. *Of the nature and manner of an oath, and When to be taken.*

1. An oath is a conſtant and ſerious aſſeveration of the truth of a thing, whereunto the divine Maieſtie is called to witneſſe.

2. The vſe of an oath is common to God, who ſweareth by himſelfe, having not a greater to ſweare by, to Angels, and to Men, as the Apoſtle taketh God to witneſſe. Gene. 22 16. Heb. 6 13.

3. The things, which are affirmed by oath, are either vncertaine in themſelues: as to ſweare touching things to come: as *Iacob* and *Laban* did; or are certaine, but ſeeme vncertaine to vs, and therefore an oath is required; or they are not onely certaine, but neceſſary, as are all Gods promiſes, which depend vpon his immutable word, yet in regard of our weakeneſſe are confirmed by the Lords oath. Dan. 12 7. Gala. 1. 20. Gene. 31. 50. Exod 22 11. Hebr. 6. 13.

4. As God is the authour, and inſtituter of an oath, ſo his name onely is to be vſed therein, becauſe he onely knoweth the heart, is every where preſent to heare, and behold all, and of omnipotent power, able to take revenge both of ſoule and body. Hebr. 6. 13. 1 King 8. 39. Mala. 3. 16. Matth 10. 28.

5. Yet an oath, which is made by them, that are not Gods, ἀληθῶς, verily, but δοξαστικῶς, in opinion, bindeth him, that taketh it, as *Abraham* tooke *Abimelechs* oath, and *Iacob*, *Labans.* Gene. 21. 23. Gene. 31 35.

6. Three things are to bee conſidered in a lawfull oath, the neceſſity, the truth, and manner: the occaſion muſt be neceſſary, either by divine order, as when one ſweareth in a matter of piety or charity; privately, to his Brother; or by humane conſtitution grounded alſo vpon Gods ordinance, as publikely before a Magiſtrate, ſo it bee neither againſt piety, nor charity. An oath is *bonum neceſſarium, quod extra neceſſitatem non eſt bonum.*

7. The truth muſt be both of the thing, that no man ſweare *falſum*, that which is falſe, and in reſpect of his minde, that he ſweare not *falſe*, falſely.

8. The manner muſt bee to ſweare directly, and plainely, not by oblique, or indirect

direct oathes: as by Heaven, or Earth, or such like, which is condemned by our Saviour. *Matth.* 5. 34.

Of diverse kinds of vnlawfull othes. 1 Sam. 25. 22.

9. So there are three kinds of vnlawfull oathes. 1. Whereof there is no necessity, as in common talke; or in passion, as *David* sware against *Nabals* house. 2. Or that offend against truth eyther of the thing, or in the mind. 3. Or which are made by indirect, and oblique formes of swearing.

10. Though all othes, if they bee not kept, make one guilty before God, yet vnlawfull othes are better broken then kept, as *Herod* with lesse impiety might haue gone from his oath, then to haue performed it with cruelty: *Ambrose*, to this purpose saith well, *Nihil promittat Christianus inhonestum, aut si promiserit, tolerabilius est non facere, quam facere quod turpe est*, Let a Christian promise no dishonest thing, if hee doe, it is more tolerable not to doe it, then to doe that which is euill. *lib. 3. Offic. c. 12. Iun. append.*

5. *Places of Confutation.*

1. Confut. *Against freewill, and vniversalitie of Grace.*

WHeras the Lord saith, *v.* 21. *Be ye holy, for I am holy: Lor.* inferreth the freedome of mans will, and cooperation with Grace: and that every man may truely sanctifie himselfe: as Saint *Iohn* saith, that every man purgeth himselfe, as he is pure, and *Ambrose* saith, *Nunquam vniversitati hominum divinæ providentiæ cura defuit*: the care of the divine providence was never wanting to the vniversality of men.

1 Iohn 3. 3.

Contra. 1. That place out of Saint *Iohn*, speaketh not of mans naturall will, but made free by Grace: *Every one purgeth himselfe, as he is pure*: he must therefore, first, bee pure, before hee can purge himselfe: and it is Faith which purifieth the heart, which faith is the gift of God, not of our selues: secondly, and it is not denied, but that God hath offered a generall Grace, and that sufficient to all, if it were not hindred by their owne corruption: yet beside that generall favour, there is a speciall, and peculiar grace given vnto some, more then to others: as *Ambrose* testifieth, in the latter part of that sentence which is omitted by *Lorinus*, and thus followeth: *Quæ licet exceptum sibi populum, specialibus ad pietatem direxerit in statutis, nulli tamen nationi hominum bonitatis suæ dona subtraxit*: which grace though it haue by more speciall precepts directed vnto godlinesse, the people reserved to himselfe, yet never withdrew from any nation the gifts of his goodnes. *l. 1. de vocat. gent. c. 2.*

Acts 15. 9. Ephes. 2. 8.

2. Confut. *Against the communitie, or wilfull contempt of riches.*

Whereas, *v.* 10. they are commanded not to give all away in harvest, but to leave a corner, and the gleanings for the poore: heereby two errors are removed; the one of the Anabaptists, who plead for a community of goods; and the superstitious Friers that hold the vow of voluntary poverty to be meritorious: for if it were Gods will, that all things should bee common, the poore should not onely haue had this corner, but put in his sickle as well as the owner; neither hath God enjoyned men to abject or cast away their goods: but out of their abundance and store, to releeue such as are in want, the holy Apostle also chargeth not rich men to cast away their riches, *But to doe good, and to bee rich in good works*: they therefore, that haue riches in this world, are not to bee excluded out of the kingdome of Heaven: *Cum in populo Dei multi semper, qui divitiis benè vterentur, extiterunt, nec vllo modo dici vel cogitari liceat, quod Abraham, Isaac, Iacob, quorum se esse Deum Dominus protestatus est, ideo verâ humilitate caruerunt, quia pauperes non fuerunt*: seeing that in the people of God there were alwayes some, that vsed their riches well: neither must it be said, or thought, that *Abraham, Isaac, Iacob*, whose God the Lord professeth himselfe to bee, did therefore want true humility, because they were not poore: *Epist. 44.*

1 Tim. 6. 17.

3. Confut.

3. Confut. *Against all lying and diſſimulation, counterfeiting or equivocating in Words.*

V. 11. The people are forbidden to lye, double, or diſſemble in words: which notwithſtanding is practiſed, and profeſſed by that lying ſect of the Iudaſites, (falſely called Ieſuites,) who equivocate in words, and haue their reſerued ſenſes: as if one of them be asked, whether he be a Prieſt, though he be, yet they hold it lawfull to ſay, *no*, with this, or the like reſeruation: as, he is not a Prieſt, made in England.

But this text, condemneth all lying: euery man, if he wilbe an inhabitant of Heaven, *Muſt ſpeake the truth in his heart*, Among the ancient Perſians (though afterward it were counted a capitall offence to lie, *Herod. l.* 1.) there was a Maſter, who taught boyes to lie, and deceiue, ſaying, it was profitable for ſome greater good. *Xenoph.* 1. *Cyrop.* ſuch ſchoolemaſters are the forenamed Fryers, which teach their nouices to equiuocate. But *Gregorie* long ſince condemned this vſe among the Gentiles, among whom Children were taught for a price: *Senſum verbis velare, qua falſa ſunt vera oſtendere, qua vera ſunt falſa demonſtrare:* to hide their ſenſe with words, to make falſe things appeare true, and true falſe. *l.* 10. *Mor. c.* 16. Pſal. 15. 2. Which was the manner of their Orators and our Lawyers. λόγοις ἥττονα χρείττονα ποιεῖν.

4. Confut. *Againſt ſwearing by the name of Saints.*

V. 10. *Thou ſhalt not ſweare by my name falſely:* Gods name is onely to be vſed in an oath, and by it no man muſt ſweare falſely: yet the Rhemiſts allow oathes to be made by Saints; becauſe all they ſay is referred to the honour of God: *Annot. in Matth.* 21. *Sect.* 8.

Contra. 1. This is a peculiar worſhip vnto God, to haue his name ſworne by; and ſo are the people of God deſcribed, which ſware by the name of the Lord: and therefore they are reprooued, which ſweare by the Lord and Malcham: for God will not giue his honour to an other: It was thus decreed. *Concil. Carthag.* 4. *c.* 61. *Clericum per creaturas iurantem acerrimè obiurgandum:* a Clergie man ſwearing by creatures is ſharpely to be rebuked, and if he continue, to be excommunicate: *Lorinus*, to iuſtifie, as it ſeemeth, this Popiſh vſe of ſwearing by creatures, alleadgeth that place in the *Canticles: I adiure you, O Daughters of Ieruſalem, by the Roes, and Hindes of the field*, and ſo ſaith he, *Iuverit omittere nomen Dei, & per alias res minoris momenti iurare:* it ſhall not be amiſſe to omit the name of God, and ſacred things, and to ſweare by things of leſſe moment: as *Socrates* by a Dog and a Gooſe, *Traiane* by the hope of victory. Iſay 48. 11. Zepha. 1. 5. Iſay 42. 8. Cant. 2. 7.

Contra. 1. Are not theſe ſound proofes taken from the practiſe of the heathen; But our holy Maſter hath given vs an other rule, not to ſweare by Heaven, or earth, or ones head: and conſequently not by any like. Matth 5. 35.

2. Concerning the place alleadged. 1. There is difference betweene an adiuration, which is nothing but a ſolemne charging and obteſting, and an oath: the firſt may be by creatures, the other onely by the name of God, ſo the Prophet calleth Heaven, and Earth to witneſſe: and the Apoſtle chargeth *Timothy* before the elect Angels, where he vſeth the word, διαμαρτύρομαι, which ſignifieth to teſtifie, charge, or conteſt, ſo is the word ὁρκίζω, vſed, ἐξορκίζω σε, *Cœlo teſte & conſcio ſacramento adſtringo te:* the Heavens being witneſſe, I bind thee with an oath: but the word ὄμνυμι, ſignifieth directly to ſweare, ſo in this place the Roes, and Hindes, are called as witneſſes to this oath, wherewith Chriſt chargeth the Daughters of Ieruſalem: for to imagine that Chriſt being God, to whom theſe words are aſcribed by ſome, ſhould ſweare by any thing leſſe then God, is not farre from blaſphemy, for God becauſe he hath no greater to ſweare by, ſweareth by himſelfe: wherefore this was onely, *ſolemnis conteſtatio*, a ſolemne conteſting: as *Calvin* ſaith, of that obteſtation of Saint *Paul* to *Timothy*, before alleadged: and ſo our Engliſh tranſlations doe interpret, I charge thee. Iſay 1. 2. 1 Tim. 5. 21. Hebr. 6. 18.

2. Some allowing this to be a kind of a ſolemne oath, (as *Vatabl.* ſaith it is, *venationum iuramentum*, an Hunters oath) vnderſtand by the Roes and Hindes, *cœleſtes exercitus*, the heavenly Hoſte: ſome, *Patriarchas*, the Patriarkes, *Lyran.* Some will haue this to bee the meaning, that they ſhould bee like vnto the Roes and Hindes, *in virtutum*

tum altitudine, in the height of vertue, *Gloss. ordinar.* Some thinke they are adiured, *per quicquid charum est*, by anything that is deare, and pleasant vnto them, *Pellican. Osiand.* And to this purpose the *Septuagint* translate, ἐν ταῖς δυνάμεσι, &c. I adjure you *by the strength of the field.*

3. But I preferre before all these, *Iunius* his Exposition, who supplyeth the word, *emaueatis*, I adjure you to stay abroad with the Roes and Hindes, not to waken my welbeloved, *vntill hee please*, or shee please, as *Vatabl. Osiander*; (the Hebrew word will beare both) for in the former verse, the Spouse is brought in lying asleepe in her welbeloveds armes: and so in all this Chapter, the Spouse is supposed to entertaine her beloved, *in prædio rustico*, in a countrey farme. Thus it is cleare, that this place maketh nothing at all for the iustifying of oathes by creatures.

5. Confut. *Against the superstitious vse of shaving the Head and Beard.*

Whereas against the shaving of Popish Monkes and Priests, that Law of *Moses* is vrged, *Levit.* 19.27. whereof see before, *quest.* 31. heere divers answeres are made by those Shauelings, in defence of their shaving, vvhich it shall not bee amisse here to examine.

1. That cutting of the head is vnlike the shaving of the crowne, which they vse: for, *non scindant comam, sed ornant*, they did not cut the haire off, but adorned it: Monks shaue it off altogether, *Lorin.*

2. This kinde of shaving was put vpon *Peter* at Antioch, *in vituperium*, for reproach, vvhich afterward the whole Clergie tooke vp, *in honorem*, as a signe of honour, *Tostat. qu.* 5.

3. It was but a ceremony, and howsoever prescribed then, it bindeth not now: and they were not simply forbidden so to doe, but they were not to doe it, *in cultum dæmonum*, to the worship of devils.

4. Now it hath a profitable signification: 1. To distinguish them from effeminate persons, who nourished their hayre. 2. To imitate the Nazarite in their consecration, and hereby to be discerned from others. 3. It represent th the thorny crowne of Christ. 4. *Præfert regiam coronam*: It expresseth also a kingly crowne, shewing that to serue God, is to raigne. 5. It betokeneth also, *revelationem mysteriorum*, the revelation of the Mysteries of the Gospell. 6. *Animum apertum*, an open heart to diuine contemplation. 7. And the cutting off of carnall lusts, with other such like, *Lorin. ex Bellarm. in v.* 27.

Contra. 1. Their *Oleaster* vnderstandeth such a shaving here, *qualem portare solent Sacerdotes*, such as our Priests vse to beare: and though that place maketh not against the shaving of heads, as wee doe not much insist vpon it: yet other places are direct against shaving of Heads and Beards: as *Ezech* 44.20. and *Baruch.* 6.30. where idolatrous Priests are described with shaven Heads and beards. But *Lorinus* obiecteth, that *Ezekiel* was bid himselfe to be shaven, *c.* 5.1. Whereto I answere, that was but once, and by Gods speciall direction, and to a signe to the people of God: What is this to a continuall shaving, and without warrant from God, and to no vse?

2. First, it may be doubted, whether *Peter* were so shaven: for *Nicephorus* saith, he had *capitis & barbæ pilum densum, & paulo longiorem*, the hayre of his head and beard, thicke and long. 2. If *Peter* had been so shaven, why was not Christ rather to bee imitated, then *Peter*? of whom the same Authour saith: *Barbam gestâsse flauam, nec admodum demissam*, that hee did weare a yellow beard, not very long: *Cæsariem subflauam, leuiter ad crispos declinantem prolixiorem*: the hayre of his head yellowish, somewhat curled and long, *Niceph. ex Euseb. lib.* 1 *c.* 4. *& l.* 2 *c.* 37 3. For it is not credible, that all the Clergie imitated *Peters* shaving: for this custome being taken vp in Antioch first, it is like the Greekes would first haue vsed to shaue their beards: But *Clemens Alexandrin.* saith, it was *nefas barbam vellere pulchritudinem congruitam*, vnlawfull to deface the beard, being such a naturall ornament, 3. *Pædag. c.* 3. And much more vnlike it is, that the Apostles would decree, *Capillum non nutriri, barbam non radi*,

Whether *Peter* were shaven.

That

That the hayre ſhould not bee nouriſhed, nor the beard ſhaven, as *Epiphanius* ſaith, *Hæreſ.* 80. which Decree was renewed, *Carthaginenſ. Concil.* 4. *c.* 44. And if the Clergie had imitated *Peter* heerein, how came it to paſſe, that almoſt foure hundred yeere after, *Chriſtiani Sacerdotes non radebantur, ſed tondebantur*, Chriſtian Prieſts were not ſhaven, but polled, as witneſſeth *Optatus cont. Parm. l.* 2. *Ambr. Epiſt.* 36. Prieſts in ancient time not ſhaven.

3. Not to ſhaue the head and beard after the faſhion and manner of Idolaters, was not a meere Ceremony, but a Morall and religious inſtruction, not to conforme themſelues to Idolatrie, ſuch as is that precept of the Apoſtle, *Abſtaine from all appearance of evill*, 1 *Theſſ.* 5. 21.

And if it were a Ceremony, not to ſhaue the head, much more is it to ſhaue, ſpecially with ſuch ſuperſtitious ſignifications: what ground then haue they to retaine ſuch typicall ceremonies, the time and date of them being now expired: and if ſhaving were vſed for the worſhip of devils, will they ſerue God now with thoſe rites, wherwith the devill was ſometime ſerved?

4. As for the ſignifications which they haue deviſed, ſome are *ridiculous*, as that the Myſteries are revealed rather to ſhaven crownes, then vnſhaven: or that God cannot ſee into the heart through the hayre, as well as through a bare ſcalpe. Some are *ſuperſtitious*, as to imitate the conſecration of the Nazarites in the old Law. Some are *ſuperfluous*, for there are better markes to diſtinguiſh the ſober from the effeminate. Some are *hypocriticall*, as to imitate Chriſts thorny crowne in their ſhaving, and leaue his holy doctrine, as they doe, ſpecially in Iuſtification by faith onely, oſtentation of merits, Invocation of Saints, and ſuch like. Some are *ambitious*, to betoken a kingly crowne; for ſo they goe about to overtop Kings: as the Locuſts, which came out of the bottomleſſe pit, and betoken the ſwarmes of Monkes and Fryers, are deſcribed with crownes on their heads. Some are quite contrary, as to betoken the mortifying of carnall luſts, which abounded among no ſort of men more; and the ſhaving of hayre doth ſtrengthen Nature, long hayre weakeneth. And all theſe, as the Apoſtle ſaith, are after the doctrines and commandements of men. The childiſh ſignifications of ſhaven crownes. Reuel. 9. 7. Coloſſ. 2. 22.

6. Confut. *Againſt ſuperſtitious laſhing, or Whipping.*

Whereas the Popiſh Catholikes in their ſuperſtitious devotions, doe vſe to whip themſelues, leaving the prints of the ſtripes in their fleſh, thinking thereby to ſatisfie for their ſinnes: Againſt this ſuperſtitious vſe, wee vrge this text, *verſ.* 28. that they ſhould not cut, nor make markes in their fleſh: But this their Phariſaicall whipping, even to the wounding of their fleſh, is juſtified by *Lorinus*, who to the ſame purpoſe, alledgeth their owne *Gretzerus*, whoſe principall arguments are theſe: 1. As in *Ieremy* mention is made of 80 men, that came with ſhaven beards, and rent clothes, cutting themſelues: as the Hebrew word, *mithgodedim*, ſignifieth, tranſlated by the *Septuagint*, κοπτόμενοι. 2 So that place in *Zachary*, *They ſhall looke vpon him whom they pierced*, and mourne for him: which the *Septuagint* tranſlate, κόψονται, they apply *ad anniverſariam flagellationem*, to the yeerely whipping, which they celebrate in the memoriall of Chriſt, *Gretſer. l.* 2. *de diſcipl. c.* 2. Ieremi 41 5. Zacha. 12. 10.

Contrad. 1. Thoſe foureſcore men therein did contrary to the Lawe, in ſhaving their beards, and cutting their fleſh, which is expreſſely forbidden heere: and ſo *Hierome* noteth vpon that place in *Ieremie*: *They ſhall not cut themſelues, nor make any baldneſſe for them*: that, *Iudæi degenerantes ab inſtitutis ſuis, incidebant in luctibus lacertos ſuos*: The Iewes degenerating from their Inſtitutions, did launce their armes in their mourning. Ierem 16 6.

2. The other place is improperly alleadged by them: 1. Becauſe the Evangeliſt applyeth it to the piercing of Chriſts ſide vpon the croſſe. 2. *Lorinus* vvell anſwereth, that the word, κόπτεσθαι, doth not alwayes ſignifie, to cut, but is taken for mourning: as when *Abraham* is ſayd to mourne for *Sarah*, and *David* for *Abner*: the *Septuagint* vſe that word, yet it is not to be thought, that they launched themſelues. Geneſ 23. 2. 2 Sam. 3 31.

3. Wherefore whatſoever can bee pretended by them, this is but a ſuperſtitious cuſtome

Isa. 53.6. Hebr. 1.3. Coloss. 2.23. customе of them, by the whipping of their bodies, to thinke to cleanse their soules: 1. It is derogatory to Christs sufferings, *By whose stripes We are healed*, and not by our owne: and hee hath by himselfe *purged our sinnes*, wee cannot purge them our selues. 2. It is but hypocrisie, and will-worship, as the Apostle calleth it, in *not sparing the body*, nor having any estimation of the flesh, while the inward and spirituall worship is neglected. 3. It hath a resemblance to the Idolaters, who for the honour of their Idoles, did thus afflict their owne bodies: for which cause the Israelites were forbidden to doe so. And so *Procopius* well obserueth: *Dæmones in hoc esse, vt & devastent corpus, & depopulentur animam, sed Deum tam corpus, quam animam conservare integram:* the Devils goe about to destroy the body, and spoyle the soule; but God hath care to preserue both.

4. *Vatablus*, one of their owne, vnderstandeth this text of whipping, *nè longâ flagellatione, &c.* that by such whipping they doe not furrow their bodies.

7. Confut. *Against publike Stewes, and Brothel-houses.*

Notwithstanding it bee here said, *v.* 29. *Thou shalt not make thy daughter common:* yet our holy Popelings thinke, that Whores may bee tolerated, to prevent a further mischiefe: *Politiæ humanæ huiusmodi meretrices tolerant, vt maiora excludant mala*, Humane Common-wealths tolerate such harlots, to prevent other evils, *Testat.* And hee addeth, though in the Law it is forbidden: Yet there were Whores in Israel, as appeareth by that prohibition, that they should not bring the hyre of a Whore into the House of God: neither were strumpets punished by death: To the same purpose *Lorinus* alledgeth, and approoveth their Lawyer *Menochius*: *Ob minus malum permisti lupanaria*, for a lesse evill stewes may be permitted.

Deut. 23.18.

Contra. 1. Seeing the Law condemneth all Whoredome, both here and in *Deuter.* *There shall not be an Whore of the daughters of Israel*, what a wicked deesse is it, directly against the Law of God, to allow such filthinesse: there might be Whores in Israel, as other transgressors of the rest of the Lawes, but it was not publikely allowed, vnder the raigne of good Kings, but they were put downe, as by *Asa* and *Iehosophat*, though in corrupter times, such disorders were suffered, as likewise other Heathen fashions. Some whoredome was punished with death, as in the Priests daughter. *c.* 21 9.

Deut 23.17. 1 King. 15.12. c 22.47. 1 King. 14.24.

2. Neither is it true, that in well ordered common wealths it ever was permitted. *Constantine* the Great, did publikely forbid, that the Virgins should be prostituted before their Marriage: and *Valentinian* and *Theodosius* made a Law, that children should be set free, enticed by their parents vnto this lewdnesse: and if they compelled them, the parents were banished. These lawes are cited by *Lorinus* himselfe.

3. But there is an other reason, though they will not professe it, why Courtezans are tolerated in Rome; the Pope hath a good revenue out of their earnings: as the Babylonians converted the* gaine of their prostituted virgins, to the vse of the temples, *Herodot. lib.* 1.

* Called πορνικὸν τέλος. The strumpets tribute.

4. But how great is their errour, which condemne Mariage in the Clergie, and yet allow publike stewes; and so they, as the Pharisies before them reiect the Commandements of God, to obserue their owne traditions. The danger of this sinne, *Cyril Alexandrin.* sheweth: *Non pro puellâ solum pœnas exposcet, sed etiam pro omnibus, qui ad turpitudinem lapsi*: Hee that prostituteth his daughter, shall not onely bee punished for the Mayd so defiled, but for all them which by that occasion commit filthinesse, *Cyril. 7. de Adorat.* *Caietan* their owne Cardinall is here more reasonable: *simplex fornicatio inhibetur*, simple fornication is here forbidden.

Marke 7.2.

8. Confut. *Against superstition in Apparell.*

Vers. 19. The Israelites were forbidden to make their garments of linsey wolsey: whereby both their curiositie in apparell is restrained, and that they should put no holinesse in garments, as the Popish sort doe in a Monkes Cowle, and many desire to bee buryed in such an habit, as though there were some great vertue in it; and *Bellarmine* also

alſo iuſtifyeth the diſtinct habit of Monkes, as Noble men and other are diſcerned by their garments, *l. 2. de Monach. c. 40.*

Contra. 1. Civill differences in apparell are commendable, but not diſtinctions of religion in apparell: as the Apoſtle ſaith, *The kingdome of God is not meat,* and drinke, ſo neither apparell. *Zacharie* ſpeaking of falſe prophets, ſaith, they ſhall not weare a rough garment to deceiue: ſuch falſe prophets are Monkes, who deceiue people with a ſhew of holineſſe in their counterfet apparell: they are wolues in ſheeps cloathing. But as their calling is vnlawfull, ſo together with them their Monkiſh apparell is to be abandoned, Rom 14. Zachar. 13. 4. Matth. 7. 18.

2. Such an error *Hierome* confuteth in the *Pelagians:* who affirmed, *Gloriam veſtium Deo inimicam:* that glory, and decency is apparell in contrary to God, *lib. 1. Cont. Pelag:* ſuch is the Monaſticall fanſie, who preferre their vile habit as more pleaſing vnto God, then any other faſhion: Againſt ſuch was it decreed. *Concil. Gangienſ. qui viles veſtes deferens, tanquam ex eo iuſtitiam habiturus, alios reprehendit qui nitidiores deferunt:* which vſing vile garments as though he were made iuſt thereby, reproueth thoſe which weare better apparell, *d. 30. c. ſi quis virorum.*

9. Confut. *That Chriſt deſcended not in ſoule into Hell to deliver the Patriarkes.*

Whereas they for this opinion vſually alleadge that text: thou ſhalt not leaue my ſoule נפש *nepheſh,* in Hell, to prooue their former errour, that Chriſt went thither in ſoule to free the Patriarkes there kept in Priſon: and heereunto anſwere is made, that the word *nepheſh,* is taken there for the life, which goeth away in death, and is as it were ſhut vp in the graue: as it is heere ſayd, they ſhould not cut themſelues, *lanepheſh,* for a ſoule, *v.* 28. that is, the dead, from whom life is departed; *Genebrard,* to take away this anſwere, ſaith, that the word *nepheſh,* tranſlated heere ψυχὴ, is either taken by the figure *Synecdoche,* for a dead man, a part for the whole: or by a *metonymie,* for the funerall, and exequies which are performed for the ſoule departed, *Genebr. in Pſal. 15. 10.* to whom *Lorinus* conſenteth. Pſal. 16. 10.

Contra. 1. All this being admitted, that there is either a *ſynecdoche,* in this phraſe, that (*ſoule*) is taken for a dead Man, a part for the whole, or a *metonymie,* then is not Chriſts ſoule properly vnderſtood, for neither will they ſay, that the dead man, or the funerall for the ſoule of the dead went downe to hell.

2. There is no ſuch figure *ſynecdoche,* which taketh a part for the whole, for though while the body and ſoule are together, and make one *compoſitum,* one compound, the ſoule bee taken for the perſon of man, as *Levit. 5. 1. if any, hebr. a ſoulo:* yet when the body and ſoule are ſevered the one from the other, that figure hath no place: neither is there any ſuch *metonymie* heere: to take the ſoule for the funerall exequies for the ſoule: becauſe, ſaith *Genebrard,* it was the manner of the Amorites to cut themſelues, *pro requie animarum:* for the reſt of their ſoules, thinking they were helped thereby: for if this were a *metonymie,* it ſhould bee of the adiunct for the ſubject: and it muſt bee ſuch an adiunct, as is proper to the ſubiect: but that cannot bee ſhewed, that among the Iſraelites, any ſuch exequies, or funerals were made for the dead: And it is not to be thought, that the Amorites had ſuch opinion of the immortality of the ſoule to pray for the reſt of the ſoule departed: but if they had ſuch an vſe, which was not among the Iſraelites, the Papiſts in their ſuffrages for the dead, doe imitate the Amorites rather then the people of God.

3. So then a *metonymie* in an other ſenſe we acknowledge, eyther of the efficient for the effect: the ſoule is taken for the life and effect of the ſoule: as *Ruben* ſaith, *Let vs not ſmite his ſoule,* that is, take away his life: and ſo it is expreſſed by an other word: *my life,* (חי) *chai, draweth neere to the graue:* and this phraſe alſo is vſed by forren Writers: as *Virgil* ſaith, *Animamque ſepulchro condimus,* we lay vp his ſoule, or life in the graue: *Aenead.* 3. and ſo it is not vnuſuall in Latine ſpeech to take *anima* the ſoule, for *vita* life: Or there may bee admitted a *metonymie* of the content, or thing conteined, for the continent or ſubiect: becauſe the body was the place, and ſeat of the Gene. 37. 21. Pſal. 88. 3.

soule: and so the soule is taken for the person: as *Levitic.* 5. 1. before recited, and so *Iunius* reacheth, *Pro vllo mortuo, for any dead person*, meaning, that is dead: but I preferre the former.

6. *Morall Obseruations.*

1. Morall. *Of honouring, and fearing the Parents.* v. 3.

THe fearing of God, in keeping the Sabboths, and fearing of Parents, is joyned together: to teach vs, that next to the worship of God, followeth our duty toward our Parents: which made *Plato* next after his precepts for the Divine worship, to ioyne the duty toward the Parents, *ae legibus: Isaac* was obsequious to his father vnto death: our blessed Saviour was obedient to his Parents, while he lived heere in the flesh: and at the time of his death, he commended his mother to the care of *Iohn*: Among the Persians, of a long time, there was found no parricide: *Herodot. lib.* 1. and a certaine Lawyer being asked, why hee had made no law against parricide, answered, because he thought none so wicked. *Cicer. pro. Sext. Ros.* But afterward men grew to that impiety, that they layd violent hands vpon their Parents: whose punishment by the Romane law was this: hee that had killed his Father, and Mother, was to bee tyed vp in a sacke with a Dogge, a Cocke, a Viper, and an Oxe, and so drowned, as being vnworthy the vse of the elements both aliue, and dead. Now though a disobedient Child be not given over to so great wickednesse, yet otherwise may he fayle in his duty, as in his vndutifull behaviour, or neglecting them in their age, a common fault in these dayes: therefore it is sayd: *Helpe thy Father in his age*, and who honoureth his Father, shall haue ioy of his owne children, and when hee maketh his prayer hee shall bee heard. *Solon* made a law, *That hee which nourished not his Parents, should bee infamous.*

So the Poet, Πρῶτα θεὸς τίμα, μετέπειτα δὲ σεῖο γονῆας. First see that God you feare; And then thy Parent deare. Luke 2. Iohn 19.27.

Eccles 3.6 13.

Ἐάν τις γονεῖς μὴ τρέφῃ, ἄτιμος ἔστω.

2. Morall. *Of Workes of Mercy, in giving to the Poore.*

The Lord every where commendeth to his People the workes of mercy, as heere, *ver.* 10. They were to leaue a corner of their field in their harvest, and gleanings for the Poore: and the fruits of the seventh yeere were wholly to bee left for the Poore, yea that they might bee the better prepared to shew mercy to their poore brethren, they were to shew compassion to the dumme creatures: to the Asse vnder his burthen, to helpe him vp; toward the Oxe, that did tread out the Corne, not to muzle his mouth; toward the damme and her young, not to take them both together; toward the young cattell, not to seeth the Kid in the mothers milke: that is, while it is young, and tender. If such compassion were to be shewed vnto the vnreasonable Creatures, as the wise Man saith: that a righteous man regardeth the life of his beast, much more should mercy be extended to the poore, that are as our owne flesh: and with such sacrifices, the Apostle saith, the Lord is pleased. *Ambrose* saith: *Non maioris est criminis habenti tollere, quam cum possis & abundet indigentibus denegare:* It is no greater fault to take from him that hath, then when thou art able, and doest abound, to deny to them that want. *Ser.* 81.

Exod. 23. 10.

Exod 23. 5. Deut 25. 4. Deut. 22. 6. Exod. 23. 19.

Prov. 12. 10

Isay 58.

Hebr. 13.

3. Morall. *Against Lying.*

As *Moses* heere forbiddeth them to lie one to another, *v.* 11. so also the holy Apostle, hath the very same prohibition: It is an odious, and vnnaturall sinne, to vse the tongue against the meaning of the minde, being given of God to expresse the hid thoughts of the heart. The Egyptians were common lyers, and they did it with great impunity: *Alex. ab. Alex. lib.* 10. And therefore the Lord giveth his People straight charge not to imitate them heerein, nor in any other their corrupt vsages. *Artaxerxes*, made a law, that a lyars tongue should be peirced, *triplici clavo*, with three nayles. *Plutarch*,

Colos. 3. 9.

ῥήσασθε τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

Plutarch. Among the Indians, he that was thrice conuicted of a lie was enioyned perpetuall ſilence, and was barred from all office, *Aelian. l.* 4. *c.* 1. *Epaminondas* ſo hated lying, that he would not vſe it in jeſt. *Hierome* writeth of a young Man, and Woman, that were ſuſpected of Adultery, and examined by torments to confeſſe it: the young Man being grieuouſly tortured, to be freed from further payne, confeſſeth againſt himſelfe, and ſo was put to death, but the Woman being innocent, could not be forced by torments to tell a lye, thus ſaying, in the mids of her torments, *Non ideo me negare velle ne peream, ſed ideo mentiri nolle ne peccem; mori & ego cupio, ſed non tanquam adultera:* that ſhe did not deny leſt ſhe ſhould die, but refuſed to lie, leſt ſhe ſhould ſinne: ſhe was alſo willing to die, but not as an adultereſſe: *de mulier: ſeptuag: iſt,* ſhe chooſeth rather to die, then to lie.

4. Morall. *Againſt common ſwearing.*

Whereas the Iſraelites are charged not to ſweare falſely by the name of God. *v.* 12. and vſuall ſwearing is a ſteppe, and degree to falſe ſwearing: that fault is diligently to be taken heed of; *Auguſtine* complaineth of ſome in his time, *Habentes in ore iuratio-nem tanquam ſuave aliquid,* which haue othes in their mouthes, as ſome pleaſant thing: *in.* 1. *ad Galat:* this abuſe our bleſſed Saviour ſpeaketh againſt, ſaying: *Sweare not at all,* that is, in common talke, wherein they ſhould vſe nothing, but *Nay,* and *Yea:* It was not lawfull, for the *Flamen,* or Prieſt among the Romanes, to ſweare at all, *Plutarch. probl.* And *Baſile* writeth of one *Clinias,* that would rather ſuffer the loſſe of three talents, then ſweare. *Hom.* 24. The like writeth *Iamblicus,* of one *Sylus Crotoniates,* καὶ τοι ὀμόσαι μὲν μηδὲν, though hee was reſolved to ſweare nothing but the truth: and this the Author ſaith, was τὸ εἰς θεὸν πίστις ἀπὸ τεκμήριον, a token of his reverence towards God: *Auguſtine* confeſſeth it was ſometime his cuſtome to ſweare, but he ſtroue againſt it, and called vpon God to helpe him, and ſo he prevailed againſt it: *Vt nunc nihil mihi facilius ſit, quam non jurare:* that now (ſaith he) nothing is eaſier for me, then not to ſweare, *Sermon.* 17. *Ser.* 10. Math 5. 34.

5. Morall. *To judge juſtly.*

It is not onely ſayd, thou ſhalt doe thy neighbour no wrong. *ver.* 13. but alſo, *iuſtè iudica,* iudge iuſtly: a Iudge may doe that which is iuſt, but not juſtly, as if hee doe it for hope of reward, or of vaine glory, as the Phariſees gaue their almes. *Matth.* 6. The vnrighteous Iudge in the Goſpell did the widdow right, but it was becauſe of her importunity: ſo the Philoſopher diſtinguiſheth betweene *iuſta agere,* to doe iuſt things, and *iuſtè,* to doe them iuſtly: 2. *Ethic.* 4. *Niſi eſſet vt iuſtum iniuſtè faceres, nunquam dictum eſſet, iuſtè quod iuſtum eſt perſequeris,* vnleſſe one might doe that which is iuſt vniuſtly: it ſhould not haue beene ſayd, purſue that which is iuſt, iuſtly. *Ambroſe l.* 1. *in luc.* 1. Luke. 18. 5. τὰ δίκαια and δικαίως.

6. Morall. *Of the vanity of Southſayers, and Wizards.*

As heere they are forbidden to vſe any Southſaying, or any ſuch ſuperſtitious obſervation, *v.* 26. ſo alſo the Prophet ſaith, I deſtroy the tokens of Southſayers and make them which coniecture, fooles, and turne the wiſemen backeward, and make their knowledge fooliſhneſſe: *Baſile* ſaith, *Deſtitui Dei providentiâ, qui auguratione ſtudent:* that they are forſaken of the Diuine providence, who giue their minds to ſoothſaying. *c.* 2. *in Eſay* ſee before. *q.* 30. 31. Eſay. 44. 25.

7. Morall. *To mourne moderately for the dead.*

The Heathen did vſe to launch and cut themſelues for the dead: as *Plutarke* writeth of certaine Barbarians, that did teare their haire, rent their fleſh, ſlit their eares and noſe for the dead: *in Conſol. ad Apollon.* the Lord forbiddeth his people to doe ſo heere: And ſo the Apoſtle teacheth, that Chriſtians ſhou'd not mourne as they which haue no hope, as *Tertul.* excellently ſaith: *Cur impatienter feras ſubductum, quem credis reverſurum? profectio eſt, quam credis mortem, cur immoderatè feras abiiſſe, quem mox ſubſequeris:* 1 Theſ. 4 13.

queris: Why doe you beare impatiently, that hee is taken away, whom you beleeue you ſhall follow, why doe you take it ſo ill, that he is gone away, whom you ſhall ſhortly follow: *lib de patient.*

8. Moral. *Of reverence to be vſed in the Houſe of God.*

Pſalm 5 7. Geneſ. 28. 17. Cant. 6. 3.

Verſ. 30. *You ſhall reverence my Sanctuary:* as the Prophet *David* ſaith: *In thy feare will I worſhip toward thy holy Temple:* therefore *Iaakob* called it, a terrible place, wherin the Lord appeared to him. And ſo it is ſaid of the Church: *Shee was terrible as an armie with banners:* Whereupon the word, *Deus*, God, ſome thinke to be derived of the Greeke, *δέος*, feare: for, *quod non metuitur, contemnitur, quod contemnitur, vtiq; non colitur:* that which is not feared, is contemned; that which is contemned, is not worſhipped, *Lactant. de Ir. Dei. cap.* 8.

9. Moral. *Of the hallowing of the Sabbath day.*

This Precept is twice repeated in this Chapter, *ver.* 3. 28. which ſheweth both the great care which the Lord hath, that the ſeventh day ſhould be kept holy to the Lord, and how prone men are to tranſgreſſe heerein, and therefore had need thereof often to be admoniſhed. The Prophet promiſeth proſperitie to all the State, King, and people, vpon the religious keeping of the Sabbath; yea, among the Heathen there vvas great care taken for the obſerving of the Feſtivals: they vſed to proclaime before, that men ſhou'd abſtaine from their worke, *Sext. Pompon.* *Cicero* maketh mention of this Law, *Feſtorum dierum ratio in liberis requietem habeat litium, & iurgiorum, in ſervis operum:* The Feſtivall dayes require reſt from ſuites in free men, and from labour in ſervants, 2. *de leg.* The reſolution of *Scævola* the high Prieſt, was, *Qui talibus diebus aliquid egiſſet, porco piaculum dare debebat, prudentem expiare non poſſe:* that he which vnwittingly had done any thing vpon thoſe dayes, ſhould giue Swine for a menſe, hee which willingly did it, had no expiation, *Macrob. l.* 1. 16. The ſame *Scævola* being aſked, what might be done vpon holy dayes, anſwered, *quod prætermiſſum noceret*, which being omitted, was hurtfull. And to that purpoſe is the ſaying of *Palladius: Neceſſitas caret feriis*, that neceſſitie keepeth no Holy dayes: and they giue inſtance of propping vp an houſe ready to fall, and helping out an oxe falling into a ditch; which is the very inſtance vſed by our Bleſſed Saviour.

Ierem. 17. 25.

What workes are permitted vpon the Sabbath.

Luke 13. 15.

10. Moral. *Not to ſeeke vnto Sorcerers.*

Verſ. 31. *Yee ſhall not regard them that worke with ſpirits, nor ſeeke vnto them:* for this were a forſaking of God, and a denyall of the faith. The Prophet ſaith: *Should not a people enquire at their God, for the living to the dead?* ſhould they conſult with the dead for the living? It was *Sauls* overthrow, in forſaking God, and running to a Witch, to aske counſell of the dead, or rather of the devill. *Auguſtine* enveigheth much againſt this abuſe amongſt Chriſtians: *Qua fronte exit anima ad Deum, quæ perdidit ſignum Chriſti, accepit ſignum Diaboli:* With what face can that ſoule appeare before God, which hath loſt the ſigne of Chriſt, (meaning Baptiſme) and received the ſigne of the Devil? *Tract. 7. in Ioan.* Againe he ſaith: *Quod te non vult pati, non pateris; quod te permiſerit pati, flagellum eſt corrigentis, non pœna damnantis:* That which God will not haue you to ſuffer, you ſhall not; and vvhat hee permitteth you to ſuffer, it is but a gentle vvhip of a Corrector, not the puniſhment of a condemner, *Ibid.* What need therefore hath any to vſe vnlawfull meanes for their health, ſeeing no affliction commeth but by Gods ſending, or permitting? But if any ſhall object, that many are healed of their diſeaſes by ſuch meanes. *Auguſtine* anſwereth: *Accepto ab illo ſacrificio ſuo deſerit perſequi corpus, quia cor obtinuit:* The Devill having received a ſacrifice of him (that ſeeketh vnto him) leaveth to perſecute the body, becauſe hee hath taken poſſeſſion of the heart, *Serm. 19. de Diverſ.* And therefore hee would haue every one reſolved, and ſay: *Quare ego damno animam, emo pauces dies corporis mei:* Why doe I damne my ſoule, (in going to Witches) and purchaſe onely a few dayes of my body, *Ibid.*

Iſai 8 20.

Flectere ſi nequeo ſuperos, Acheronta movebo was *Sauls* reſolution when God would not heare him.

8. Moral.

11. Moral. *Of honouring Old age.*

Verſ. 32. *Thou ſhalt riſe vp to the hoare head:* As old age is to bee honoured, ſo old men ſhould haue care to haue thoſe things, for the which honour is yeelded vnto them, that is, Wiſdome, as it is ſaid: *Among the Ancients is Wiſedome, and in the length of dayes is vnderſtanding:* as Righteouſneſſe, as the Wiſeman ſayth: *Age is a crowne of glory, if it bee found in the way of righteouſneſſe.* If either of theſe bee wanting in old men, as the Preacher ſpeaketh of *an old and fooliſh King:* or if in old age there bee laſciviouſneſſe, and wantonneſſe, as the Prophet ſpeaketh of vs: *Gray hayres are heere and there vpon him, and hee knoweth it not:* ſuch loſe the honour of their olde age: *Canities tum eſt venerabilis, quando ea gerit, quæ canitiem decent; cum vero iuveniliter ſenex converſatur, plus iuvenibus ridiculus eſt:* Gray hayres are to bee reverenced, when they doe thoſe things which become them; otherwiſe, an old man living youthfully, is more ridiculous then any young man, *Chryſoſt. Hom. 7. Epiſt. ad Heb.* Iob 12.12. Prou 16.31. Eccleſ. 4.13. Hoſh 7.9.

12. Moral. *To keepe the Law, to doe it.*

Verſ. 37. *And doe them:* For otherwiſe it is in vaine to draw neere vnto the Lord with the lips, and the heart bee farre off: ſuch confeſſe they know God, but in their workes denie him: ſuch are like a Painter: As *Gregorie* ſpeaketh modeſtly of himſelfe: *Pulchrum depinxit hominem pictor fœdus:* I being a filthy Painter, haue made a faire man. Knowledge vnto ſuch is like vndigeſted meat, which *malos generat humores*, engendreth ill humours, *Bernard.* And as in Phyſicke of the body λογιατρεῖα, words heale not, but medicines, *Philo*; So is it in Phiſicke of the ſoule: wee ſhould bee like vnto ſheepe, which ſhew their good paſture by their fleece, and milke which they yeeld: ſo ſhould a Chriſtian ſhew his faith by his workes. Iſai 29.13.

CHAP. XX.

1. *The Argument, and Parts.*

IN this Chapter are ſet downe the puniſhments of the former Lawes preſcribed, *c.* 18. 19. whereof there are two parts: the firſt preſcribing the puniſhment of thoſe tranſgreſſions, to *v.* 22. the ſecond is the Concluſion, including an Exhortation to holineſſe.

1. The ſinnes and offences here cenſured, and ſentenced, are either againſt *pietie*, or againſt *charitie*. 1. Againſt *pietie*, and that either *directly* and openly, in offering their ſeed to *Moloch:* where the offence is ſet foorth, *v.* 2. Then the puniſhment, either by the hand of man, *v.* 3. or vpon the peoples connivence, *v.* 4. by the hand of God, *v.* 5. Or more *covertly*, in ſeeking to Witches, *v.* 6. with an exhortation to holineſſe from Gods example, *v.* 7, 8.

2. Then follow the offences againſt *charitie*, in violating the lawes of *humanitie*, as in curſing the parents, *v.* 9. Or of *chaſtitie*, which are either committed, 1. againſt the Law of *Matrimony*, in aduitery, *v.* 10. 2. Law of Nature, in degree, ſexe, or kinde: 3. or the Law of Civilitie.

Vnnaturall Marriages, in reſpect of the Degree, are inceſtuous copulations, either in the direct lyne vpward, *verſ.* 11. downeward, *verſ* 12 14. or Collaterall, neerer, as vvith his ſiſter, *verſ.* 17. or brothers vvife, *verſ.* 21. Or further off, as with the Aunt, *verſ.* 19. or Vncles vvife, *verſ.* 20. In the ſexe, as if one lye with the Male, *verſ.* 13. In the kind, if with a Beaſt, *verſ.* 15. 16. Againſt the law of Civilitie, if with a menſtruous woman, *verſ.* 18.

3. The Concluſion is *Speciall* for this Chapter, from three reaſons: A threatning,

v. 22. an Example of the Canaanites, *v.* 23. and a Promise, *v.* 24. Or *generall*, concerning the observation of other Lawes, as in Meats, *v.* 25. with a reason from Gods example, *vers.* 26. and removing of a generall impediment to the obedience of Gods Lawes, which is Witchcraft, and Sorcery, which must bee punished by death also, *vers.* 27.

2. *The diuers Readings.*

L. D. Det. VErs. 18. *And shee openeth the fountaine of her blood*, L. D. *And openeth her fountaine, and shee open the fountaine of her blood*, Cæter.

L. D. Alt. Vers. 21. *It is an vnlawfull thing.* L. D. rather, *an vncleane thing.* P. N. G *a separation.* A. H. I. *nidaah*; which word is vsed of a woman separate for her disease c. 15. 24 and so the effect is taken for the cause, *separation* for *vncleannesse*, which caused it.

L. D. Alt. Vers. 25 *Which I haue shewed vnto you to be polluted.* L. D. rather, *Which I haue separated, or discerned vnto you as vncleane*, Cæter. *badhal.* H. to separate, or discerne.

L. D. Det. Vers. 27. *They shall stone them.* L. D. *Stone them with stones.* N. or *ouerwhelme them with stones.* A. P. I. *ragam*, to overwhelme with stones.

3. *The Questions and Doubts discussed.*

1. Quest. *Of the penall Lawes in generall.*

1. THese penalties set downe in this Chapter, were not annexed to the former Lawes, but set down apart, to shew that there are two sorts of men; some that are moved to obedience, *propter amorem justitiæ*, for the loue of righteousnesse: and to
1 Tim. 1. 8. such there is no law, they are a law to themselues, and so the Apostle saith: *The law is not giuen to a righteous man, but vnto the lawlesse and disobedient:* And againe the Apostle
Galat. 5. 23. having reckoned vp the fruits of the spirit, saith: *Against such there is no law.* Some therefore some doe note, that no Law was given before *Moses* to the holy Patriarkes, being righteous men, *Irenæus lib.* 4. Others there are, which are induced to obedience, *propter timorem pœnæ*, for feare of punishment: and for their cause are these penalties added.

Why no penalty is annexed to the Decalogue. 2. And for this cause it may be thought, that no punishments are affixed to the ten Commandments, but the precepts onely set downe; not, as *Philo* supposeth, because God is, *nullius mali author*, author of no evill: for it is a good and iust thing to punish the transgressors of the law; but hereby the Lord signified, that hee would haue men for loue of his Law to frame themselues to obedience, rather then for feare of punishment.

Why the Law was more severe then the Gospell. 3. *Origen* also here noteth a difference betweene the Law and the Gospel: then the offender surely dyed: *non erat lachrimis locus*, there was no place for teares: but now, *non infertur pœna mortis, sed vltio reponitur in futurum:* the punishment of death is not impoſed, but revenge is deferred till afterward, to the next life, *Hom.* 11. Herein *Origens* judgement may be received: that now vnder the Gospel such outward severity is not shewed in punishing of offenders, because of the expectation of future judgement: but altogether it is not true, that now vnder the Gospell no sentence of death is to be inflicted, vnlesse hee speake onely of the time then present, in the dayes of persecution, when as yet there was no civil Magistrate. But that other saying of his is to be excepted against: that vnder the Law, by corporall death, *consumpta est criminis pœna*, the punishment of the offence was finished, and none was to come after: for God, saith he, *non vindicat bis in idipsum*, doth not punish twice for the same thing; for the contrary is evident, that some then which received outward punishment, did afterward
Iude 7. suffer eternall, as Sodome and Gomorrha, who, as the Apostle saith, *suffer vengeance of eternall fire.* Neither hath that place any such meaning, where the Prophet saith:

ſaith: *Affliction ſhall not riſe vp the ſecond time:* But that is, their puniſhment ſhall bee vvithout intermiſſion, and ſhall make an end of them at once. And that rule holdeth, not to puniſh twice for the ſame offence, when as the puniſhment is equivalent to the ſinne, as in this caſe it is not: for no corporall puniſhment is anſwerable vnto ſinne, the tranſgreſſion of the Law of the eternal God: And *Origen* in the ſame place confeſſeth, *Multas eſſe peccati mortes*: that there are many deaths of ſin; that ſo often as one committeth ſinne, ſo oft hee deſerveth to dye: then cannot corporall death death ſatisfie Gods Iuſtice, for ſuch ſinne often committed, vvithout effectuall repentance, vvhich in Chriſt delivereth from Hell.

Nahum 1.9.

How God puniſheth twice for the ſame ſinne.

2. Queſt. *What it was to offer their ſeed to Molech.*

1. What this Idoll Molech was, is before ſhewed, *c.* 18. *q.* 25. now to offer their ſeed to Molech, was neither to ioyne them in Marriage to idolaters, as *Procop.* nor to conſecrate them, *principi ſæculi*, to the Prince of the World, the Devill: *Heſychius*, nor to make them ſervants to other Princes, *Theodoret*, who followeth the, *Septuag.* who read for (Molech) ἄρχοντι, to the prince: nor yet is the meaning, *Falſa religione animos imbuere*, to corrupt their mindes with falſe Religion: *Pelarg.* but what it is, before is expounded, *c.* 18. 21. *To cauſe them to paſſe thorough*, that is, by fire to conſecrate them to that Idoll: *Oſiand.* yet ſo as by this example, *Videtur omnis extremus ritus gentilitius interdictus*: all externall rites of the idolatrous Gentiles ſeemeth to be forbidden, *Pelli.* as the ſame law is made againſt all worſhip of ſtrange gods. *Deut.* 13. 6.

2. But inſtance is given of this abominable Idoll, both becauſe of the monſtrous horror of the ſacrifice, and of the generall inclination of the People thereunto, who thought ſuch ſacrifices to be moſt available for the obteyning of their deſires, *Lyr.*

3. But thoſe conceits of the Hebrewes, which *Lyranus*, and *Toſtatus* after him, heere refute, are not worthy the naming, as how this law ſhould bee intended againſt thoſe, which did offer part of their ſeed, not all their children to Molech: but ſuch were worthy of everlaſting puniſhment without redemption: for, 1. If he that offered any part were worthy to die, much more he which conſecrated all, 2. Neither was there any ſinne which without all helpe and remedy condemned to hell: for vpon repentance, and reverting from their ſinne, it was remitted. *Ezech.* 18. 22.

3. Queſt. *Of the manner of ſtoning to death.*

1. Whereas it is ſayd, he ſhall die the death, this phraſe implyeth not neceſſarily both a ſpirituall and temporall death: nor yet when the word is put ſingle doth it ſhew a liberty reſerved to the Iudge, to put to death at his pleaſure, when the word is doubled, that without delay, death was to be inflicted: as *Delrius*, alleadged by *Lorin.* for it was ſayd to *Adam*, *Thou ſhalt die the death*, which yet was no violent, or preſent death: But the meaning is *omnino*, he ſhould ſuerly be put to death, *Iun.*

To die the death what it meaneth.

Gene. 2. 17.

2. Among the Hebrewes foure kinds of deaths were vſed: ſtoning, burning, killing with the ſword, and ſtrangling: ſtoning ſeemeth to haue beene moſt ancient, which was vſed in Egypt, againſt ſuch as committed ſacriledge: and the obſtinate Iſraelites would haue ſtoned *Moſes*: *Achan*, and his houſe were firſt ſtoned, and then burned with fire: Among forren Nations ſome examples there are of ſome ſtoned to death, as of *Hecuba*, for rayling vpon the Grecians; of *Cornelius Cinna*, for his cruelty toward the ſouldiers: of *Hermolaus*, for conſpiring againſt *Alexander*: *Excitat. Lorin.* But this was done in tumult, without any certaine law preſcribing ſuch puniſhment: onely *Plato*, maketh mention of ſuch a law, that murtherers ſhould be ſtoned to death. 11. *de legibus.*

Exod 8. 17. Exod 17. 4. Ioſ 7. 25.

3. The Hebrewes recken vp, 18. euill doers, that by the Law were to be ſtoned to death: and 36. which are threatned to be cut off: whereof about, 18. are ſet downe in this Chapter. The manner of their ſtoning to death, was this: when the Malefactor came within foure cubites of the place of execution, they ſtript him off his clothes, onely

The manner of ſtoning to death.

onely covering his privities, and the woman was covered with a linnen cloath; then they tyed their hands behind them: and firſt the witneſſes threw ſtones, one of them
Deut. 17. 6. ſmote him behind, an other before on his heart: and if he were not dead, then all the People caſt ſtones at him.

4. The reaſon why they were thus to be put to death, was, becauſe they did hereby defile the Sanctuary, and pollute the name of God, not onely in their opinion holding the Sanctuary vncleane: *Toſtat.* or cauſing the Sanctuary, and name of God to be blaſphemed of others: *Oleaſt.* but heereby generally the land was defiled, and ſo the Sanctuary being in the midſt of them was polluted with their vncleanneſſe, from the which it was purged vpon the expiation day, *c.* 16. 16. *Iun.* And ſo alſo, they defiled the name of God, in giving it to that abominable idole: ſo two wayes was the Sanctuary defiled, both becauſe the place was polluted, wherein the Lord choſe to place his Sanctuary, and becauſe the Divine worſhip was done in an other place, then where the Lord appointed it, *Caietan:* And worthily were they to bee ſtoned to death, becauſe they had forſaken God their rock, and ſtone. *Bor.*

4. Queſt. *Why the kinred and family of the idolater was alſo to be put to death.* ver. 4. 5.

1. Whereas the Latine readeth, *If the People be negligent:* and ſo *Toſtatus* vnderſtandeth it, of a negligence, and careleſneſſe in the People, in not ſearching out this ſin: the phraſe ſheweth a voluntary connivence, rather then negligence, *If in hiding they hide:* for the caſe of meere negligence, or ignorance, is implyed before, that if the idolater be not ſtoned to death by the People, as neglecting, or not knowing the Lord will ſet his force againſt him, *v.* 2.

2. So then by *family*, is vnderſtood, *ver.* 5. not onely his houſe, and kinred, which might be privie to his ſinne, as *Toſtatus*, but even all the people of that land: for ſo is
Iere. 8. 3. Micah. 2. 3. the word *miſhphach*, family, taken in other places: And the practiſe was accordingly:
Deut 13. 16. for the whole city of Idolaters was to bee deſtroyed: and ſo the Lord threatneth, that the whole nation, ſhould be given vp into the hand of the Chaldeans, becauſe they offered incenſe to *Baal*, *Iere.* 32. 28, 29.

When and how one is puniſhed for an others offence. Deut. 24. 16.

3. God indeed by his abſolute right may inflict temporall puniſhment, even by death, vpon the family of the offender, though not partakers of the ſinne, for the example of others: as we ſee in humane pollicy, temporall puniſhment, in great offences, as of treaſon, is extended to the kinred, which are not guilty, but yet without ſentence of death, or temporall puniſhment: for the father was not to die for the ſons offence, nor the ſonne for the fathers: neither was it the vſe of the Romanes to puniſh the children for the fathers offence, *Halicarneſſ. lib.* 8. onely in time of warre the innocent often fall by the ſword, where the victory cannot otherwiſe be obtayned.

4. But yet the ſeverity of this law onely reacheth the abetters, and conſenters: which may be of three ſorts: *conſilium præbendo*, by ayding them with their counſell: *defendendo vel excuſando*, by defending or excuſing them: or *Non reſiſtendo, vel non accuſando*, by not reſiſting, or not accuſing, and ſo favouring, and winking at their ſinne: *Toſtat. q.* 2. all theſe were to partake of the ſame puniſhment: And the Lord would roote them out, where humane correction was wanting.

5. Queſt. *Witches and ſuch as worke with familiar ſpirits, not to bee ſought vnto.* ver. 6.

1. Theſe two kinds here named, ſuch as haue familiar ſpirits, called *obhoth*, whom the *Septuag.* interpret, ἐγγαστριμύθους, *ventriloquos*, that ſpeake out of the belly, and *ideghonim*, Wizards, ſo named of their pretended skill: the *Septu.* tranſlate ἐπαοιδούς, enchanters, are not well defined by the Hebrewes: *Ab. Ezra.* will haue the firſt to be ſuch which put a dead mans head into a bottle, and ſo receiue anſwers from the Devil: the other to bee certaine Soothſayers, that make anſwere putting a bone of a certaine beaſt vnder their tongue. But the firſt were rather ſuch, out of whoſe belly, as out of

an

an hollow bottle; the ſpirit ſpake, who made them ſwell like a bottle, and ſuch was that *pythoniſſe*, ſo called, becauſe ſhee had πνεῦμα πύθωνος, a ſpirit of divination. *Acts* 16. 16.

2. Now the ſpirit called, (πύθων,) ſome deriue of the ſame word which betokeneth a ſerpent: as *nachaſh*, in the Hebrew ſignifieth both a Serpent, and a Magician: becauſe ſuch worke by ſerpents, whom the enchanter vſeth to charme: which agreeth well to the firſt practiſe of the Deuill in Paradiſe, ſpeaking out of a ſerpent: ſome deriue it of πυνθάνομαι, to aske or conſult, *Beza*: ſome of πύθω, to putrifie, whereof this may bee the reaſon, becauſe the euill ſpirit, loueth the place of vncleanneſſe, ſpeaking from vnder the belly, or rather becauſe the oracle of *Apollo* at Delphos was moſt famous, where they receiued anſweres, who was called *Pythius*, of killing of a ſerpent: thence others that gaue Oracles might be ſo called. Pſal. 5. Apythoniſſe whence ſo called.

3. Now although theſe kinds are onely named, all the reſt are comprehended, which are elſewhere rehearſed: And whereas the law is directly made againſt a witch, *mecaſphah*, which is put in the feminine, heere the ſame law is renewed againſt the Male witch: there inſtance is ſpecially given of the woman: *Quia ſexus hic ad ſuperſtitionem propenſior*, becauſe that ſexe is more prone to ſuperſtition. *Calvin.* Deut. 18. 10.

4. The Lord is ſaid to ſet his face againſt ſuch an one: the *Chalde*, readeth *mine anger*, becauſe it is the vſe among men to bend the browes, and ſet the countenance againſt him, whom one intendeth to deſtroy, and the Lord *will cut him off*: which ſimiIob 19. 10. litude is taken from a tree, that is remooued, and plucked vp by the rootes: or as a Weauers thrid is cut off: And it is meant of Gods extraordinary iudgment vpon ſuch Iſay 38. 12. as conſult with Witches, or vſe Sorcery: as by drawing, or any like caſuall event, as being killed by the hand of man: for in ſuch caſes God is ſaid to offer them vnto their hand, whether of man, or beaſt, this was the overthrow of *Saul*, 1. *Sam.* 28. of *Ahaziah*. 2. *Kng.* 2. for ſeeking to witches: and of *Iezabel*. 2. *King.* 9. 22. yea for this Exod. 21. 13. Gods wrath came vpon whole kingdomes: as of *Niniue*, which is ſayd to bee a Nahum 3. 4. Miſtreſſe of witchcraft, of Babylon, and for the ſame cauſe God threatneth the deſtruction of Ieruſalem. *Micah.* 5. 12. Iſay 47. 9.

5. And beſide this extraordinary hand of God: they were to be put to death by the Magiſtrate: *Thou ſhalt not ſuffer a Witch to liue*: vpon the which words *Philo* obſerExod. 22. 18. veth, that they ſhould bee put to death without delay: yea that the Iudge with his owne hands ſhould kill a Witch, if there were no other Miniſters of Iuſtice, rather then to ſuffer her to liue: *De ſpecial. legibus*, *Conſtantine* decreed capitall puniſhment againſt ſuch, not onely, *Si authores*, *ſed auditores & permiſſores*, if they were authors, The puniſhbut auditors onely, or ſufferers of ſuch impiety. And by an other law, he that conſulment of ſuch as ſeeke vnto ted with Sorcerers about the life of the Prince, and hee which made anſwere, were to Witches. be puniſhed by death: and all Magicians were to be burned aliue with their bookes, or caſt vnto beaſtes. *Leg. Cornel. de ſicar*: which was put in practiſe vnder the ſecond *Tiberius*: one *Anatolius*, for his ſorcery was deuoured of beaſts. *Euagr.* 5. 18. but that which is added, how that the *Virgine Mary*, *Flagitavit ſupplicio affici*, required him to be puniſhed, I let it paſſe, as one of that authors fables: as though Chriſt had put ouer the gouernement of the world to *Mary*: but he himſelfe ſaith, my father worketh hitherto, and I worke. *Iohn* 5. 27.

6. Now the reaſons, why both ſorcerers, and they which ſeeke vnto them ſhould be put to death are theſe, 1. Becauſe they are *Apoſtates* from the faith, and doe forſake God, in renouncing Baptiſme, and entring into a new league with the Deuill: and ſo, as the Apoſtle ſaith: *They haue damnation, becauſe they haue broken the firſt Faith.* 1 Tim. 5. 12. 2. Becauſe, *They are hurtfull, and miſcheiuous to others*: and as they are called in the law, *Inimici humani generis*, enemies to mankind. 3. They are alſo to be cut off, in reſpect of themſelues, leſt they proceeding in their wickedneſſe, ſhould aggrauate their ſinne. 4. But moſt of all, becauſe they are guilty of ſpirituall fornication: not onely the ſorcerers themſelues, but all their fauourers, and adherents, in departing from God, to whom they had plight their troth: like as the vnchaſt woman, who violateth her Faith, given to her Husband: ſome vnderſtand this of the vncleanneſſe of the body which

which Witches practise with those vncleane spirits, whereof some are, *incubi*, some *succubi*, doe act the part of men, some of women: but it is better applyed to spirituall whoredome, which is committed with spirits, as is said before, c.17.7.

6. Quest. *How, and Why the people were to sanctifie themselues.*

Vers. 7. *Sanctifie your selues, and bee holy.* 1. Which is not a repetition of the same thing: but the first signifieth the beginning of their sanctitie, the other their progresse, and persevering therein, *Tostatus.*

2. By *sanctifying*, is signified their inward holinesse, as *Peter* exhorteth, they should sanctifie the Lord Christ in their heart: then their outward practise in their life and conversation, in shewing the workes of mercy, and such like, which is true Religion. And further, their publike profession, in separating and consecrating themselues as a people holy vnto God, as afterward the Lord saith, *v.26.* you shall bee holy, *for I haue separated you from other people.*

1 Pet.3.15.

Iames 1 27.

3. Whereas this is added as a reason: *I am the Lord your God, Which sanctifie you,* 1. Heereby is signified Gods right in commaunding them, being a peculiar people to himselfe. 2. God propoundeth himselfe as a perfect example of holinesse, as our blessed Saviour saith: *Be yee perfect, as your heauenly Father is perfect:* children should bee like their father: *That yee may be children of your Father which is in heauen.* This reason taken from Gods holinesse, is vsed sometime vnto terrour: *Feare the Lord, hee is an holy God, hee will not pardon your iniquitie:* becausse the holy God can endure no vnholinesse. 4. It is vsed as an argument of mercie: *I will not turne away my face from you, for I am holy.* 5. And as God is holy, so he maketh them holy, hee is their sanctifier, that vvhat they themselues cannot attaine vnto, by Gods grace may be wrought in them.

Math 5 45.
Math.5.48
ἐοικότα τέκνα γονεῦσι.
Iosh. 24.19.
Ierem.3.12.

4. Now whereas *Moses* is sometime bidd to sanctifie the people; that is vnderstood of his outvvard Ministery in externall things, as in the vvashing of their clothes, not of the inward efficacie, as *Augustine* well sheweth: *Moysen visibilibus Sacramentis per ministerium suum, Dominum inuisibili gratiâ per Spiritum sanctum, &c.* That *Moses* did sanctifie with the visible Sacraments by his Ministery, the Lord with invisible grace by his holy Spirit, *q.8.4.*

Exod 19.10.
How *Moses* is said to sanctifie.

7. Quest. *How grieuous a sinne it is to curse Father, or Mother*, vers. 9.

1. Whereas in another place, they are charged not to strike father and mother: and mention also is made, that vpon paine of death, they should not curse them: here the latter is onely repeated, because the Israelites might not thinke it a small offence in words to offend them, *Tostat.*

Exod.21.15.

2. The contumely offered to the parents, was in three degrees: in contempt of the heart, in contumely of words, and iniurie offered in deed: the two last are directly forbidden in these Lawes; and the first also, if the inward contempt appeare in the scornefull behaviour: and the word *kallal* here vsed, signifieth, to set light by.

Prov.30.17.

3. And here it is obserued, 1. if the child cursed the one parent without the other, he was guiltie: 2. Yea, if he rayled vpon them when they were dead. 3. And if hee did revile them but once, *si ex intentione maledixerit*, if hee did it of purpose, *Caietan:* though *Lyranus* deny that this penaltie was incurred, *ex vna maledictione*, by one reviling speech: *Non qualibet protervia, aut leue conuitium:* not every reproachfull, or vvayward word is heere intended, *Calvin*; but such as proceeded from a manifest contempt.

4. The offender was to be put to death by the Magistrate, and *his blood should be vpon him:* which not so much sheweth the manner of his death, that hee should be stoned, when they were embrued with their blood, as the Hebrewes vnderstand this phrase: and this was the peculiar punishment of a rebellious sonne: But the meaning is, hee shall bee, *causa cædis*, cause of his owne death, *Iunius:* and as the *Septuagint*, ἔνοχος,

How ones blood is said to be vpon him.
Deut.21 21.

ἔνοχος, he ſhall be guiltie: and beſide, that no revenge ſhall be taken for his blood, *Oleaſter:* as *David* ſaith concerning *Ioab*, that had killed *Abner: I and my kingdome be guiltleſſe, let the blood fall vpon the head of Ioab:* whereupon they were to waſh their hands over him that was ſlaine, to ſhew, that they were not guiltie of his blood: and therefore *Pilate* waſhed his hands, when he condemned Chriſt; but that Ceremonie could not cleare him. 2 Sam. 3. 28. Deut. 21. 6. Math. 27. 24.

5. Now the reaſons of this ſevere puniſhment, are theſe: 1. Becauſe herein God is diſhonoured, *contumelia in patrem ſpiritus redundat*, the contumely redoundeth vpon the Father of ſpirits, *Orig. Hom.* 11. 2. They are convinced of ingratitude, and inhumanitie: *benefactores blaſphemat*, hee blaſphemeth his benefactors, which, next to God, were the authors of his life: what honour ſoever the ſonnes giue vnto the parents, *nondum reddimus vicem gratiæ, quâ geniti ſumus, nutriti, eruditi:* we cannot recompenſe the kindneſſe receiued in our birth, education, inſtruction, *Origen.* 3. The order of nature is inverted: for the parents haue power to bleſſe, and where there is cauſe, to curſe the children; yea, the fathers had power over the life of their children, as *Vlpianus* writeth of the Romans, *de patr. poteſt. lib.* 3. *Ariſtotle* of the Perſians, 8. *Ethic.* 20. *Halicarnaſſe* of the Greekes and Egyptians, among whom there was no puniſhment appoynted for the father that killed his ſonne, as they ſay there is not among the Muſcovites. Now then children curſing their parents, doe vſurpe their Office, to whom it belongeth to bleſſe and curſe. 4. The curſing of the parents is a denyall of all dutie: and therefore our bleſſed Sauiour rebuking the Iewes for ſuffering their parents to bee in want, beginneth with this Law againſt the curſing of father or mother, *Math.* 15. 4.

And becauſe of God, πᾶσα πατριὰ, every fatherhood is named. Ephes. 3. 15.

Of the power of Parents over their children.

6. Now whereas the three deareſt things vnto a man, are his ſoule, his good name, and his life: diſobedient children are puniſhed in all theſe; they are depriued of the life of grace: then they ſhall come to ſhame and ignominy, and they ſhall loſe their life, *the ravens of the valleys ſhall picke out their eyes:* that is, they ſhall bee hanged vp to be meat to the fowles of the ayre, and ſhall want buriall. Prov. 20. 20. Prov. 19. 26. Prov. 30. 17.

7. This precept *Hierome* extendeth to the Fathers of the Church, and to the civill Magiſtrate, that are not to be rayled vpon, *in Mich. c.* 7. but thereof there is a ſpeciall Law. *Heſychius* applyeth it to thoſe which blaſpheme Chriſt: *Origen* to thoſe, *qui Deum patrem maledicis vocibus laceſſunt*, which doe prouoke God the Father vvith rayling ſpeech, as they which denie him, to bee *conditorem mundi*, Creator of the vvorld, *Hom.* 11. Exod. 22. 28.

8. Queſt. *Of the puniſhment of Adultery by death*, verſ. 10.

1. The word here vſed, is, נאף *naaph*, which properly ſignifieth *adultery*, interpreted by the *Septuagint*, by the word, μοιχᾶσθαι, for ſingle fornication: there is an other word, זנח *zanah*, which is πορνᾶσθαι; yet theſe words in vſe are confounded: as vnder the name of adultery in the ſeventh commandement is comprehended all kind of vnlawfull luſt, as vnder the name of theft is forbidden, as *Auguſtine* noteth, *Omnis illicita alienæ rei vſurpatio*, all vnlawful vſurping of that which is anothers, *q.* 73. *in Exo.* But inſtance is given of Adultery, becauſe therein wrong is moſt of all offered to the neighbor, which is chiefly aymed at in the ſecond Table. Sometime by fornication is vnderſtood Adultery: as where our Saviour ſaith: *Who ſo putteth away his wife, vnleſſe for fornication, committeth adultery:* the word is, μὴ ἐπὶ πορνείᾳ, which properly ſignifieth, Fornication. Math. 19. 9.

Difference betweene adultery and fornication.

2. Whereas the ſentence is repeated: 1. It is not for that the firſt clauſe meaneth onely the attempt, and ſolicitation to adultery: for in that caſe they were not to dye. 2. Nor yet by any man in the firſt clauſe is vnderſtood the ſtranger, by the neighbour an Hebrew, as *Oleaſter.* 3. Nor yet is it a repetition of the ſame thing, which is often vſed in precepts, as *Toſtat.* 4. But this is given as a reaſon, to ſhew how grieuous a ſinne adultery is, becauſe *omnis homo proximus*, every man is our neighbour, *Auguſtine:* The like is ſeene in the former verſe: *Hee that curſeth his father and mother, ſhall*

Why the precept of not cõmitting adultry is repeated.

ſhall dye the death; hee hath curſed his father and mother. 5. So then wee need not with *Heſychius*, to apply it to, *Spirituale & intelligibile adulterium*, to ſpirituall adultery, vvhich is to forſake the truth and faith of Chriſt, and to bring corrupt doctrine.

Geneſ 38.10. Geneſ.38.24. 3. Now the puniſhment of adultery, was death by the Law of *Moſes*, and it was practiſed alſo before the Law: as *Abimelech* charged vnder paine of death, that none ſhould touch *Iſaaks* wife: ſo *Iudah* would haue *Thamar* to be burnt, becauſe ſhee had played the whore: 1. Not becauſe ſhee was *Melchiſedeks* daughter, who was the great Prieſt, as the Hebrewes, and by them held to be *Sem*: for neither was that Law yet made, for the High Prieſts daughter to be burnt, if ſhee played the whore, which is afterward ſet downe, *c.* 21. 9. and *Sem* was dead an hundred yeeres before, who dyed tenne yeeres before *Iacob* was borne: ſo that *Thamar* could not then bee a child-bearing woman, if ſhee had been *Sems* daughter, being elder then *Sarah*, when *Iſaak* was borne. 2. Nor yet was ſhe thus ſentenced, becauſe ſhee was to marry the brother to him that was deceaſed: for neither as yet was that law given, but rather becauſe ſhee was eſpouſed to *Selah*, and ſo was as his wife. 3. Nor yet did *Iudah*, as a Magiſtrate, herein giue ſentence, being a ſtranger in the countrey, and *Iacob* his father dwelling farre off, to whom that authoritie rather belonged: but it ſeemeth that the cuſtome of the Countrey was ſuch, to puniſh adultery by death. 4. But heerein *Iudahs* judgement was precipitate, that would haue his daughter in law being great with child, to be put to death, and ſo the infant alſo within her ſhould be deſtroyed, contrary both to the Law of God, which would haue every one to die for his owne ſinne; and againſt the law of nature, practiſed amongſt the Heathen: for the Romanes deferred the execution of a woman vvith child, till ſhee were delivered. *Clemen. Alexandrin. ſtrom.* 2. So did the Athenians, *Ælian. de var. hiſt. c.* 18. and the Egyptians, *Diodor. Sic. l.* 2. And *Auguſtine* writeth of one *Fœlicitas*, that her martyrdom was deferred, till ſhe had brought forth, *de tempor. Barbar. c.* 3.

Why *Iudah* commanded *Thamar* to be burned.

Deut. 24 16. And of them *Plut.* alſo writeth. Ὁ ἐν Αἰγύπτῳ νόμος ὃς κελεύει τὴν γυναῖκα ἐν ἄλῳ θανάτῳ, μὴ πρὸ τοκετοῦ φυλάττειν. *de Ser Num vind.*

4. As by the Law of God adultery was puniſhed with death, ſo alſo was it practiſed among the Heathen: the Crotonians did burne ſuch as were convicted of adultery, aliue: Whereupon *Salethus* the Law-maker, when hee had defiled his brothers wife, vvhen the people would haue changed the mulct into baniſhment, leaped himſelfe into the fire, *Luc. Apolog. Macrinus* the Emperour alſo burned the adulterer, and adultereſſe. Among the *Athenians* they were torne with wild horſes: *Hippomenes* an Athenian Prince ſhut vp his daughter that had committed adultery, with an Horſe, and kept them vvithout meat, ſo that the Horſe rent her with his teeth. Among the Romans, by the *Iulian* Law, they were to be put to death: and ſo vvas it executed by *Iulius Cæſar*, and *Auguſtus*, *Sueton.* And *Domitian* revived the *Iulian* Law, being much neglected, *Zonar. Tom.* 2. *Aurelianus* the Emperour cauſed them to bee tyed to the tops of trees bowed together, and ſo to bee pulled aſunder. *Conſtantinus* made a law, that the violaters of Marriage, ſhould bee put to death, *Ammian. lib.* 28. And *Hierome* writeth to *Innocentius* of a woman, that was ſmitten ſeven times with the ſword, before ſhe dyed, being ſuſpected of adultery: ſo that it ſeemeth that Law of *Conſtantine* to bee in force ſtill.

Adultery among the heathen, puniſhed by death. The king of Babel burnt with fire two falſe prophets for the ſin of adultery.

5. And where adultery was not puniſhed by death, as among the Locrenſians, *Saleucus* made a law, that the adulterer ſhould loſe both his eyes: and his ſonne being faultie therein, hee put out one of his owne eyes, and an other of his ſonnes, that the Law might be kept, *Valer lib.* 6. *c.* 5. The Parthians puniſh no ſinne more grievouſly, and ſo did the Perſians. Among the Egyptians the adulterer had a thouſand ſtripes, the woman loſt her noſe; and if a free woman were deflowred, his privie parts were cut off, *Diodor. Sic. lib.* 2. Among the Turkes, an hundred blowes are given to the adulterer, *Alcoran. azoar.* 34.

6. But whereas this Law puniſheth the adulterer, as well as the adultereſſe; the inequality of the Roman law in the twelue Tables appeareth, which gaue the man power to kill his wife, being taken in adultery, but allowed no accuſation, or Proceſſe againſt the man; of the which partialitie the Poet ſpeaketh:

The caſe of the man and woman taken in adultery.

Fœmina

Fœmina quid faciet, cum Vir ſit turpior illa. Ouid.
What helpe ſhall the poore Woman haue,
When as the Husband playes the Knaue.

Yet afterward *Antoninus*, vvould haue inquiry alſo made of that ſinne in the Husband, *Vlpian*: indeed though adultery bee a greater ſinne in Men, becauſe they haue more reaſon to direct them, and the Woman is the weaker: yet it is more inconvenient in a Women; vvhom ſhamefaſtneſſe ſhould reſtraine: and on the Womans ſide there is more vncertainty of the Children, and ſo a confuſion of heires, and inheritances: vvhich might be the reaſon, that vnder the old Law it was tolerated for the Man to keepe his Concubine, beſide a Wife, but the law of Matrimony, in the very inſtitution of it, bindeth the one ſexe as well as the other: as the Apoſtle ſheweth, that neither of them haue power over their owne body, the one more then the other. *Tanto grauius viros hanc oportet, quanto magis ad eos pertinet & virtute vincere, & exemplo regere fœminas. Aug. de adult. Coniug. l. 2. c. 8.* 1 Cor. 7. 4.

7. Now the kind of death, which appertained to adulterers, vvas to be ſtoned, not ſtrangled, as *Maimony* ſaith, that where the Law ſpeaketh of death abſolutely, it is vnderſtood of ſtrangling: and this he ſaith, is the only vnlawfull copulation that is ſo puniſhed: all the other either with burning, or ſtoning: *Contra.* but it ſhall appeare, that the Adulterer, and Adultereſſe were to bee ſtoned, 1. Becauſe expreſſe mention is made hereof. *v* 2. and 27. 2. By the like, adultery with one eſpouſed is puniſhed vvith ſtoning, *Deut.* 23. 24 Much more with her that is actually a Wife. 3. The ſtoning vvith ſtones is expreſſely ſet downe to bee the puniſhment of an Harlot in *Ezekiel*, 16 38,40. 4. And yet it is more evident in the Goſpell, where they brought a Woman vnto Chriſt being taken in adultery, ſaying: *Moſes commanded in the Law, that ſuch ſhould be ſtoned. Iohn* 8. 5. Ezec. 16. 38. 40.

8. Now the reaſons of this ſevere law againſt adulterers vvere theſe, 1. Becauſe they ſinne againſt God, whoſe ordinance is violated, and therefore the Wiſeman ſaith, *She forgetteth the covenant of her God.* 2. The Adultereſſe ſheweth her vnthankefulneſſe to her husband: *In forſaking the guide of her youth*: who hath been our protector, maintainer, and keeper, *ibid* 3. There is injury offered by the adulterer to his neighbour, in taking away his vvife, who lyeth in his boſome: and ſo is guilty alſo of theft. *Borrh.* as it is ſet foorth by *Nathan*, in that parable of a man, that tooke away his neighbours ſheepe, that ſlept in his boſome: 4. They ſinne againſt Ieſus Chriſt, in defiling his members. 5. They ſinne againſt their body, which after a more peculiar manner is polluted in this ſinne, then by any other, as the Apoſtle ſaith. 6. They offend againſt the common wealth: *Adulterinus partus ſupponitur*, an adulterous birth is put for a lawfull: *ad alienos tranſit hæreditas*, the inheritance is conveyed to ſtrangers: *Calvin.* 7. Yea, they wrong their poſterity: *Ad poſteros dedecus tranſit*, to vvhom a ſhame, and diſhonour is tranſmitted. *Idem.* Prov. 2. 17. Why adultery was puniſhed ſo ſeverely. 2 Sam. 12. 3. 1 Cor. 6. 15. 18.

9. Queſt. *Whether adultery be now to be puniſhed with death.*

1. Some doe thinke that this law to puniſh adultery vvith death ought ſtill to bee in force: vvhich ſeemeth to bee Maſter *Calvins* opinion, who alleadging the Iulian law vvhich did put adulterers to death, thus inferreth: *Quo turpius eſt Chriſtianis ſaltem non imitari profanos homines*: it is ſo much the greater ſhame for Chriſtians at the leaſt not to imitate profane Men: But *Iulius Clarus*, whom *Lorinus* citeth, goeth yet further, that he ſeeth not why in conſcience it ſhould not bee lawfull now for the party wronged to kill the adulterer, and adultereſſe: as it was permitted among the Romanes. But this opinion ſeemeth to bee too rigid, that now neceſſarily in every Chriſtian ſtate adultery ſhould bee vindicated by death: becauſe vvee are not ſimply tyed to *Moſes* iudicialls, further then the morall equity enforceth: and mercy, and clemency better beſeemeth the Goſpell, then the rigour of the law, as *Ambroſe* ſaith: *Lex priuſquam cruce Domini temperaretur immitis erat*: the law before it was tempered by the Croſſe of Chriſt was vngentle, then it was ſaid an Eye for an Eye, a Tooth for a

Tooth; but now if one ſmite thee on the Cheeke, turne the other alſo; *Serm.* 23. this phraſe of tempering the law, by the Croſſe of Chriſt, is agreeable to the like ſaying of the Apoſtle: *Of putting out the hand Writing of ordinances Which was againſt vs, and nayling them to the Croſſe*, which though it bee meant ſpecially of the ceremonies, yet it may bee extended vnto other ſevere lawes, whereby the people were kept in feare: *Origen* alſo ſpeaking of this very caſe: (*Si adulterium fuerit admiſſum, non eſt præceptum, vt adulter, & adultera corporali morte plectantur*: If now adultery be committed among Chriſtians, it is not commanded, that the adulterer and adultereſſe ſhould bee puniſhed by bodily death) giveth this reaſon: *Neque propterea tunc cruaelis lex, neque nunc diſſolutum Evangelium*: neither was the law then cruell, or the Goſpell now diſſolute: for then by the death of the body, *Purgabatur magis populus à peccatis, quam damnabatur*, the people was purged rather from their ſinne, then condemned: now ſaith he, *Purgatio peccatis non per corporale ſupplicium conſtat, ſed per pœnitentiam*: now ſinne is not purged by corporall puniſhment, but by repentance: *Et videndum ne grauius fortè ſit nobis, quibus vltio reponitur in futurum*: and let vs ſee, leſt it bee not more grievous vnto vs, that our puniſhment is deferred till the next life: *Hom. in Levit.* ſo now ſomewhat is abated of the ſeverity of the Law, becauſe of the liberty of the Goſpel, and the expectation of future judgement.

Coloſſ. 2. 14.

2. Some thinke that this law of *Moſes* was abrogated by our bleſſed Saviour, in his merciſull proceeding againſt the adulterous Woman, *Iohn* 8. but the anſwere here is, 1. That Chriſt did not inflict the ſentence of death vpon her: *Ne Iudicis officio fungeretur*: leſt hee ſhould take vpon him the office of a Iudge: for the which cauſe hee went away into a mountaine, vvhen they would haue made him a King, *Calvin*: to the ſame purpoſe, *Pellicane: Non judicare venerat ſed judicari*, he came not to iudge, or put to death, but to be iudged, and to die, *&c.* And for the ſame reaſon our bleſſed Saviour refuſed to divide the inheritance betweene two brethren. 2 *Ambroſe* yeeldeth two other reaſons of that fact: *Demittitur mulier, non abſolvitur; quia deerat accuſator*: the Woman is diſmiſſed, not abſolved, becauſe there was no accuſer to vvitneſſe againſt her, *Epiſt.* 76. his other reaſon is from the office of Chriſt, who came not to puniſh, but to correct, and amend offenders, and hence ſaith vnto her, *ſinne no more: Emendavit ream, non crimen abſolvit Cum reus occiditur, perſona magis, quam culpa punitur: ex quo te redemit Chriſtus, corrigit gratia, quam pœna non emendaret, ſed plecteret*: he amended the party, he abſolveth not the fault: when the guilty party is killed, the perſon rather is puniſhed, then the offence: ſo Chriſt ſaith thus much in effect to the woman: ſince Chriſt hath redeemed thee, let Grace correct that, which puniſhment would not amend, but revenge, *ibid.*

Why Chriſt did not ſentence the woman taken in adultery.

Iohn 6. 15. Luke 12. 14.

3. Wherefore I hold the opinion betweene both to be moſt reaſonable; that neither the law is abrogated, nor neceſſarily enjoyned: but that ſuch Chriſtian common wealths, with whoſe pollicy it may ſo ſtand, may cenſure adulterers with death: as it was in *Hieromes* time: *Quotidie mœchorum ſanguis effunditur*: continually the blood of adulterers is ſhed, *lib.* 1. *Cont. Iovinian.* Neither doe other ſtates offend, if they thinke good to inflict other puniſhmentes beſide death, ſo they bee equivalent to the greatneſſe of the ſinne: a white ſheet, or a little vvhipping, or a ſmall pecuniary mulct is not a ſufficient bridle for inordinate, and adulterous luſt: for if, notwithſtanding that bloody law againſt adultery in *Hieromes* time, *Inter ipſas leges, ſecures & tribunalia, flagrans libido domiratur*: even amidſt the lawes, and tribunall ſeats, raging luſt did prevaile, *ibid.*: how much more will it abound vvhere too much lenitie is vſed, and connivence ſhewed: ſo that a iuſt temper betweene both would doe vvell; I neither wiſh ſuch ſeverity, as vnder *Severus* the Emperour, when *Dion* the Conſull found in the table of record three thouſand adulterers put to death, and therefore beganne more negligently to enquire after that offence: *Xiphilin. in Sever.* Neither is it fit, that ſo great a ſinne ſhould eſcape vvith ſo ſmall puniſhment, as *Eraſmus* that famous Clerke complayned in his time: *Nunc adulterium luſus magnatum eſt: paſſim ſævitur in miſeros fures, cum nec Draconis leges, nec Romanæ, nec vllæ Gentilium ſimplex furtum ſupplicio capitis vindicaverint; ſed avaritia noſtra facit, vt ideò magnum malum exiſtimemus furtum, quia pecuniam*

Adultery how to be puniſhed

pecuniam ſummi boni loco ducimus: Now adultery is but the ſport of great men, ſilly theeues are ſharpely handled every where, when as neither the lawes of *Draco*, the Romanes, or of any Gentiles did puniſh ſimply theft with death: but covetouſneſſe is the cauſe, why theft is counted ſo great an evill, becauſe money is held to bee a chiefe good. *annot. in Epiſt. Hieron ad Innocent.*

4. So then the reſolution heere is, that *Moſes* poſitiue and iudiciall lawes doe not abſolutely bind Chriſtian ſtates, but in reſpect of the morall equity: the ceremonies are wholly abrogated, the morall law wholly ſtandeth in force, the iudicials are in part abrogated, as they ſpecially concerned the Iewiſh ſtate, and policy: partly are in force, as they are grounded vpon a morall equity: from the ſeveritie of thoſe lawes the clemency of the Goſpell may abate: as our bleſſed Saviour would not ſend the adulterous Woman to be tried by the law, and ſo to be ſtoned to death, *Iohn* 8. yea the Lord himſelfe vnder the law diſpenſed with *David*, that he ſhould not die: and ſo one well ſaith, *In eo formam præceſſiſſe Evangelicam:* The Evangelicall forme was practiſed in him, by repentance to obteine remiſſion: *Radulph:* who though he eſcaped the ſentence of the law by humane cenſure, yet was not freed from the iudgement of God, vpon his houſe in the ſame kind: that as hee had ſinned in committing murther, and adultery, ſo the ſword would not depart from his houſe, and his wiues ſhould bee defiled by an other: Thus then there may bee ſomewhat diminiſhed from the ſentence of the law, but nothing can be added: it is not neceſſary to puniſh by death now, where the Law ſo preſcribeth: neither is it ſafe, as ſome thinke, to inflict capitall puniſhment, where the iudiciall law of *Moſes* hath not enioyned it: for, as Saint *Iames* ſaith, there is one lawgiver which is able to ſaue and deſtroy: without whoſe will, and warrant expreſſed, or implyed, no mans life is to be taken away.

Why *David* for his adultery was not iudged according to the Law 2 Sam. 12. 10. 11.

Moſes iudicials how farre they bind.

Iames 1. 12.

10. Queſt. *Againſt inceſtuous copulations with the Fathers Wife, or Sonnes Wife, and the puniſhment thereof.* verſe 11. 12.

1. The lawes are ſpecially vnderſtood of them which vſe ſuch vnnaturall commixtions, when the husbands are dead; for while they are living to offend heerein is provided for in the former law againſt adultery, *Cajetan.* but if vvhile the husbands are living: ſuch, wickednesſe bee committed, they offend againſt two lawes, of Adultery, and Inceſt, and may be proceeded againſt according to either of them. *Toſtatus.*

2. Concerning the fathers vvife, called a ſtepmother, in Latine *Noverca*, as *Nova Vxor*, a new wife: and her ſtep-ſonne is called *privignus*, as *prius genitus*, borne before her mariage, commonly there is hatred, and debate betweene them: and ſtep-mothers prooue hard mothers: and therefore there was a law among the Sibarites, made by *Charondas*, that he vvhich married a ſecond vvife, ſhould not be admitted to the Counſell of ſtate: becauſe hee which provided ill for his owne Children, could not bee a good Counſeller for his Countrey. *Diod. Sic. l.* 12. yet ſometime vnnaturall luſt may be kindled betweene ſuch: as among the Corinthians one had his fathers vvife: and *Ruben* lay vvith *Bilha*, his fathers Concubine: for the vvhich cauſe hee is deprived of his birth-right. Theſe ſinnes in diſcovering the fathers ſhame, (which vvas in lying vvith his vvife, becauſe they are one fleſh) and in defiling the daughter in law, the Prophet *Ezechiel* complaineth to haue beene practiſed in Ieruſalem.

1 Cor. 5. 1. Gene. 49. 4. Ezec 22. 10. 11

3. Queſtion being heere made, vvho offend more heerein, the father, or the ſonne, the Man, or the Woman; *Toſtatus* reſolveth thus: that the ſonne offendeth more, in defiling his fathers vvife, then the father in the ſonnes vvife; becauſe more reverence and duty is to bee ſhewed by the ſonne to the father: but vvhereas hee reſolueth, that the man, in both caſes offendeth more then the vvoman, becauſe ſhee onely fayleth in duty to her husband; the other, either the father in diſhonouring his ſonne, or the ſon the father: this may ſeeme otherwiſe, becauſe the greateſt bond is betweene the husband, and vvife, in reſpect of vvhom a man is to leaue both father, and mother.

Gene 2. 14.

What it is their blood to be vpon them.

4. Now the puniſhment awarded vnto ſuch, was to be ſtoned to death, as *Toſtatus*, and *Oleaſt.* which the Hebrewes vnderſtand by this phraſe, of their blood being vpon them; but when they were killed by the ſword, their blood was alſo vpon them, they being embrued with it: ſo that this phraſe rather ſheweth, that the cauſe of their death is to bee imputed to themſelues: and if their blood fall not vpon themſelues, it will light vpon the people, for not puniſhing ſuch offenders: By this meanes, *Provocari vindictam in totum populum*, revenge ſhall bee required of all the people, *Calvin:* But that they were to ſuffer death by ſtoning, appeareth by the analogie of the former Law againſt adultery.

5. But theſe Lawes muſt bee vnderſtood of ſuch, who herein wittingly offended, not of ignorance: in vvhich caſe they vvere not to ſuffer death, but onely to bring a ſacrifice, *Toſtatus.*

11. Queſt. *Againſt the abominable Sodomiticall ſinne*, v. 13.

1. How grievous this vnnaturall ſinne is, appeareth by the word of aggravation here vſed: that whereas inceſt with the daughter in law, is called, תבל *tebhel, confuſion:* vvith the mother and daughter, *v.* 14. זמה *zimmah, Wickedneſſe:* this is called, תועבה *toghebhah*, βδέλυγμα, *abomination*, in Latine called, *nefas*, of the which, *ne fari liceat*, it is not lawfull to ſpeake: or as *Varro* deriveth it, as though ſuch were, *ne fare digni*, not vvorthy to eat bread. In the other ſinnes before named, violence is offered to Marriage, as in Adulterie; or to Affinitie, as in Inceſt: but heere, *Infamia irrogatur toti humanæ naturæ*, infamie is offered to the vvhole humane nature, *Toſtatus.*

How Sodomy hath beene puniſhed.

2. This ſinne was puniſhed in the Sodomites with fire from Heauen: and accordingly by the Law of *Theodoſius* and *Arcadius*, ſuch Sodomites were adjudged to the fire, though by the vſuall Cæſarean and Imperiall Law, they dyed by the ſword, *Ad leg. Iul. de adult.* Among the Athenians, he which defiled the male, was put to death, and the partie abuſed was barred from all office, *Æſchin. cont. Timarch.* In the Councell of *Vienna*, the *Templars*, as being guiltie of this ſinne, were decreed to be burned, *Pet. Crinit.* Among the Romanes, it was lawfull for him that was attempted to that abuſe, to kill him that made the aſſault, as *C. Lucius* did, as *Tullie* ſaith of him: *Probus adoleſcens facere periculosè, quam turpitèr perpeti maluit*, the honeſt young man had rather doe dangerouſly, then ſuffer ſhamefully, *Orat. pro Milon.* And *Pauſanias* complaining to *Philip* King of Macedon, of the indignitie offered vnto him by one *Attalus*, and being by him ſcorned, revenged himſelfe vpon him, and ſlew him.

Lorinus heere alſo telleth vs, how that *Pius* 5. and before him, *Leo* 10. decreed all ſuch filthy perſons to bee delivered vp to the ſecular power, to bee puniſhed; and if they were Clergie men, to be degraded. It ſeemeth then, that ſuch vncleanneſſe vvas vſuall in Rome, and much practiſed, that it needed to bee beaten downe by ſuch Canons: And ſo *Mantuan* their Poet ſaith it vvas, as thoſe Verſes ſhew:

Sanctus ager ſcurris, venerabilis ara Cinædis,
Servit honorandæ divum, Gangmedibus ædes.

Rome charged with vnnaturall ſinnes.

I forbeare to Engliſh them: a modeſt pen is aſhamed to write, what they are not aſhamed to practiſe. Neither was this a fault in the vulgar ſort: ſome of their Popes haue not been vvithout touch herein: as *Iul.* 2. vvho abuſed two noble youthes, ſent to him to be inſtructed from the French Queene; and *Sixtus* 4. before him, gaue a licenſe to two Cardinalls and their families, in the hote moneths, to doe that vvhich was vncomely. *Paulus* 3. bare with his ſonne *Petrus Aloiſius*, that abuſed that way a young man, one *Coſmas Cherias*. *Iulius* the third, gaue the like liberty to *Peter Mendoſa* a Cardinall. Some of theſe were ſince *Leo* 10. See hereof what Maſter *Bale* writeth in his Booke *De Act. Roman. Pontif.* and vvorthy Biſhop *Iewel*, *Defenſ. Apolog. p.* 354. Yea, *Iohn Caſa*, Archbiſhop of Beneventum, was not aſhamed to write Verſes in commendation of this vnnaturall ſinne: ſo that it is true which *Borrhaus* ſayth here:

here: *In regno bestiæ invenias, qui scriptione editâ tam nefarium scelus defendere audeant:* Vnder the raigne of the Beast, you may find some which by publike writing dare defend this wickednesse. It seemeth then, that small reformation followed in Rome, vpon those Decrees of the sayd Popes. The abounding of this vice in Italy maketh it seeme probable, which *Suidas* writeth, (whom herein *Lorinus* refuseth) that this vice began in Italy, in those latter times, vvho in time of Warre thought it lawfull, in the absence of their Wiues, to vse that filthy remedy. But the true cause hereof *Bernard* well delivereth in his time: *Tolle de Ecclesiâ honorabile coniugium, nonnè reples eam concubinarijs, incestuosis, masculorum concubitoribus:* Take away out of the Church honourable Marriage, doe you not fill it with concubine-keepers, incestuous persons, and abusers of the Male, *Cantic. Serm. 66.*

4. *Tostatus* here moveth a needlesse question, Whether the Agent or Patient offend more in this vnnaturall sinne; and he resolveth for the latter: because the other, *infamat solum naturam*, doth onely wrong Nature; the other, *sexum*, doth wrong also the sexe. And *Lorinus* thereunto consenteth; but the contrary rather is true: because it is more to be an actor of evill, then a sufferer, and both of them doe sinne against Nature, and their kinde: yea, the patient may bee sometime blamelesse, if hee be forced: according to the analogie of that Law of the forced Mayd. And thus vvas it practised in the Athenian State, vvhich punished the Agent more then the Patient: Whereof mention is made before. Deut. 22. 25.

12. Quest. *Why hee which taketh a Wife, and her Mother, was to be burnt to death with them*, v. 14.

1. Concerning this kind of death by fire: 1. Sometime it was sent by God, as vpon Sodome and Gomorrha, vpon *Nadab* and *Abihu*, *Leviticus* 10. vpon two Captaines with their fifties, 2. *Kings* 1. Sometime it was inflicted by humane judgement, as heere. 2. The Hebrewes rehearse nine offenders that were burnt to death: He that lay with his Wiues daughter, Daughters daughter, or her sonnes daughter; or with his Wiues mother, or Mothers mother, or her Fathers mother; or vvith his owne daughter, Daughters daughter, or Sonnes daughter, *Maimony:* vnto the vvhich may be added the Priests daughter that played the Whore, *Leviticus* 21. 9. 3. By the Civill law, foureteene kind of offenders were put to the fire: Hee vvhich committed Sacriledge, or did counterfet Money, or cut the Bankes of Nilus, or fired Houses, or ravished a Mayd, revealed the secrets of the Prince to the enemie, and the like, *Ex Petr. Gregor.* 4 To this kinde of death by burning, belong those other torments joyned therewith, as to boyle them in Caldrons, as the *Macchabees*, 2. *Macchab* 7 or in a fierie Oven, *Daniel.* 3. or in *Perillus* Bull, to roast, or broyle them, as *Lawrence*: to scorch them with Torches, to hang them vp in fire, and so burne them: vvhich vvas the invention of *Avidius Cassius*, vnder *Diocletian:* to shut them vp in houses, and to set fire vnto them: Most of which torments were practised by the Papists vpon the Protestant Martyrs; Some of them were broyled to death, as *John Whiteman* at Ostend: some pressed with hote yrons, as one *Bertrand:* some besmeared with fatt and Brimstone, as *Petrus Sorba*, at Lyons: others fired in their houses, as the Protestants of Merindoll, and Cabriers in France, *Ex Martyrolog. Fox.*

What offences were punished by burning.

Of diverse torments by fire which protestants haue bene put vnto.

2. *Tostatus* heere resolveth of divers cases: 1. That it is a greater offence to take the daughter after the mother, then contrariwise: because the daughter oweth more reverence to the mother. 2. That if one take them both together, it is vvorse, then if one after another: because the sinne is made publique by the pretext of Matrimonie. 3. And it is a greater offence, if one of them bee taken first for a Wife, and the other for a Concubine, then contrarivvise: because the Concubine comming after, doth offer vvrong to the former Wife, and Marriage: but the Wife comming after a Concubine, vvrongeth not Marriage. 4. If the one bee dead, it is more to marry the Daughter after the dead mother, then on the contrary; because the Daughter oweth more honour to the Mother. 5. If either the Mother or Daughter bee dead, it is lesse

offence to take the other for a Concubine, then a Wife: becauſe by the latter he doth palliate his ſinne by the title of Marriage, and the partie being dead, heere is no prejudice offered to Marriage, as is reſolved before in the third caſe. To this purpoſe *Toſtat. qu.7.* and *qu.13.*

3. But whereas it is ſaid, *He ſhall be burnt together With them:* Some doe vnderſtand it, if he take the Mother and Daughter both at one time, *Toſtatus.* Some, *ſi amba conſenſerint*, if both conſent, *Calvin.* But it were a rare caſe, for the Mother or Daughter in this caſe to conſent to the diſgrace one of another. Therefore it is better vnderſtood disjunctiuely, *hanc aut illam:* they ſhall burne either the one, or the other, *Vatabl.* not both at once, but either of them indifferently, whether mother or daughter, that is taken to the other, *Iun.*

4. Now vvhereas the offence is more ſeverely puniſhed by burning, then other vnnaturall copulations, which ſeeme to be as heynous, as to lye with the fathers wife: 1. It is not, becauſe it is the more grievous ſinne, as *Oleaſter.* 2 Nor as *Heſychius*, becauſe of the confuſion of kinred; becauſe it is vncertaine, whether you may call the children that ſhall bee borne, *Avunculos, vel Fratres*, Vncles one to another, or Brethren: for the like confuſion of kinred may fall out in other inceſtuous copulations. 3. But this puniſhment is ſet, *Quia homines magis erant aſſueti ad hoc vitium:* Men were more accuſtomed to this ſinne, it ſeemeth to haue beene more ordinarie, *Toſtatus queſt.* 13.

13. Queſt. *Of the puniſhment of lying With a Beaſt*, v. 15. 16.

1. In this ſinne of Beſtialitie, the very Beaſt alſo is appoynted to be ſlaine; as in an other caſe, the Oxe that goared one to death, was to bee kille d, as alſo the Beaſts that were to bee anathematized, as in the taking of Iericho, were appoynted to the ſword: yea, the very Citie, walles, and houſes of Idolaters, were to bee demoliſhed in deteſtation of the ſinne: As wee ſee it practiſed in ciuill States at this day, that the very Houſes of traytors to the Prince and Countrey, are caſt downe. Among the Athenians, the very ſtone, wood, yron, or the like, which caſually had ſlaine any, were exterminated, *Æſchin. cont Cteſiphon.* Among the Romanes yeerely the dogs were hanged vp, becauſe once when the enemy had taken the Capitoll, they did not barke, *Plin. lib.* 10. *cap.*22. And the manner is in ſome parts of France, to hang vp a Sow that deuoureth a child, *Toſtat. q.*14.

Exod 21.28. Ioſh 6 17. Deut 13.15.

2. Now the reaſons why the Beaſt was put to death, (which the Hebrewes ſay was by ſtoning, as it may appeare by the like law of ſtoning the murdering Oxe) were theſe: 1. *Propter horrorem facti*, for the very horrour of the fact, *Toſtat. Et deteſtationem ſceleris*, for deteſtation of ſuch an abominable ſinne, *Oleaſter*; that other men might be terrified from doing the like: for which cauſe, the very attempting of ſuch wickednes hath been puniſhed by death: as certaine men, *ob ſolum conatum*, for going about onely to doe it, were burned at Burdeaux in France, and the beaſts hanged vp, *Boet. q.*316. *n.*5. 2. *Philo* yeeldeth this reaſon: *Ipſo aſpectu renovant memoriam fœdiſſimam*, by the very ſight they renew the memory of ſuch filthineſſe, *de ſpecialibus legib.* 3. And, *attactu ſuo omnia contaminant*, they defile all with the very touching, and no man could willingly vſe them: ſo they are, *telluris inutile pondus*, a very burthen to the earth, *ibid.* 4. The beaſts themſelues are polluted, *In tam ſpurio coitu, immundis ſpiritibus ſe admiſcentibus:* the vncleane ſpirits concurring in ſuch a filthy act, *Borrh.* 5. And heereby the Lord would make it manifeſt, how much this ſinne diſpleaſeth him, *cum ad ipſum innoxium animal pœna tranſit*, when as the puniſhment paſſeth over to the innocent beaſt, *Calvin.*

Exod.21 32

Why beaſtiality is puniſhed with death.

But whereas *Toſtatus* reſolveth that the Sodomiticall act is more heinous, then beſtiality, becauſe the dignity of mans nature is wronged *in patiendo*, in ſuffering, and that in the ſinne of beſtiallity, the Woman offendeth more then the Man, *Quia agere honorabilius*, to act a thing is more honourable then to ſuffer; and the manner of the act is more filthy in the Woman. *q.* 14. 15. the contrary rather may bee affirmed in both: in the firſt, with *Thom. Aquin.* that beſtiality is the worſe, becauſe there may

may be *Variatio tam à specie quàm sexu:* a varying or declining both from the sexe, and kind, 2.2.q. 154 *a.* 12. And in the other, as in some things the Womans fault is greater, so in other respects the Mans, because he hath, or should haue more reason to guide himselfe. But these enormious sinnes indeed admit no degree of comparison: and as *Augustine* resolveth: *In genere flagitia, quæ sunt contra naturam, vbique, & semper puniendæ sunt, qualia Sodomitarum fuerunt: In generall the sinnes*, which are against nature, are every where, and alwayes to bee detested, and abhorred, such as were the Sodomites. 3. *Confess. c.* 8.

4. Whereas it is said heere, *Their blood shall be vpon them:* it is not necessary to referre it to the Woman and the beast: as *Tostat. Lorin.* for properly neither sinne, nor the punishment due thereunto, agree vnto beasts: neither yet will the phrase beare it: the meaning whereof is, that they are cause of their owne death: therefore it is better, with *Iunius*, and *Vatabl.* to vnderstand it o' the Man, and Woman before spoken of, which shalbe guilty heerein: vnlesse with the Hebrewes it be applyed to the manner of death by stoning, whereby both man and beast were embrued with blood: and so their blood was vpon them. How the blood is said to be vpon the beast.

14. Quest. *Of the punishment of him that lay With his sister, by father, or mother.* v. 17.

1. Whereas mention is made of the sister by father, or mother, it followeth, that much more was it vnlawfull to lye with the sister both by father, and mother: and this must be vnderstood, not onely of *Matrimonialis concubitus*, of matrimoniall lying with them, but of any other beside, *Tostat.* the Athenians made it vnlawfull by *Solons* law to marry the sister by the mother; the Lacedemonians contrariwise, with the sister by the same father: the Egyptians, and Persians married their sisters both by father, and mother: which was the cause of such great slaughters among them: as *Philo* noteth: *de special. leg. Cimon* the Athenian married his owne sister, *Elpinice:* for the which (though some say it was no shame vnto him, as not being against their custome, as *Æmil. Prob. in vit.*) yet he was banished for certaine yeeres, *Lambin.*

2. If *Abrahams* example bee objected, who said *Sarah* was his sister, who also was his wife: *Hierome* answereth, writing against *Helvidius*, who held that *Mary* had other sonnes beside Iesus, because mention is made in the Gospell, of the brethren of the Lord: that according to the Phrase of the Hebrewes, Kinsmen are called brethren: and so was *Sarah* called *Abrahams* sister being indeed his brothers daughter, by the father, not by the mother, because *Abraham* was the sonne of *Thare* by one wife; *Haran*, *Sarahs* father by an other: otherwise howsoever in the beginning of the world, such mariages with the germane sister, by the extreame necessity were dispensed with, yet in *Abrahams* time for brethren, and sisters by one parent, or both, *Necti conjugio non licebat*, it was not lawfull to be joyned in Marriage, *Augustine.* *Sarah* how *Abrahams* sister. Genes. 20. 12.

As in *Adams* children, whose wife also to him was,
Ipsa viri pariter filia, sponsa, soror.
Eue, Adams Daughter was, and she his Wife,
And Sister, as from God both taking life.

3. But *Tostatus* following, *R. Salom.* is somewhat too strict, that whereas mention is made of one seeing the others nakednesse: that therefore, the very shewing, and sight of them was to be punished by death, though no act followed: because to see is more then to discover the nakednesse, which phrase is vsed in other vnlawfull copulations, and it cannot be vnderstood, *De cognitione carnali*, of carnall knowledge: because the sister, as well as the brother, is sayd to see one the others nakednesse, but the sister cannot be said carnally to know the brother. Whether the sight of the nakednesse were punished by death.

Contra. 1. Indeed all such occasions by sight, handling, kissing, are to be avoyded, as the beginnings of further evill: as such kind of daliance hath beene provided against by lawes: as among the Romanes, giving money to Matrones, to entise them, or kissing

ſing them: *Valer. l. 6. c. 1.* 6. and vncomely handling, or touching them, *Leg. Longobar:* And ſpecially among brothers and ſiſters, ſuch obſcenities ſhould be taken heed of, as cohabiting, and often playing together, and ſo not wanting oportunity of further evill inconvenience: yet the meaning of the law is not, to puniſh with death the ſight of the eyes. 2. For then they which are blind, or doe company together in the night, ſhould not offend againſt this law. 3. The light may be accidentall and caſuall: though in this caſe, to fixe the eyes is dangerous and ſinnefull, as *Greg.* ſayth, *Innocens intuitus aſpectu ſit nocens. Moral. lib. 21. cap. 7. Et Ambroſ. de pœnit. lib. 1. cap. 14. Non crimen eſt vidiſſe, ſed cavendum nè origo criminis ſit, inciderit oculus, ſed non intendat affectus*, exemplified in *Davids* ſeeing *Bethſhebah*. 4. And to vncover the nakedneſſe is all one as to ſee the nakedneſſe: the one is as the cauſe, the other the effect. 5. Then heereby is expreſſed by a cleanneſſe of phraſe, the carnall copulation: which is vſually expreſſed, by the phraſe of knowing: and ſo *Auguſtine* expoundeth it: *Quid aut in hoc loco viderit, niſi concumbendo cognovit:* what is it elſe to ſee; then in lying with to know, q. 74. ſo alſo *Vatabl. Qui rem habuerit*, who hath to doe with her. And in this ſenſe the vvoman is ſayd to know the man, as well as the man the vvoman. *v.* 17. *They ſhall be cut off in the ſight of their people.* 1. Which neither ſheweth the kind of death, *multis inciſionibus*, with many cuttings, and inciſions, as *Caietane:* for no ſuch kind of death was in vſe among the Hebrewes: and the word כרת *coveth*, is taken for cutting off from the People. *c.* 18. 29. *c.* 20. 18. 2. Nor yet is it meant of being cut off by the hand of God, and to be beaten publikely as the Hebrewes: for that is not to be cut off: and Gods iudgements are many times ſecret, not in the ſight of others. 3. Therefore it is vnderſtood of publike execution to be done by death, in the ſight of the people: *Vt ædificentur de pœnâ qui ſcandalizati ſunt de culpâ:* that they might be edified by the puniſhment, that were offended by the fault, *Oleaſter:* and ſpecially of ſtoning, which was done not onely in the eyes, but by the hands of the people. *Toſtat.*

Gene 29. 8.
Gene 4. 25.

15. Queſt. *Of the puniſhment of him that did company With a Woman in the time of her diſeaſe.* verſe 18.

1. The word heere vſed is דוה *davah*, which ſignifieth infirmity, weakeneſſe, and the *Septuag.* call a vvoman in that caſe ἀποκαθημένην, of her ſitting apart, becauſe they which are weake vſe to ſit: and it is the manner of vvomen at ſuch times to ſit, as wee reed of *Rachel*; it is called alſo, נדת דותה *niddath devoth*, χωρισμὸς τ ἀῤῥ, the ſeparation of her diſeaſe. *c.* 12. 2. Becauſe at ſuch time they were ſeperated by the law from the company of others, and againe, זוב דמה *zobh damah*, ῥύσις τ ἀῤῥ, a fluxe of blood. *c.* 15. 24. And this is vnderſtood not of other women, to whom it was not lawfull to haue acceſſe, but of a mans owne wife, from whom he ought in that caſe to forbeare.

Gene 31. 35.

2. But *Toſtatus* is too ſtrict, who ſeemeth to vnderſtand this of the very ſight, and vncovering of a vvomans nakedneſſe in that caſe: but the text by *opening of the fountaine of blood*, inſinuateth carnall knowledge: for the fountaine of blood by the Hebrewes is interpreted, to be the wombe wherein the child is formed, *Maimony.* and the fountaine of blood which the woman had in the Goſpell mentioned, is by an other Evangeliſt called, the iſſue of blood.

Marke 5. 29.
Luke 8. 44.

3. Now the puniſhment by *Moſes* law of this vncleane act, was not onely by beating, as the Hebrewes: nor yet as *Caietane*, were they to die with many inciſions: but yet he was to bee put to death: for ſo the phraſe of cutting off ſignifieth: and ſo *Heſychius* giveth the ſenſe, *Interficitur de medio populi:* he is to be ſlaine from amids the people, ſo alſo *Toſtat. Oleaſt.* for in ſuch commixtion, there was *contagionis periculum*, a danger of infection, *Calvin. & prolis*, and of the iſſue: *Oleaſt.* which being then conceived commeth forth weake, and diſeaſed: God therefore ſheweth himſelfe to be a ſevere revenger of ſo great obſcenity, when a *Man, Obſtaculum quod retinet ipſas beſtias furore ſuo perrumpit:* doth in his raging luſt, breake through that obſtacle which holdeth

holdeth even bruit beasts: *Calvin.* Though this law be one of *Moses* judicials, yet the equity, and decency thereof ought to bind now: as it is decreed in the Canons: vvomen in that case, *Viris suis misceri prohibentur*, are forbidden to company with their husbands, vvhich by sacred law was punished by death, *distinct. 5. c. 4.*

4. Neither was this restraint for vvomen, onely in their monethly course, but in their Childbed before they were purified. *c. 12. 3.* or if they had that infirmity longer then vsuall: whereof see before *c. 15. 25.* as in the Gospell, we read of a vvoman, that had an issue of blood, 22. yeares, *Tostatus.*

5. But whereas. *cap. 15. 24.* the manner of cleansing is prescribed to the man, that should company with a vvoman in such case, and heere it is punished by death: these lawes are thus reconciled, that there the man is vnderstood to doe it ignorantly, or that he is not convicted, in which case he was by the Priest to be cleansed, not by the judge condemned: And though *Tostatus* thinketh, that the woman could haue no such pretext of ignorance, and so was to die howsoever: yet it is certaine, that the vvoman was not to die, where the man was free: for this law expressely bindeth both, one was not to die without the other.

6. The mysticall expositions I let passe: as of *Radulphus*, vvho by the menstruous vvoman vnderstandeth, *Mentem quæ per carnis desideria defluit*: the minde which floweth with carnall desires: or of *Hesychius*, who interpreteth it, *Menstruatam Gentilium sapientiam*, the menstruous wisedome of the Gentiles: of *Ambrose*, who saith, *Mulier est delectatio corporis*, that this woman is the delight of the body, which is not to be followed, *l. 1. de Isaac. c. 1.* rather it hath this morall vse: *Revocari hominem ab omni turpitudine à quâ naturæ sensus abhorret*, that man is called backe from all filthines, from the which the naturall sense abhorreth, *Calvin.*

16. Quest. *Of the punishment of him that lyeth with his fathers, or mothers sister.* ver. 19.

1. This law is set foorth before: *c. 18. 12. 13.* and heere the penalty is expressed: which *Tostatus* vnderstandeth of death: *They shall beare their iniquity*, that is, the punishment of their iniquity: as other vnlawfull copulations are likewise here sentenced by death: so also Master *Calvin, verberibus non castigat incestuosos, sed crimen pronuntiat capitale esse*, he doth not chastice incestuous persons with stripes, but pronounceth the offence to bee capitall: *Hesychius. Procop. Cajetan. Pellican.* The Hebrewes hold they were to be beaten: but I rather thinke with *Pelarg. Pœnas fuisse arbitrarias*, that the punishment was arbitrarie, in the discretion of the Magistrate, but without death: because this was onely in the collaterall line, and the sentence of death was not inflicted without expresse warrant in the law.

2. The reason annexed is, because he hath vncovered his flesh: the word is שְׁאֵר, *sheer*, which properly signifieth, *reliquias*; the reliques, or remainder: *Vatab.* that is, the *neere kinred*, which is as the remainder of the first consanguinity: the *Septuagint*, read οἰκειότητα, the neereneſse of blood, and they are as it were his flesh, eyther because they are as one flesh, vvith his father, and mother, and the sonne is one flesh with the parents: or generally they which are neere of kinne are said to bee one flesh: as *Laban* said of *Jacob*, *Iudah* of *Ioseph*, *David* of the Men of *Iudah*. Therefore for the neereneſse of kinred such coniunctions are vnlawfull: yea nature it selfe abhorreth them: and therefore not onely Christian Emperours, as *Alexius Comnenus*, but the Heathen also, as *Diocletian, Maximinian*, forbid by the law such Mariages, as with the father, and mothers sister, the brother, or sisters daughter: *ex Lorin. Hesychius* giveth two reasons of this prohibition: *Ut generationes non confundantur*, that the generations be not confounded; *Et vt reverentiam parentibus conservemus*, and that heereby due reverence should be reserved to the Parents: and therefore men should absteine from their sisters.

Gene. 24. 12. Gene. 37. 27. 2 Sam. 5. 1.

3. *Tostatus* resolveth here of certaine cases, 1. That it is worse to take the Aunt for a wife, then a concubine: because, beside the wrong done to affinitie, the Law of Marriage is violated, *et magis publicè peccat*, he sinneth more publikely, *q. 18.* 2 And that

that it is a greater offence for the Nephew to marry his Aunt, then the Vncle his Neece, becauſe they which are in the deſcending degrees, owe more reverence to their ſuperiours, *q.* 19. 3. But in the ſame inceſtuous act, the Vncle offendeth more then the Neece, becauſe the inferiour, *quaſi obtemperando id facit:* doth it as obeying the will of the ſuperiour, who ſeemeth to haue, *quoddam dominium*, a certaine rule and dominion over the inferiour, *qu.* 20.

17. Queſt. *What it is to dye childleſſe*, v. 20. 21.

1. To take the Vncles, or Brothers wife, vvhether as a Concubine, or Wife, their Husbands being aliue, or dead, is forbidden vnder the ſame penaltie, *they ſhall die childleſſe:* Heb. ערירים *gnaririm*, ἄτεκνοι, deprived of children, 1. which is not vnderſtood of the ſentence of death, as *Toſtatus*, that they ſhould not be ſuffered to continue till they haue children, but be preſently cut off by death: for the change of the phraſe ſheweth ſome difference of puniſhment, from the ſentence of death inflicted vpon other inceſtuous copulations. 2. Much leſſe is it the meaning, *grauidatam fœminam*, that even the woman with child ſhould be put to death, *non expectato fœtu*, not ſtaying for her deliverance, *Iun. Analyſ.* For this had beene a very inhumane part, and not onely againſt the Law of God, that the children ſhall not dye for the parents, but againſt the law of Nature: for even the Heathen miſliked ſuch inhumanitie, as is ſhewed before, 8. *q.* 3. 3. Nor yet doth it ſatisfie, *non reputetur eis filiorum ſucceſſio:* their children ſhould not ſucceed in their inheritance: *Heſychius*, and ſo alſo *Auguſtine*, *q.* 76. and *Caietane* conſenteth: for this had been no peculiar puniſhment, ſeeing there was a generall law againſt Baſtardy. 4. Therefore it is rather vnderſtood of ſterilitie and barrenneſſe: *Iuſtum eſt ſteriles è mundo exterminari:* It is juſt, that they ſhould goe barren out of the world, which corrupt the holy ſeed of *Abraham*, *Calvin:* and they ſhall bee puniſhed, *exciſione poſteritatis*, by the cutting off of their poſteritie, *Pellican.* And thus *R. Sal.* as *Lyranus* citeth him, expoundeth it: that if ſuch haue children at the time of their tranſgreſſion, they ſhall bury them; if they haue none, then neither ſhall they haue afterward.

Deut. 24 16.

Deut. 23. 2.

2. *Heſychius* here excepteth that caſe, *Deut.* 25. where the Brother is commanded to take the Brothers wife, to rayſe vp ſeed to his Brother; whereof he yeeldeth this reaſon: *libidinis causâ coniunctionem prohibet, ſed ad ſucceſſionem generis humani præcepit:* He forbiddeth ſuch commixtions for luſt, but for the ſucceſſion of mankind hee commandeth. And *Caietane* well obſerveth this difference betweene theſe two caſes, that in the vnlawfull conjunction with the Brothers wife, both were ſtricken with barrenneſſe; but where the Law allowed it to raiſe vp ſeed to the brother, ſuch Marriage was lawfull.

3. *Toſtatus* heere reſolveth of theſe caſes, 1. That it was a greater ſinne to lye with the Aunt, then the Vncles wife; as alſo with the ſiſter, then with the brothers wife: for conſanguinity is neerer then affinitie. 2. That it was no leſſe ſinne to take them for Concubines, then wiues: for here the law of Matrimonie was violated, not in the other. 3. And that it is a greater ſinne in the brother, then in the brothers wife; becauſe beſide the violating of affinitie, hee alſo offendeth againſt his brother, and ſo breaketh the bond both of Affinitie and Conſanguinitie, which the Wife doth not, *qu.* 22. 23.

18. Queſt. *Of the difference of degrees in Marriage, and difference of ſinne in tranſgreſſing of them.*

1. Heereof I haue treated at large in the Queſtions vpon the 18. *Chap.* but ſomewhat ſhall bee added heere: 1. Kinred is either naturall, which is Conſanguinitie, or civill, which is Affinitie, comming in by copulation in Marriage, as the other doth by naturall propagation; and ſometime they both may be joyned together, one may bee both of affinitie and conſanguinitie. 2. Now kinred called *Cognatio*, whereof kinſemen are called, *Cognati*, *quaſi ſimul nati*, as borne together, or having their originall from one ſtocke, is diſtinguiſhed by Line and Degree: the Line is either, *recta*, the right

right line, which is either aſcending, or deſcending: or Collaterall, as of brothers, ſiſters, &c. 3. Which collaterall line is either equall, as of brothers, and brothers children; or vnequall, as of the vncle and nephew.

2. Now by the diverſitie of the puniſhments here preſcribed, all offences not being puniſhed by death, appeareth a difference in the degree of ſinne. 1. It is evident, that there was greater reſpect had of Conſanguinitie, then of Affinitie: for in the firſt collaterall degree of conſanguinitie to marry, was puniſhed by death: as to marry the ſiſter by father or mother, *v.* 17. ſo was it not to match in the ſame degree of affinitie, as with the brothers wife, *v.* 21. 2. Likewiſe to marry in any degree in the right line, was puniſhed by death, whether in conſanguinitie, or affinitie: as to take the wiues daughter, or daughters daughter, *v.* 14. but to marry in ſome degree of the Collaterall, as with the Aunt, was not death, *v.* 19. 3. There was a difference in the neereneſſe of the degrees: for to marry in the firſt degree of conſanguinitie, whether in the right, or collaterall line, was ſentenced with death: as to lye with the fathers wife, *verſ.* 11. or ſiſter by father or mother, *verſ.* 17. But in the ſecond, or as ſome count, in the third degree, it was not death: as to lye with the father or mothers ſiſter, *verſ.* 19.

19. Queſt. *Of the reaſons, whereby the people are exhorted to Obedience.*

1. *Verſ.* 22. The firſt reaſon is taken from the threatning of judgement: the earth will ſpue them out, if they keepe not all the Commandements given them: 1. whereby firſt, are not onely vnderſtood the Iudiciall and Ceremoniall Lawes, but moſt of all the Morall precepts: for theſe prohibitions of Marriage belong vnto the ſeventh Commandement, *Thou ſhalt not commit adulterie.* 2. Though the Lords ſpeciall intent bee to perſwade vnto obedience, not *propter timorem*, becauſe of feare, *ſed propter ipſum*, but for loue to himſelfe: yet becauſe the Iſraelites were yet imperfect, and as children, they were to be induced, as by the promiſe of temporall bleſſings, ſo by the threatning of temporall judgements. 3. And whereas the earth is ſayd to vomit them out, this is a Metaphoricall ſpeech, as that is, where the earth is ſayd to haue opened her mouth, and to haue ſwallowed the rebellious: for properly the earth hath neither mouth to ſwallow, nor ſtomacke to caſt out of: neither did the earth caſt them out, but it was God that expelled them; but it is ſo ſayd, for the more full expreſſing of this puniſhment, that the very ſenſeleſſe earth could not endure their ſinnes: *Suſtines tantum nefas geſtare tellus? Sen. Trag.* Num. 16. 32.

O earth (though made to beare) canſt thou ſuſtaine
Such mountaines, monſtrous ſinnes, and not complaine?

2. A ſecond reaſon is from the example ſhewed in the deſtruction of the Canaanites, which the Lord caſt out before them, becauſe of the like ſinnes, *v.* 23. 1. The Lord chargeth them therefore, not to walk after their manners, either of life and converſation, or elſe of worſhipping their falſe gods. 2. The Lord is ſayd, to caſt them out, though by the hand of the Iſraelites: 1. Both becauſe the Lord gaue them ſtrength to overcome them. 2. As alſo hee ſent a feare vpon the inhabitants, which galled them, as if they were ſmitten with Hornets. 3. And the Lord alſo himſelfe fought againſt them from Heaven, as in rayning ſtones vpon them, and cauſing the Sun to ſtand ſtill, *Ioſ.* 10. 4. And all this the Lord did, becauſe he loved his people, not for any worthineſſe of their owne. Deut. 16. 18. Exod. 23. 28. Ioſh. 24. 12. Deut. 7. 8.

3. The third reaſon is, from the promiſe of a fruitfull land, *v.* 24. whereof this is given as a reaſon: *I am the Lord your God, Which ſeparated you from other people*, v. 24. 1. Which ſheweth firſt, that God hath right, as the Creatour, to giue the earth to whom it pleaſeth him: *For the earth is the Lords, and all that therein is.* 2. As alſo by the right of his Covenant made with them, to be his peculiar people: and therefore hee is ſayd not onely to bee the Lord, but their God alſo. 3. Hee is ſayd to ſeparate Pſalm. 24. 1.

them,

How the Lord said to separate his people Iosh. 16 9. Hab. 3. 1. Deuter 20. 23. Gen. 12. 1. Genes. 24. 3. Ezra 9. 11. Deuter 4. 8.

them; 1. As a vineyard is divided, or separated by a wall or fense from other grounds: so the word, בדל *badhel*, is taken: as the Cities are said to be separated: so the Lord is sayd to have hedged in his Vineyard. 2. As the Lord heere separateth vnto good: so hee separateth the wicked vnto evill, appoynteth them vnto punishment. 3. This separation of Israel from other people, was 1. both in place, as *Abraham* was called out of his owne Countrey. 2. In manners and conversation: therefore *Abraham* would not haue *Isaac* marry with the Canaanites, a vitious people: and in this sense it is said, *The Priestes were not separated from the people of the land, having taken their daughters to their Wives*, and so learned their fashions. 3. But the most perfit separation of them was, in giving them distinct lawes from other people, and a more perfect forme of worshipping and serving God.

20 Quest. *How the Land of Canaan is sayd to flow with Milke and Honey*, v. 24.

1. Some doe altogether take away the literall sense, thinking that God would not promise to mee ne a blessing, as of Milke and Honey to his people, after their long travaile, and many battels for the Lord, *Francis. Georg ex Lorin.*

2. Some admitting the literall sense, yet doe thereby mystically vnderstand other things: as *Hesychius*; *delicias futuri seculi*, the pleasures of the next life, which are called, Milke and Honey, *quibus nihil est suavius*, then the which nothing is sweeter: and because they are ready prepared, *sine vllo labore*, without any labour; and so are the joyes of Heauen: as the kingdome is said to be *prepared*; and the Apostle cals it, 2. *Cor.* 5. 1. οἰκίαν ἀχειροποίητον, that is, saith *Theod.* ἐ δεομένην τῶν χειρῶν ἐργασίας. So it is called, *heavenly Manna*, which was, saith *Greg. Nyss.* ἄρτος ἔτοιμος πεμφθεὶς ἀκοπία. *Radulphus* taketh it, *pro interiori conscientiæ requie*, for the inward rest of the conscience, from the which the wicked are sayd to be vomited, that haue no peace of conscience.

Cantic. 4. 11. Some apply it to the spirituall graces in the Church, as it is said in the *Canticles*: *Hony and milke are vnder thy tongue*. And for the more full resemblance heereof, some report, that when Saint *Paul* was beheaded, milke flowed out in stead of blood: whereof *Ambrose* thus descanteth: *Quid mirum si abundat lacte nutritor Ecclesiæ?* What marvell is it the nourisher of the Church abounded with milke? as hee saith to the *Corinthians*: *I gaue you milke to drinke*. But though this be admitted as probable for matter of storie, not as necessary to be beleeved: yet *Lorinus* sheweth himselfe too credulous, that *tres ad trinos eius subsultus fontes extiterunt*, that three fountaines sprang vp out of the ground, and yet continue at three of Saint *Pauls* leapes: and too superstitious, in saying, *a me sæpius religionis causâ degustati*: I often tasted of them for religion sake. For how knoweth hee, whether any such thing were? or if it were so, what more vertue could there bee in those fountaines, then in that which sprang out of the earth, where *Samson* cast the cheeke bone? (for it is more like to haue come out of an hollow plat in *Lechi*, the name of the place, then out of the jaw-bone) and yet none tasted of that for Religion.

Of Saint *Pauls* beheading, & the issue out of milke. 1 Cor. 3. 2. Iudg. 15. 19.

3. This land then, retaining the literall sense, is said to flow with Milke and Hony: 1. Not to shew the situation of the country, abounding with pastures, and so affording store of Milke, and with woods and mountaines, where are plenty of Bees, as *Tostatus* coniectureth in *Exod.* 13. though he mislike it here. 2. Neither simply hereby is described the fertility of the ground: for that might bee rather expressed by the abundance of wine and wheat, 3. But here is to be admitted a double figure, both a *synecdoche* in taking one kind for the rest: as by Milke are vnderstood, *omnia pinguia*, all fat things, by Honey, *omnia dulcia*, all sweet things *Oleaster*: as also there is an *hyperbole*, which is an excesse of speech, in that it is said to flow with them: and so, as *Augustine* saith: *Pertinent ad laudem suavitatis, et vbertatis terræ*: these things belong to the fruitfulnes, and sweetnesse of the land, *q.* 4 *in Exod.* 4. Adde heereunto, that it is an vsuall phrase of speech, to describe the fruitfulnesse of a land by these two, not onely vsed by the sacred Writers, but by profane also: as *Horace* and *Ovid* so describe the happy age vnder *Saturne*, when the floods ran with Milke, and the trees dropped Hony.

How Canaan is said to flow with milke and hony. Psalm. 4 8. Ioel 3. 18. Amos 9. 13.

Melle

Mella fava manant ex ilice ——
Ilice in juſſa veniunt ad mulctra capella. Hor. od. 16.
Heere hollow Okes much hony ſpilt.
Wherein the Bees their ſhrine had built,
The Shee-goat heere withouten faile
Vnwhiſtled runs vnto the paile.

Flumina iam lactis ——
Flavaque de viridi ſtillabant ilice mella. Ovid. 1. Metam.
Heere ſtreames of Milke, and *Nectar* force a tide,
Heere trees, with Hony, greene are yellow-died.

5. The reaſon is yeelded before by *Heſychius*, becauſe, *In cibis nihil ſuavius*, nothing is ſweeter then milke and honey among meats, and they are prepared, *abſque labore*, without labour, and beſide it was hiſtorically true in theſe very kinds: for the trees dropped honey in the vvoods, as we read in the ſtory of *Ionathan*. 2 Sam. 14. 26.

21. Queſt. *Why mention is made.* ver. 25. *of ſeparating the cleane beaſts and foules from the vncleane.*

1. The reaſon of this connexion, may be theſe. 1. Becauſe he ſpake immediately before, how the Lord had ſeparated them from other People: and therefore as a ſigne of their ſeparation, they alſo ſhould ſeparate betweene the cleane, and vncleane, (where he ſame word, בדל, *badhal*, is vſed;) and heereby was inſinuated: *Vt ſe ſubducerent ab omnibus Gentium inquinamentis*, that they ſhould vvithdraw themſelues from all the inquinations, and defilings of the Heathen, *Calvin.* 2. As alſo heereby is ſignified, that they ſhould bee ſeparated from the Heathen in their manners, and converſation: for if the cleane beaſts ſhould be ſeparated from the vncleane, much more the people of God, ſhould be ſeparated, *à peccatoribus*, from ſinners, *Lyranus.* 3. And as the former prohibitions concerning vnlawfull copulations, are exerciſed, *in tactu*, in the ſenſe of touching: ſo this, as concerning the difference of cleane, and vncleane beaſts, is *in guſtu*, in the ſenſe of taſting: in both of them purity is required. *Lorin.* 4. Heereby alſo is ſignified, by the conjoyning of theſe together, that they which defile themſelues by vnnaturall copulations doe degenerate into very bruit beaſts. *R. Menahem.*

2. In the 11. Chapter, where theſe prohibitions concerning vncleane beaſts are ſet foorth at large, mention is made of fiſhes, which are heere omitted; becauſe ſpeciall relation is had to the ſacrifices, wherein there was no vſe at all of fiſhes.

3. And whereas they are charged, not to defile themſelues heereby, heere the word, נפש, *nepheſh*, ſoule, is not taken for the body onely, as *Numb.* 9. 6. nor the life onely, as *Iohn* 12. 25. nor for the ſpirit, as *Matth.* 16. 26. but for the perſon of man: as *Exod.* 1. 5. *pro parte ſentiente*, for the ſenſitiue part of Man. *Toſtat. Lor.* Soule how it is taken.

4. *Which I haue ſeparated:* which is added, as *Procopius* obſerveth, to ſhew, that nothing is impure of it ſelfe, but by the will and inſtitution of the Creator, who thus diſtinguiſhed them vnto his People.

22. Queſt. *Of the puniſhment by death of ſuch as vſe familiar ſpirits.* ver. 27.

1. As two precepts were ſet downe before, neither to practiſe ſorcerie. *c.* 19. 26. nor to ſeeke vnto them. *v.* 31. ſo heere in this Chapter are ſet downe two penalties by death: the firſt for them which ſeeke vnto them, *ver.* 6. the other heere for the witches and ſorcerers themſelues.

2. The very ſame words are vſed heere, which are expreſſed before, *c.* 19. 31. אוב, *obh*,

obh, the spirit which spake out of them as out of a bottell, and caused them to swell, and ידעני, *idghoni*, a divining, or prognosticating spirit, of the word ידע *iadagh*, to know: the spirit is translated by the Latine, *pytho*, which was an Epithet of *Apollo*, who killed a serpent in the hill Parnassus, for to πυθειν, signifieth a Serpent; and thereupon the spirit which made answere at the Oracle, supposed to be *Apollo*, was called by the same name, *Pytho*, as *Tostat.* but rather the notation of this name is of πυθεσθαι, to putrifie: and this Epithet is given to the Sunne; by whose heat things doe putrifie, as *Natal. Comes*, alleadgeth out out of *Homer*: 4. *Mythol. c.* 10. *Lorin.*

Πύθιον καλέεσιν ἐπώνυμον, &c.
Αὐτὸν πυθὸς πέλωρ μενθ' ὀζέι ἠελίοιο.

He Pythius *called was by name,*
For monster putrified, by Sunnes sharpe beame.

And this is confirmed also from the vse of the vncleane spirit, *Qui in locis pudendis loquebatur*, which did speake out of the secret and vncleane parts, the place of putrifaction, *Oleaster*: see more heereof before. q 5.2.

3. Now this familiar spirit did vse to make answere three wayes, either by entring into the Virgine that was the Priest, and casting her into a traunce, made an answere by her mouth: or being consulted with, satisfied their demaunds, and such was the Witches spirit of Endor, that *Saul* enquired of. 1 *Sam.* 28. *Tostat* and sometime, *Vocula ab eorum pudendis excudebatur* a voyce was rayled from their secret parts: which *Tertullian* saith, he had heard, cited by *Oleaster*.

Pythonistes diverse kinds of them.

4. But where it is sayd, *A Man, or Woman, that hath a familiar spirit*, although very seldome this difference of sexe is expressed, but in some speciall cases, (the feminine sexe being comprehended vsually vnder the Masculine) yet heere expresse mention is made of the woman in this case, because shee by reason of the infirmity of her sexe, impotency of her affections, pride, curiosity, aptnesse, because of her moyst constitution for phantasticall apprehensions, is the fittest instrument for diabolicall illusions, as in Paradise the woman was first seduced. 2. Heereof it is that among the Gentiles the Devill vsually delivered his answers by women, which were their Idoll Priests; such were their Sibylles, with diverse others: but in the Scriptures few Prophetesses are named: as *Miriam*, *Deborah*, *Anna*, *Hulda*, in the new Testament *Anna*, whom some thinke to be called so, for her devotion, knowledge of the Scriptures, & instructing of others, which was also a part of the Propheticall office, yet Prophets there were many. 3. Now whereas mention is made in *Ezra*, of *Noadiah*, the Prophetesse, *Lorinus* will haue him to be a Prophet rather then a Prophetesse, because the *Septuag.* read, τῷ προφήτῃ, in the masculine, who are more, saith he, to be credited, then *Vatablus*, and other Hebritians. But seeing the word in the originall, הנביאה *hanebiah*, is of the feminine gender, that being the fountaine out of the which other translations are derived, should prevaile more with vs then the Greeke Version.

Levit 13.39. Numb 5 6 6.2. Deut. 17.2.

Noadiah whether a Prophet, or Prophetesse

5. These are worthily stoned to death, because they forsake God, the Rocke, and Stone of Israel, and they are senselesse as stones, without any vnderstanding, or feare of God: as it is said of *Nabal*.

Gene. 49 24. 1 Sam. 25.37.

4. *Places of Doctrine.*

1. Doct. *Of the office of the Magistrate.*

VErse 2. *Hee shall die the death*, that is, by the hand of the Magistrate: to whom these three things belong; συμβουλεύειν, to advise, consult and take care for the common wealth: ἐπιτάττειν, to provide by lawes and edicts to keepe every one in order: & κρίνειν, to give judgement according to the lawes for the punishment of evill doers, and praise of them that doe well: *For he is the minister of God, to take vengeance*

Rom 13.4.

on

on him that doeth evill: as *Auguſtine* ſaith to the Donatiſtes, that complained of perſecution, ſpeaking of the Magiſtrate: *Non eſt perſecutor veſter, ſed perſecutor perſecutoris veſtri; id eſt, erroris veſtri:* he is not your perſecutor, but a perſecutor of your perſecutor, that is, of your errour.

2. Doct. *Baptiſme dependeth not vpon the worthineſſe of the Miniſter.*

V. 8. *I am the Lord, which doth ſanctifie you:* ſeeing then it is God that ſanctifieth, and giveth force and efficacy to the Sacraments, it skilleth not, whether the Miniſter be good or bad, ſo that the Sacramentes bee rightly adminiſtred according to Chriſts inſtitution: for it is God, (not man) that forgiveth ſinnes, and taketh away iniquities, Iſay 43.25. as *Auguſtine* well inferreth vpon thoſe words of Saint *Iohn*, ſpoken of our bleſſed Saviour: *He will Baptiſe you with the holy Ghoſt: Vnum & æquale eſſe, quod accipitur, nec impar propter impares Miniſtros:* that Baptiſme is one and the ſame, and of equall force, not vnlike, becauſe of vnlike Miniſters. *Tract. 6 in Ioan.*

3. Doct. *The holy Ghoſt is God.*

Out of this text alſo: *I am the Lord which doeth ſanctifie you: Aquinas* collecteth well, that the holy ſpirit is God: becauſe we are ſanctified by the ſpirit, and he which 1 Cor. 6.11. ſanctifieth vs is the Lord. 4. *Contra. Gent. c.* 17. ſo *Ambroſe* alſo, *Spiritus peccata donat, donat Pater, donat Filius:* the Spirit forgiveth ſinnes, ſo doth the Father, and the Sonne: *Nunquid Angelus, vel Archangelus:* no Angel, or Archangel forgiveth, *lib.* 1. *de ſpirit. c.* 9.

4. Doct. *Of the purity of the Scriptures, even ſpeaking of impure things.*

As in this Chapter the Scripture ſpeaking of impure and vncleane copulations, is not thereby defiled: for, as the Pſalmiſt ſaith, the commandement of the Lord is pure, and giveth light to the eyes, one here well ſaith: *Quid agis, humana ſuperbia? tantæ ſunt ſordes tuæ, vt ſermo Dei, qui curam tui ſuſcepit, non aliter tibi ſubvenire poſſet, niſi in ſtercora tua quodammodo manus mitteret:* what aileth thee, O pride of man, ſo great is thy filthineſſe, that the word of God, which would cure thee, cannot helpe thee, vnleſſe it doe, as it were, put the hands into thy filth, *&c.* and then he addeth: *Sicut radius ſolis inconta-minatus cloacas penetrat, ſic ſtylus Spiritus ſancti propter ſuam munditiam vbique attingit, & nihil in illum inquinatum incurrit:* as the Sunne beames doe peirce the ſinke, and yet are not defiled: ſo the ſtyle of the holy Spirit doth touch every where, and yet, ſuch is the pureneſſe thereof, no pollution taketh it. *Radulph.* Pſal. 19 8.

5. *Places of Confutation.*

1. Confut. *That no man hath power to ſanctifie himſelfe by his owne will.*

VErſe 8. *I the Lord doe ſanctifie you:* which ſheweth, that a man cannot, neither in part nor whole, ſanctifie himſelfe: which *Lorinus* nevertheleſſe heere affirmeth: we read, ſaith he, in *Iohns* Epiſtle: *Quod quiſquis ſanctificet ſeipſum*, that one may ſanctifie himſelfe, that is, by the helpe of Grace: *Diſponit ad primam gratiam habitualem:* diſpoſeth himſelfe to the firſt habituall Grace, or doth further encreaſe it. 1 Iohn 3.3.

Contra. 1. Both the beginning and proceeding in any good worke, is altogether of Grace, which worketh in *vs both the will, and the deed.* Saint *Iohn* ſaith, *Every man purgeth himſelfe, as hee is pure:* firſt then hee muſt bee pure (and that is by Faith,) and Philip. 2 13. then hee purgeth himſelfe: 3. *Heſychius* collection is heere much better: *I am the* Acts 15.9.

Lord which doe sanctifie you: Et nullus hominum se Prophetam esse dicat, nisi forte quæ mea sunt à me acceperit, & Spiritus meus in eo operatus fuerit: and let no man call himselfe a prophet, vnlesse he take of mine, and my spirit worke in him.

2. Confut. *That Sacraments doe not conferre grace by the very Worke done.*

The opinion of the Romanists, is, that the Sacraments giue grace, *ex opere operato*, by the very work done, or wrought, and that faith in the receiver giveth not efficacie to the Sacrament; To this purpose, *Bellarm. lib. 2. de Sacram. cap. 7. Rhemist. Act. 22. Sect. 1.*

Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος, ὃ τὴν σάρκα μὲν οὐ καθαίρει. *Iust. Mart. Πρὸς Τρύφ.*

Contrad. They are confuted by these very words, *v. 8. I the Lord doe sanctifie you:* that is, by his invisible spirit, without which the visible Sacraments are not available, as *Augustine* affirmeth: *Sine sanctificatione invisibilis gratiæ visibilia Sacramenta non prodesse:* That the visible Sacraments profit not, without the sanctification of the invisible grace: *Vt Simoni Mago visibilis baptismus nihil profuit, cui sanctificatio invisibilis defuit:* As visible Baptisme profited not *Simon Magus*, who wanted the invisible sanctification, *qu. 84. in Levitic.*

3. Confut. *Against Tertullian, that condemned second Marriages.*

Whose erronious opinion is, that it is a kind of Adultery for them which are married, howsoever disjoyned by death or otherwise, to marry againe, *de Monogam. c 29.*

Contra. But the contrary is evident, *v. 10.* where that is said onely to bee adultery, which is committed with an other mans wife: but when the husband is dead, shee is no longer his wife, nor bound vnto him; *neither is shee an adulteresse, if she take an other man.* Against *Tertullian* I oppose *Ambrose: Ergo dicet aliquis, num dissuades nuptias? ego vero suadeo, & eos damno qui dissuadere consueverant:* Some man will say, doe you then condemne Marriage? Nay, I perswade vnto Marriage, and condemne them which vse to dissuade from it, *l. 6. 1. de Virgin.*

Rom. 7. 3.

4. Confut. *Against those which hold that simple Fornication is no sinne.*

Vers. 6. The seeking to Witches, is called a going a whoring after them; it is condemned vnder the name of Fornication: the vnlawfulnesse of spirituall fornication, sheweth the wickednesse of corporall fornication, though it bee betweene single parties: for they are forbidden expressely to cause their daughters to play the whores, *c. 19. 29.* yet contrary hereunto haue some maintained, that it was no sinne. It was imputed to *Aerius*, that it was no more a sinne to lye with a woman out of Marriage, then *aurem scalpere* to scratch the eare, *Epiphan. l. 3. hæres. 76.* So *R. Moses* held, that fornication was lawfull by *Moses* Law: the same was affirmed by *Martinus à Magistris*, one of the Popes Canonists: confessed by *Lorinus, p. 639* and some other of that side are of the same mind: That Glosse is not farre off, which saith: *Clericus amplectens mulierem præsumitur benè agere:* a Clergie man embracing a woman, is presumed to doe well: *Excitat. Iewel. p 338.* who to the same purpose, produceth many such wholsome sayings of the Canonists.

Contra. This grosse opinion needeth no confutation, being so absurd and grosse in it selfe: indeed among the heathen it was counted no grosse offence, as *Mitio* in *Terence* saith, *Non est vitium, adolescentem scortari*, is no fault for a youngman to commit fornication: and therefore the Apostle decreed it, as one of the necessary things, that the conuerted Gentiles should abstaine from fornication. *Chrysostome* saith: *Non egemus discere, quod sit malum fornicari, & bonum continentia,* ἀλλ' ἴσμεν ἐξ ἀρχῆς τοῦτο *id scimus ab initio*; wee need not learne, that it is euill to commit fornication, and good to be continent: we know it from the beginning, *hom. 12. ad Pop. Ant.* that is, our conscience by the instinct of nature telleth vs.

Acts 15. 29.

5. Conf.

5. Confut. *That theſe matrimoniall prohibitions belong to the morall, not Iudiciall Law.*

Lorinus here affirmeth, *matrimoniales contractus iure tantum poſitiuo prohibitos*, that the matrimoniall contracts here expreſſed are forbidden onely by the poſitive (that is) the Iudiciall Law, *p.616.*

Contra. 1. I oppoſe againſt him the determination of the holy Apoſtle, againſt the youngmans inceſtuous mariage with his fathers wife among the Corinthians: as forbidden by the Law of God: the Iudicials then ceaſed together with the policy of the Iewes: but theſe Lawes for mariage were ſtill in force as being morall. 2. I will ſet againſt *Lorinus* opinion, the iudgement of *Toſtatus*, one of their owne Biſhops: *Ferè omnes leges prohibentes hic coitum illicitum ſunt præcepta moralia, quia ſunt partes illius præcepti non mœchaberis*: almoſt all the Lawes forbidding vnlawfull copulation, are morall precepts; becauſe they are parts of this precept, thou ſhalt not commit adulterie, *q.23.* 3. And their counſell of *Paris*, is againſt him, *Nullus illicita coniugia contra præceptum Domini ſortiri præſumat*, let none preſume to betake him to vnlawfull mariages againſt the Lords commaundement, as his brothers wife, his mother in law &c. *Concil. Pariſienſ.* 1 Cor.5.1.

6. Confut. *Againſt the Chiliaſtes or Millenaries.*

Whereas the Lord promiſeth to the Iſraelites a land flowing with milke, and honey: ſome tooke occaſion to nouriſh their fancie of Chriſts raigning in the earth a thouſand yeeres, when the Mountaines ſhould drop downe honey, the Rivers runne with wine, and ſtreames with milke, *Lactant, lib.4. c.14.* And the like carnall conceites haue the Turkes and Iewes of the happineſſe of the next life.

Contra. 1. But the Apoſtle ſaith, that the things, which God hath prepared for thoſe that loue him, *are ſuch as eye hath not ſeene, nor eare heard, neither can enter into mans he art*: but ſuch are not theſe terrene pleaſures, of abundance of honey, wine, milke. 2. Yet if beſide the literall ſenſe (which pointed at the fruitfulneſſe of the land of Canaan) wee affect a ſpirituall: either that of *Heſychius*, may like vs, who vnderſtandeth, *Bona futuri ſeculi, quæ ſine aliquo labore erunt*: the good things of the next life, which wee ſhall haue without any labour, as honey, and milke, are prepared to our hand without mans labour: or that of *Ambroſe*, who by this honey and milke, would haue ſhaddowed the word of God: *Non de hac terra locutus eſt, quæ manantibus aquis cœnum inuoluit, ſed de illâ terrâ Pauli & ſimilium Pauli, quæ iugiter purum ſuauequè diſtillat: Quæ enim Pauli epiſtola, non melle dulcior, lacte candidior?* hee ſpake not of this earth, where waters flow mingled with mud, but of Saint *Pauls* ground, and of other like, which continually diſtill that which is pure, and ſweet: for what epiſtle is there of Saint *Paul*, that is not ſweeter then honey, whiter then milke? *ſerm. 68. de Pet. & Paul.* 1 Cor.2.9.

6. *Morall Obſeruations.*

1. Morall. *Againſt negligent gouernement.*

VErſ.4. *If the people of the land hide their eyes:* when juſtice is ſlackly adminiſtred, the Lord threateneth to ſet his face againſt ſuch, which through connivence of the Magiſtrate, eſcape vnpuniſhed; which is a caueat againſt negligent gouerners, that by deferring of iuſtice they provoke not the wrath of God againſt themſelues, and the offenders, at whoſe ſinnes they winke. A careleſſe and negligent Gouernor, is likened to a drowſie Baker, that ſleepeth all night, till the batch bee burnt; and ſo ſuch ſpoyle the Common-wealth by their careleſſe adminiſtration, while they attend their pleaſure or profit more then the good of their Countrey. The example heerein is ſingular, of the younger *Valentinian* the Emperour, who at the firſt was much delighted Hoſh.7.8.

with Playes & Shewes; but afterward he so refrained, thē that *nè in solennibus principū natalibus circenses ludos putaret esse celebrandos*, that hee would not haue such publique Shewes to be celebrated, no not in the solemne Birth-dayes of Princes: Beside, when as some said, that he gaue himselfe to hunting, and so neglected the affaires of the Common wealth: *Omnes feras vno momento iussit interfici*: hee commanded all his game in one instant to be killed: others sayd, *quod prematurè prandium peteret*, that hee vsed to dine too soone: whereupon he gaue himselfe so to fasting, that many times, *impransus comitibus convivium exhiberet*, he made a feast to his Nobles, not dining himselfe. On a time he heard that the Noble young men of Rome, doated vpon the beautie of a certaine woman: hee sent for her to the Court, but would not see her, but after a while sent her away againe, that by his example, *Adolescentes doceret ab amore mulieris temperare*, he might teach young men to refraine the loue of the woman, whom he despised, having her in his owne power, being as yet himselfe vnmarried: And all this hee did, in abridging himselfe of his delight and pleasure, lest the Common-vvealth shou'd haue beene thereby neglected. This is reported of this good Emperour, by *Ambros. Orat. Funeb. in Valentin.*

A worthy example of *Valentinian* the Emperour.

2. Morall. *True sanctification consisteth in keeping of Gods Commandements.*

Vers. 7 *Sanctifie your selues*: and then it followeth, *v.* 8. *Keepe yee mine ordinances*: So then true sanctification consisteth in keeping of Gods Commandements; as Saint *Iames* defineth this to bee true Religion, to visit the fatherlesse and widowes in their adversitie, and to keepe himselfe vnspotted of the world. *Hieronie* saith well: *Quid tam superbum, & ingratum, quam adversum eius vivere voluntatem, à quâ ipsum vivere acceperis, quam illius præcepta despicere, qui ideo aliquid imperat, vt causas habeat remunerandi: neq; enim ob sequum nostri Deus indiget, sed nos indigemus illius imperio*: what is so full of pride and ingratitude, as to liue against his will, from whom we haue received life, and to despise his precepts, who therefore commanderh, that hee may haue cause to reward vs? for he needeth not our service, but we haue need of his bidding, *Ad Celantiam.*

Iames 1. 27.

3. Moral. *Against the abominable sinne of Adultery.*

Vers. 10. The adulterer, and adultresse are to bee put to death: Which sheweth the greatnesse of the sinne: *Iob* calleth it *a Wickednesse and iniquitie to be condemned, and as a fire which should devoure to destruction*, which the Wiseman maketh worse then theft. *Chrysostome*, then Idolatry, *Hom. 62. in Ioan. Philo*, then murder, *de Decalog.* a sinne abhorred of vnreasonable creatures: the Storke beateth to death his adulterous mate.

Iob 30. 12. Prover 6. 30.

4. Moral. *Against wantonnesse of the Eyes.*

Vers. 17. They are forbidden to see anothers nakednesse: Men must take heed of their eyes: as *Iob* sayd, he had made a covenant with them: and *David*, having offended that way, prayeth, that the Lord would turne his eyes from vanitie. Forreine stories make mention, how *Giges* sight of *Candules* naked wife, shewed by her Husband, was the cause of his ruine, *Iustin. lib.* 1. *Iosephs* Mistresse is said, to haue cast her eyes vpon him, whereupon *Ambros. Prima adulteræ oculorum tela sunt, secunda verborum*: the adulterous womans first weapons were her eyes, the next her words, *de Ioseph. c.* 5.

Iob 31. 1. Psal. 119. 37.

5. Moral. *Christians should bee wholly addicted to the Service of God.*

Vers. 26. *I haue separated thee from other people, that ye should be mine.* God glorieth in his servants: *Thou art my servant, O Israel, I will bee glorious in thee*: but it is more our glory to be the Lords servants, whose service is freedome. The servant should frame himselfe to doe the will of his Master, and to be obedient vnto him: that is that which the Prophet saith: one shall say, *I am the Lords*: another shall *subscribe with his hand vnto the Lord*: that is, shall not onely in name professe himselfe to be the Lords servant, but

Isai. 49. 3.

Isai. 44. 5.

but *manu & operâ*, but in his hand, and worke: And as God hath ſeperated his people, by his lawes, promiſes, and bleſſings from others: ſo they ſhould bee ſeparated vnto the Lord in practiſe of life from others: *Inter Chriſtianum & Gentilem non fides tantum debet, ſed vita diſtinguere, & diverſum religione per diverſa opera monſtrare*: not onely Faith, but life muſt diſtinguiſh betweene a Chriſtian, and a Gentile, and to ſhew a diverſe Religion by diverſe woreks: *Hier. ad Celantiam.*

CHAP. XXI.

1. *The Argument, Method, and Parts.*

HItherto the Lord provided by ſpeciall lawes, for the purity in generall of all the People, in the former Chapters: now he ſheweth what ſpeciall, and ſingular purity is required in the Prieſts, both touching their perſons in this Chapter, and concerning the holy things wherein they were converſant, in the next.

In this Chapter there is ſet foorth a double impurity, externall to *v.* 17. and internall to *v.* 24.

The firſt is generall for all Prieſts, to *ver.* 9. or ſpeciall in the high Prieſt, in the generall, the impurity to be taken heed of is, either in reſpect of the dead, to *v.* 7. or the living, *v.* 7, 8, 9.

Concerning the dead. 1. The prohibition ſheweth the object, for whom they might mourne, *v.* 2, 3. for whom not, *v.* 4. and the manner, *v.* 5. 2. The reaſon, from the holineſſe of their calling, and of the ſacred things, *ver.* 6. touching the living: for themſelues, the prohibition is ſet foorth concerning their marryiage, *v.* 7. the reaſon *v.* 8. as before, 2. For their daughters, that they play not the vvhores. *v.* 9.

As for the high Prieſt he muſt take heed of impurity, 1. By the dead, both in the manner, *v.* 10. and for the perſons, *v.* 11. with the reaſons taken from his anointing, 2. by the living in his marriage, *v.* 14, 15.

The internall impuritie, 1. Is deſcribed in generall, *v.* 17. 2. In particular, where the blemiſhes are rehearſed, to *v.* 21. then the interdict: what he may not doe, or doe, *v.* 21, 22. and the reaſon why, *v.* 23.

2. *The diuers Readings.*

VErſe 3. *Vpon his ſiſter, a maid, which hath not beene married*, L. D. *a Virgine which is neere vnto him* Cæter. *this clauſe is omitted.* L. D. Det.

V. 4. *Neither in the Prince of his people ſhall hee bee contaminated*, L. D. *The husband ſhall not defile himſelfe*, I. *being a chiefe man, Lord or maſter of the houſe*, N. A. P. *bagnal*, a maſter chiefe man: ſee *q.* following. L. D. Alt.

V. 8 *And offer the breads of propoſition.* L. D. *thou ſhalt ſanctifie him therefore, for hee offereth the bread of thy God:* Cæter. L. D. Det.

V. 12. *The oyle of the holy vnction of God is vpon him*, L. D. *the crowne of the anonyting oyle of his God is vpon him:* Cæter. H. L. D. Alt.

V. 18. *A little, great, or crooked Noſe*, L. D. *a flat Noſe, or that hath any ſuperfluous member:* N. *miſhapen.* G. *or monſtrous member.* V. ſee afterward. *q.* 23.

V. 20. For the diverſe reading of this verſe, I referre the reader to the, 20. *qu. artic.* 7.

V. 25. *All things that were commanded him*, L. D. this clauſe is added by the Latine, beſide the the originall: which doth giue the ſenſe: but it is one thing to be a tranſlator, an other to be an expounder, and interpreter. L. D. Add.

3. *The*

3. *The Questions discussed.*

1. Quest. *To which of the Priests this law is given, not to bee defiled by the dead.*

1. THe Hebrewes heere obserue, that immediately after the former law concerning Sooth-sayers, and such as vsed familiar spirits, followeth this of the Priests: to teach them to goe vnto the Priests, to consult with them, and not vnto Sorcerers.

2. And heere the Lord speaketh vnto *Moses* onely, not vnto *Aaron*; because this law, not to be defiled by the dead, concerned the high Priest also, as it followeth, *v.* 10. And *Moses* is bid, not to speake vnto the People, as at other times, but vnto the Priest, because this law onely appertained vnto them.

3. And in naming the sonnes of *Aaron*, the Levites are excluded, who are not comprehended in this law: and the high Priest here also is excepted, to whom a streighter law is given, *v.* 11. that he should neither mourne for father, or mother, as the inferiour Priests might. As also the sonnes of *Aaron* are named, to exclude the daughters of *Aaron*; they might defile themselues by the dead, but not the sonnes: neither is this law given for prophane Priests, but for the Priests of *Aaron*. *Maimony*.

2. Quest. *Why the Priests were not to defile themselues by the dead.*

1. The word heere taken for the dead, is נֶפֶשׁ *nepheſh*, *a soule*, which signifieth heere a body, as is supplied, *v.* 10. the *dead soule, that is, body*: as *Numb.* 6.6. it is called *nepheſh meth*, a dead soule, which signification of the soule, to be taken for a dead corps (though *Genebrard* deny it, and *Lorinus*,) is maintained by some of their owne, as *Oleaster* heere, and *Tostatus*, *q.* 24. and *Iohannes Baptist. de Navar.* though *Lorinus* check him for it: And it is evident that it cannot bee taken otherwise in these places, of which phrase these reasons are given: because the body was the subject of the soule, and so the one is taken for the other: or because the life was an effect of the soule, which was now departed from the body, *Oleaster*: and the body defiled not till the soule was departed, *Maimony*: otherwise properly, the soule, *nepheſh*, went away in death: as it is sayd of *Rachel*, *Her soule passed away*, when she died, see more heereof before, *c.* 19. *consut.* 9.

Gene. 35. 18.

2. Diverse wayes might one be defiled by the dead: as either by touching the dead, or entring into the tent, wherein any lay dead, or by accompanying the corps to buriall, which *Ithamar* and *Eleazar* were therefore charged not to doe. *cap.* 10. or by bearing of the dead, by the analogie of that law, *Levit.* 11. 25. and by the Hebrew Canons, if any came within foure cubites, that is, sixe foot of the dead, he was defiled. And whereas hee that touched the dead corps of any other thing, was but vncleane to the evening: *cap.* 11. 31. yet if a mans dead body, hee was vncleane seven dayes. *Numb.* 19. 19.

Numb 19. 14.

Deut. 33. 3.

Judg. 5. 14.

3. By his *People*, are vnderstood the Israelites in generall, as in other places, and heerein are comprehended also all their kinred, which be not afterward expressed: *Tostatus* thinketh also, that people are taken *pro alienigenis*, for strangers, which dwelt among them: but they are not properly sayd to bee their People, yet it followeth well, that if they were not to mourne for their owne People, much lesse for any strangers.

4. The reasons of this prohibition were these, 1. A ceremoniall reason was, because they received a legal pollution, whereby they were barred from the execution of their office: *Contaminatus non potuit ministrare*, hee that was defiled could not minister, *Tostatus*, 2. A civill reason was, *Propter dignitatem ministerij*, for the dignity of their Ministery, which seemed to bee impaired, by attending vpon funerall rites: *idem*.

3. A

3. A morall reaſon, that while they did *aliena curare*, take care for other affaires not belonging vnto them, they neglected their calling: as for the ſame reaſon, the Apoſtles would not Miniſter vnto tables, to leaue the Word, *Fonſeca*: 4. A religious reaſon, Act. 6. 2.
heereby, was to profeſſe, *ſpem reſurrectionis*, the hope of the reſurrection, *Borrh*; which ſeemed to be obſcured by immoderate mourning for the dead, ſpecially by the Prieſts; and therefore the Apoſtle would not haue Chriſtians ſorrow, as the Gentiles which 1 Theſſ. 4. 13.
had no hope, 5. A Spirituall, and myſticall reaſon is, that the Prieſts ſhould not, *Negligere peccata populi*, neglect the Peoples ſinnes, which is the Prophet ſaith, is to eat the Hoſh. 4. 8.
ſinnes of the People, *Heſychius*: or that he ſhould not be defiled with the dead workes of ſinne, *Procop*: or haue any commerce with the wicked, *Cyrill Alex.* 12. *de adorat*: and therefore it is ſaid, hee ſhall not be defiled by *a ſoule*, not *a body*, becauſe *anima peccaris moritur*: the ſoule that ſinneth dieth.

5. But the ſpeciall reaſon for thoſe times was, becauſe mourning for the dead, which brought a legall pollution with it, *Eos à functione arcebat*, did keepe them from the execution of their office, *Calvin*: and hereof it was, that both among the Iewes and Gentiles, they vſed to bury the dead out of the Cities, becauſe they thought thereby their ſacred rites were polluted: ſo *Horatius Pulvillus*, hearing newes of the death of his ſonne, while he was dedicating the Capitoll, would take no knowledge of it, nor ſeeme to be affected with it, till he had made an end: And *Ioſias* polluted the Idolatrous altar, by burning dead mens bones vpon it. 2 *Kings* 13. 17.

3. Queſt. *Why the Prieſt was permitted to mourne for his neere Kinred.*

1. Libertie is given vnto the Inferiour Prieſt, to mourne for the next of his kinne: hee muſt bee, שׁאר *ſhear*, his kinſeman, and הקרב *hakarobh*, neere vnto him: which are theſe ſixe following, the Father, Mother, Sonne, Daughter, Brother Sister: the two firſt he muſt mourne for, *Propter honorem*, becauſe of the honour due vnto them, for the other, *propter charitatem*, for charitie, *Toſtatus*: ſoit was an honour to *Iakob*, that *Ioſeph* ſhould cloſe his eyes, when he was dead: A- Gene 46. 4.
mong the Athenians alſo there was a law, that none but the next kinred, *prodiret in funus*, ſhould goe vnto the buriall, vnleſſe a Woman, that were 60. yeere old: and among the Meſſenians it was counted a reproach for women to frequent funerals: *Aelian. 6. var. hiſt. c. 1.*

2. The Hebrewes ſay, that this was not a permiſſion onely, but a commandement to defile themſelues for thoſe of their kinreds, but for none other, no not for them which were put to death by the Magiſtrate, or did periſh themſelues, or for the after birth, or any other: and they were to defile themſelues till the graue were cloſed vpon them: for after that they are as all other dead perſons, *Maimony*: ſo the People in generall were not forbidden to defile themſelues for the dead: for the Preacher commendeth the entring into the houſe of mourning, though thereby they re- Eccle 7. 3.
ceived a legall pollution: the dead bodies then, though a legall vncleanneſſe hanged Numb 19. 13.
vpon them, were not ſimply vncleane: as may appeare by the dead body of *Eliſha*, by touching whereof an other dead body was rayſed to life: *Cyrill. Alex.* 12. 2 King. 13. 21.
de adorat.

3. Now the Prieſts ſiſter muſt be a Virgine, not a Wife, or Widdow, much leſſe if ſhe were defiled: otherwiſe the Prieſt was not to defile him for her: the like is to bee vnderſtood of the Prieſts daughter: for being married, they were joyned to an other family, and had other to take care of their buriall.

4. The Prieſt is heere permitted to mourne for his brother, yet *Ithamar* and *Eleazar*, were forbidden to mourne for *Nadab* and *Abihu*: *Levit* 10. becauſe then they were newly anointed, the oyle of Conſecration was vpon them, *Toſtatus*: and beſide for the eaſing of their fathers griefe, which would haue beene encreaſed by their mourning.

4. Queſt. *Whether the Prieſt were forbidden to mourne for his Wife.*

1. The moſt vſuall opinion is, that the Prieſts were not to mourne for their wiues: becauſe

becauſe they are not heere named among the kinred, which the Prieſt migh defile himſelfe for, *Toſtatus, qu.* 9. to whom ſubſcribeth *Lorinus*: The ſame was *Iunius* his opinion, in his Tranſlation, who in the fourth verſe readeth: *The husband ſhall not defile himſelfe for his wife*: But hee retracteth this opinion in his *Analyſis*, as even now ſhall further appeare.

2. The Hebrewes generally hold, that the Prieſt might bee defiled for his wife; ſome ſay, by the doctrine of the Scribes onely, *Maimony*: but *R. Salom.* doth gather it out of the text, and will haue the wife vnderſtood by the word, שאר *ſhear*, vvhich ſignifieth *fleſh*: for the man and wife are one fleſh: and none of the kinred are nearer
Ezech. 24.16. then the wife. Adde hereunto, that *Ezekiel* is forbid to mourne for his wife, as being an extraordinary caſe: which prohibition had been ſuperfluous, if it had been reſtrained by law before, ſpecially ſeeing the ſame Prophet maketh mention of this law, for
Ezech 44.25. which of his kinred it was lawfull for the Prieſt to defile himſelfe.

5. Queſt. *Whether the Prieſt bee forbidden to mourne for the Prince*, verſ. 4.

1. The *Septuagint*, vvhereas the word in the Originall, is בעל *baghal, Dominus*, a Lord, or chiefe man, read ἐξάπινα, *repentè*, ſuddenly, as though the word were, בחל *bahal*: whereupon *Heſychius* reading according to the *Septuagint*, *He ſhall not ſuddenly be polluted among his people*, applyeth it to thoſe, *qui ſubito cadunt*, which fall ſuddenly, and of infirmitie, and ſuch a caſe, *venià dignum facit Sacerdotem, vtpote ignorantem*, makes the Prieſt worthy of pardon, as being ignorant: but all this is beſide the text, no ſuch thing being occaſioned by the Originall.

2. Whereas בעל *baghal*, or *bagnal*, a Lord, is, beſide, the name of an Idole, whereunto they gaue this name of Lord: (and therefore in Scripture, it is found no where given vnto God, becauſe they ſo called their Idols) it ſignified a Lord or Prince, *Iudg.* 9.51. or Maſter of an houſe, *Iudg.* 19.23. as *baghalah* betokeneth the houſe wife, or dame of the houſe, 1. *Kings* 17.17. Some take it in the firſt ſenſe, and vnderſtand the Prince: that the Prieſt ſhould not mourne, no not for the Prince: *Toſtat. Lorin.* vvith the moſt of our owne Writers, *Calvin. Oſiand. Pelarg.* and becauſe heere wanteth a prepoſition, to ſignifie, *in*, or *for*; *Lorinus* following *Oleaſter*, will haue the word *baghal* compounded of two particles, ב, which is *in*, and על *ghal*, or *gnal*, *ſuper*, aboue, and put together, *inſuper*, in, or for him that is aboue. But this is much forced: for the vvord is *baghal* not *beghal*: and this ſenſe was againſt their practiſe: for all the chil-
Deut 34.8. dren of Irael, comprehending alſo the Prieſts, mourned for *Moſes*; and the conſtruction hindreth it: for here is wanting the prepoſition ל *for*, vſed before in the reſt.

3. Therefore ſome take it in the nominatiue caſe, *The Lord or Prince ſhall not defile himſelfe by the dead*, *Ar. Pag. Vatab. Pellican*: But this is beſide the purpoſe of *Moſes*, vvho treateth onely of the puritie of the Prieſts in this vvhole Chapter: as alſo the practiſe vvas othervviſe: for *Dauid* being King, mourned for *Abner*, 2. *Samuel* 3.

4. Some vnderſtand it of the chiefe Prieſt, that they were not to mourne, no not for him, *Maimony*: but the conſtruction doth hinder it, as is ſhewed before: nor yet is it the meaning, that the chiefe Prieſt ſhould not defile himſelfe: for his Office is expreſſed afterward, *v.* 10.

5. Nor yet is *baghal* taken heere for the husband, as *Iunius* in his Tranſlation: for the Prieſt might mourne for his wife, as is ſhewed in the former queſtion.

6. Wherefore there remaineth but one other acception of the word, for the Maſter of the houſe: and ſo the meaning is, that the Prieſt, the Maſter of the houſe, ſhould mourne for none other of his domeſticalls and family, but thoſe before expreſſed, *Iun. Analyſ.*

7. Whereas two words are heere vſed, טמא *tama*, and חלל *chalal*, which the *Septuagint* expreſſe the firſt by μιαίνειν, to pollute, the other by βεβήλωσις, profanation: the firſt ſignifieth the cauſe, which is by taking any pollution: the other, the effect, that

that thereby they were counted as profane for the time, and vnmeet for the Sanctuarie.

6. Queſt. *Why the Prieſts were not to make themſelues bald*, verſ. 5.

Three things are forbidden: to make bald their head, by polling away the hayre, to ſhaue away the tufts of their beard, and to gaſh or cut their fleſh for the dead, for theſe reaſons:

1. Becauſe, as theſe things were generally forbidden to all the people, *c.* 19. 28. *Deu.* 14. 1. ſo ſpecially was it required in the Prieſts, as being more holy then the reſt.

2. Becauſe the idolatrous prieſts vſed thus to cut themſelues, as *Baals* prieſts did, 1. *King* 18. ſee alſo *Baruk.* 6. 31. and heerein the people imitated them in their mourning; God would not haue his people like vnto them. Ieremi 16. 6. Ezech. 7. 18.

3. And that they ſhould not bee immoderate in their mourning, as they vvhich haue no hope. 1. Theſſ. 4. 13.

4. *Heſychius* his myſticall Expoſition, by the hayre vnderſtanding the thoughts, *quas non debet corrumpere propter peccantem:* which the Prieſt muſt not corrupt for any ſinne, but plainly rebuke it. I omit withall ſuch myſticall applications, as not ſo greatly neceſſary, nor ſo agreeable to the text.

7. Queſt. *Of the holineſſe of Prieſts, What it is, and Why required*, v. 6.

1. The Lord generally requireth holineſſe of all his people, as *c.* 11. 45. *c.* 14. 2. *c.* 20. 26. but more ſpecially of the Prieſts: for as the Iſraelites in generall, were ſeparated from all other, to be an holy people vnto God, *c.* 20. 24. ſo the Prieſts and Levites were ſeparated from the reſt of the people, to be the Lords. And this their holineſſe conſiſted in obſerving of the rites and ceremonies of Gods worſhip: as alſo in their manners and converſation. The Prophet complaineth of the one, that the Prieſt put no difference betweene the cleane and vncleane, *and haue hidde their eyes from my Sabbaths:* and the ſonnes of *Eli*, *Hophni* and *Phinehas*, by their ſinnes cauſed the Lords offering to be abhorred. Numb. 8 14. c. 16. 9. Ezech. 22. 26. 1 Sam. 2. 17.

2. The reaſons why the Lord required holineſſe in his Prieſts, are firſt, from the inconvenience which followed, they thereby ſhould pollute the Name of their God, which is done three wayes: either in reſpect of the Ceremonies themſelues, if they ſerved God by the vncleane rites of the Gentiles, whereby they worſhipped devils, and vncleane ſpirits, that the Lord ſhould be thought like vnto them: or in reſpect of the Miniſters themſelues, who being vnholy, the Lord whom they ſerue is thereby diſhonoured: as alſo in regard of them which are without, who hereby will take occaſion to blaſpheme the name of the Lord, his Doctrine, Word, and Truth, and generally all his worſhip: by others alſo the name of God was defiled, as by offering their ſeed to *Molech*, *chap.* 18. 22. by falſe ſwearing, *c.* 19. 12. by breach of any of Gods Commandements, *c.* 22. 32. yet after a more ſpeciall manner was Gods name defiled by the Prieſts. Gods name how ſaid to be polluted. Iſai. 52 5. 1 Tim. 6. 1. Titus 2. 5. 2. Pet. 2. 2.

3. An other reaſon is taken from their office: becauſe the Miniſters of holy things ſhould be holy, they offered the ſacrifices of the Lord made by fire: not onely incenſe, as *Toſtatus*, *Hugo:* for the word, אשי *iſhe*, generally ſignifieth, *ignita*, fiery oblations, as the *Septuagint* read, θυσίας, ſacrifices, and ſo *Caietane* vnderſtandeth it, as well of the fat which was burnt, as of the incenſe: and ſo by bread is not onely inſinuated the Shewbread, renewed every weeke, as *Toſtat. qu.* 10. but *farinacea ſacrificia*, the ſacrifices of floure and meale, *Oleaſter:* yea, the word לחם *lechem*, is ſometime taken for the fleſhie ſacrifices, *chap.* 3. 11. and ſo it may bee called, *The meat of God*, *Iun.* not that God needeth our meat, but hee is ſayd to bee nouriſhed in vs, becauſe wee are fed and nouriſhed by the religious ſerving of him: as in the like phraſe Chriſt is ſayd to bee formed in vs, vvhen vvee by Fayth are begotten in him, *Galat.* 4. 19.

8. Queſt.

8. Queſt. *Of the difference betweene an Whore, and a profane Woman, Whom the Prieſt Was not to take to Wife.*

1. The firſt word is, זונה *zonah*, πόρνη, of πέρνάω, *to ſell*, becauſe ſhe ſelleth her chaſtitie: and ſo in Latine, *meretrix, à merendo*, becauſe ſhee playeth the whore for her hire: the other word is, חללה *challelah*, βεβυλωμένη, a woman profaned; the Latine tranſlateth, *proſtitutam, à proſtando*, which offereth, and expoſeth her ſelfe: as *Thamar* ſate in the high way, whom *Iudah* tooke for an harlot, *Geneſ.* 38. ſhee is alſo called *ſcortum*, which commeth of the Greeke, σκύτος, which ſignifieth the skin: ſuch an one, as putteth her skinne to ſale.

2. Now ſome take the firſt for *meretrix abſcondita*, a ſecret whore; the other for *expoſita*, one that is publikely expoſed, *Toſtat.* Some contrariwiſe, make the firſt to be a publike whore, the ſecond a private and cloſe whore, *Vatabl. Caietan:* but it comprehendeth both. The Hebrewes vnderſtand a whore too generally, ſuch an one as hath lyen with a man, with whom ſhee might not marry, or vvith a prophane man, whether willingly, or by conſtraint, ignorantly, or preſumptuouſly: alſo, a vvoman, of whom her husband was jelous, and hath not been tried by the water of jealouſie, *Maimony.* Likewiſe, the other word they reſtraine too much, as they enlarge the firſt: as they ſay, the *profane* woman is ſhee, that was borne of any forbidden to the Prieſt, as the daughter of a vvidow for the High Prieſt, and of a vvoman divorced for the inferiour Prieſt, *Idem.* But the true difference betweene theſe two, is this: by the firſt is vnderſtood the Harlot, which howſoever for reward, or without reward, did proſtitute her chaſtitie: and by the *profane*, the woman whoſe chaſtitie was violated, or any other way corrupted.

Whether Iſraelites might marry out of their tribe. Numb. 36. 7.

3. And by the *profane* woman ſome vnderſtand, a Gentile woman converted to Iudaiſme: for it was forbidden generally to all the Iſraelites, to marry but with one of their owne tribe: much leſſe was it lawfull for the Prieſt. *Boaz* tooke *Ruth*; *Obed*, *Rahab*; *Samſon*, *Dalilah*, vpon ſpeciall and extraordinary occaſion, and not without ſome divine revelation: and the Iſraelite was allowed to marry a woman taken in battell, vvhom he liked, to prevent a greater inconvenience, leſt hee ſhould make her his concubine: But howſoever none of theſe were Prieſts.

Of the Levites Concubine. Iudg. 19. Geneſ. 25. 6.

4. And as it was not lawfull for the Prieſt to take any of theſe for his wife, ſo neither for his concubine: for then their children ſhould haue been more baſe. The Levites wife, *Iudg.* 19. 2. is called his concubine; but afterward having her fathers conſent, ſhee is called his wife, *verſ.* 4. Some thinke, that this law concerned Levites, not Prieſts; or that a concubine is taken for a wife, as *Keturah* is ſaid to be *Abrahams* concubine, *Toſtat.* Some, that ſhee played the whore in his houſe: but it is moſt probable, that he kept her firſt as his concubine, then as his wife.

Deut. 23. 17.

5. Now whereas it will be obiected, that it was forbidden to ſuffer any vvhore to be in Iſrael, and therefore it may ſeeme ſuperfluous to warne the Prieſts not to marry ſuch. The anſwere is, that becauſe the law, *pœnam non impoſuit*, did not ſet a penaltie generally vpon whores, that ſome fell into that lewd practiſe: and that there vvere vvhores in Iſrael, appeareth, becauſe they are forbidden to bring the price of a whore

Deut 23. 18.

into the houſe of God: ſo as many other commandements were neglected: as the expelling of the Canaanites, which generally the Iſraelites tranſgreſſed in, as is ſet forth, *Iudg.* 1. throughout the chapter: ſo this abuſe might grow ſpecially in corrupt times in Iſrael, as wee ſee even in Chriſtian reformed States, ſuch abuſes by connivence may creepe in, *Toſtat. qu.* 12.

Hoſh. 1. 2.

6. Whereas it will further bee objected, that *Hoſheah* the Prophet married an harlot: Some anſwere, that he did it by Gods commandement, whereof *Auguſtine* giveth this reaſon: *Ad vitam corrigendam conſultum mulieri, & figura Sacramentum expreſſum:* that by this meanes the woman came to amendment of life, and thereby the Sacramentall figure was expreſſed, *l.* 22. *cont. Fauſt.* And *Lorinus* to this purpoſe alleadgeth a reſcript of *Clemens* 3. to the Biſh. of *Caſarea Auguſta*, that it was available to remiſſion of ſinnes, to take women out of the Stewes, and make them honeſt wiues; and beſide,

beſide it is anſwered, that *Hoſheah* was no Prieſt: But the better anſwere is, that this was done, not in fact, but *Propheticâ prædicatione*, onely by propheticall publiſhing: as all other things muſt bee vnderſtood to bee executed, which are commanded, *Contra naturam, bonos mores, aut fidem*: againſt Nature, good Manners, or Faith: which may further appeare, in that the Prophet is at the ſame time bid to take a Whore to Wife, and Children of fornication: which could not at one, and the ſame time be taken with the Mother, and be gotten of her: It was onely then a type exhibited to the Prophet, to ſet forth the ſtate of Iſrael, that had committed ſpirituall fornication, *Iun.* to whom conſenteth the vſuall annotation.

9. Queſt. *Of the Woman repudiated, or put from her husband, whom the Prieſt might not marry.* v. 7.

1. This is the third ſort of Women, whom the Prieſt was not to marry, גרושה, *geruſhah*, which the *Septuagint* tranſlate, ἐκβεβλημένην, *ejectam*, caſt out from her husband: *Auguſt. q.* 78. whom the Prieſt was not to marry, both in reſpect of himſelfe, who was diſgraced in marrying of an infamous Woman, ſuch as commonly they were, which were caſt off for ſome fault: as alſo of his Children, who might take after the vices of the Mother, which might bee either in the body, as ſome deformitie, which was not tolerated in a Prieſt: or in her manners, which the Children might learne of their Mother, *Toſtatus q.* 13.

2. But heerein the ſame *Toſtatus*, to whom *Lorinus* conſenteth, is deceived, *Repudium licitum fuiſſe*: that it was lawfull for the Iewes to repudiate their wiues: and that it was not, *Permiſſio minoris mali, ſed conceſſio rei licitæ*, a permiſſion of a leſſe evill, but a conceſſion, or a graunt, of a thing lawfull. 1. For otherwiſe, ſaith hee, if it had not beene lawfull, the man might haue taken his wife againe, which is forbidden by the law. 2. Becauſe in diverſe places of Scripture alluſion is made to this law; as the Prophet, *Where is the bill of the divorcement of your mother?* and in the like. 3. It is not to be thought that the Lord would haue ſuffered the People to haue lived in ignorance of this fault, or that the Prophets would not haue reprooved it among other faults: *ſic Lorin.*

To diſmiſſe their wiues never lawfull, but only tolerated. Deut. 24. 3. Iſai. 52. 1. Ierem. 3. 8. Malach. 2. 14.

Contra. 1. Though it were but a toleration for them to diſmiſſe their wiues, yet after they were married vnto others, it was vnfit for them to returne againe, and inconvenient, leſt ſhee which diſpleaſed before, might for the ſame cauſe diſpleaſe againe. 2. The Lord alludeth heereunto, as a received cuſtome: as in like ſort, parables in Scripture are taken from theeues, and ſuch like, which yet maketh them not lawfull. 3. Their other ſlippes, which were paſſed over in ſilence, as the polygamie of the Fathers, and the diſcontinuing of the feaſt of Tabernacles vntill *Ezra* his time: and as long as the cauſe remained of this toleration, the hardneſſe of their heart, it was fit the law of permiſſion ſhould ſtill be in force. 4. Our bleſſed Saviour ſheweth by two reaſons, that it was not allowed, but tolerated; firſt, becauſe of the hardneſſe of their hearts: and from the beginning it was not ſo. 5. And if it had beene ſimply lawfull, our bleſſed Saviour, who came not to diſſolue the law, but to fulfill it, would not haue abrogated it by a new law, that no man ſhould diſmiſſe his wife, and marry another, but for fornication. 6. Even among the Romanes it was counted an hatefull thing to repudiate the wife; as *Spurius Corvinus* was the firſt that did it, in the 137. *Olympiad*: and was conſtrained by the Cenſors to ſweare, that hee did it for Children ſake, and yet he was hated of the People for it. *Plutarch. in Compar. Num. & Lycurg.* much more vnlawfull was it among the People of God.

Nehem. 8. 17.

Math. 19. 8, 9. Math. 5. 17.

10. Queſt. *Of the manner of giving a bill of Divorce.*

1. It is probable, as *Toſtatus* thinketh, that the bill of divorce was made by the Prieſt, that in the meane while ſome ſtay being made, the parties might be reconciled, *q.* 1. *in* 24. *Deut.*

2. But the Talmudiſtes are deceived, that thinke the husband might diſmiſſe his eſpouſe I wife, for any ſecret filthineſſe, but the married wife only for fornication: the
Deut. 24.1. contrary is evident, that for any filthineſſ, not for fornication onely, the man might
Marke 19 3. giue a bill of divorce, and it appeareth alſo by our Bleſſed Saviours correction of that law, allowing onely ſuch diſmiſſion for fornication.

3. Neither is it like, as the Maſter of ſentences ſuppoſeth: *in* 4. *d.* 35. that in the libell was inſerted an oath, that the man ſhould not take her againe to be his wife: for the Law did ſufficiently bind him without ſuch an Oath.

4. Nor yet was it, as *Ioſephus* ſuppoſeth, that ſhee could not marry, without the licenſe of her former husband, 15. *antiq. c.* 9. for the very libell of divorce was ſufficient to licenſe her to marry.

5. *Toſtatus* alſo thinketh, that the diſmiſſed wife had, *bona dotalia*, her dower, and part of the goods got in common: and that the younger children went with the Mother, till they were brought vp, the elder ſtayed with the Father: and ſuch alſo was the vſe among the Gentiles, who vſed this forme in repudiating their wives: *Res tuas tibi habeto: conditione tuâ non vtor*: haue thy things to thy ſelfe, I will no more vſe thy condition: *C. de repud.*

6. Among the Iewes it was onely permitted to the Man to giue a bill of divorce, not to the Woman, and therefore whereas, *Salome*, ſiſter of *Herod*, gaue a libell of diworſe to *Coſtobarus*: *Ioſephus* ſaith, it was *præter morem patriæ*, beſide the cuſtome of the Countrey: but among Chriſtians the caſe is alike betweene Man and Wife, for divorce, and diſmiſſion.

7. By *Moſes* law, the Man was not to receiue his Wife being diſmiſſed, but among the Romanes it was vſuall: as *Mecænas* was taxed of inconſtancy, for diſmiſſing his Wife thrice, and receiving her againe: *Senec.*

8. I inſiſt not vpon the myſticall expoſition heere, as of *Heſychius*, who by the repudiat Woman vnderſtandeth the Iewiſh Synagogue, that *ſacerdos Evangelicus*, the Miniſter of the Goſpell vſe not any of their carnall rite: or that of *Radulphus*: *Ne luxurioſam amplectatur vitam*, not to embrace a luxurious life.

11. Queſt. *Who is meant heere, thou ſhalt ſanctifie him.* v. 8.

1. *Heſychius*, would haue Chriſt to be heere prefigured: who is both holy in himſelfe by nature, as we are by Grace: and as Man, is ſayd to be holy vnto God: and vvee are ſayd to ſanctifie him: *Si ſanctificationem nobis datam cuſtodiamus*, if wee keepe the ſanctification given vs. But it is evident, that it is vnderſtood of the ſacrificing Prieſt of the law, for whoſe marriage certaine rules were given before.

2. Some apply it to the People, if he keepe not theſe ordinances, *non ſuſtinebis eum*, thou ſhalt not ſuffer him: *Munſter, Oleaſter.*

3. *Habebis in honore*, thou ſhalt haue in honour, *Vatabl.*

4. Rather it is ſpoken to *Moſes*, thou ſhalt ſanctifie him, that is, command him to be ſanctified, as *Exod.* 19 10. *Iun. Toſtat.*

12. Queſt. *Of the Prieſts daughter, that played the Whore, Why ſhee was to bee burnt with fire.*

1. The opinion of the Hebrewes is, as of *Sal. Maimony*: that this law muſt bee vnderſtood of the Prieſts daughter, being married, or eſpouſed, not of a free Virgine, but of ſuch an one, as committed adultery vnder her Husband: but this is not like, 1. Both becauſe the law is generall of the Prieſts daughter, without any exception, 2. As alſo in this caſe of adultery, all other women were to be put to death, as well as the Prieſts daughter, and ſo there ſhould bee heerein no difference betweene the one, and the other, 3. Shee is ſayd to pollute her fathers name; but if ſhee were married, the wrong ſhould be done to her husband rather then to her father: *Lyr.*

2. *Toſtatus* will haue it vnderſtood onely of the Prieſts daughter a Virgine: but if ſhe were married, and became an adultereſſe, in that caſe ſhe was onely to be ſtoned,

as

as others that committed adultery. *q.* 16. But seeing the Priests daughter, being married, sinned more in playing the Whore, then while shee was a Virgine, it is like shee was subject to as great a punishment.

3. Wherefore, wve are heere to vnderstand the Priests daughter howsoever, maid, or vvife, (and by the same reason his sonne also) they were to suffer death, if they defiled their fathers name, and house, as *Pellican. Sic de sacerdotis vxore & filio intelligendum:* so it must be vnderstood also of the Priests wife, and sonne, to the same purpose Master *Calvin, Sub vnâ specie, per synecdochen, comprehenditur recta disciplina,* vnder one kind, by a Synecdoche, is comprehended the right discipline.

4. So heerein the punishment of the Priests daughter was greater then of others daughters, who were not to die for simple fornication, neither the man, nor woman; but the man was to marry her, or pay a summe of money, *Exod.* 22. 16, 17. Indeed where the sonne was riotous, and given to whoring, and would not bee ruled by the parents, in that case he was to be stoned to death, not for his vitious and fornicating life, but for disobedience to his Parentes. *Deut.* 21. 21.

5. The like was among the Romanes: the vestall Virgine playing the Whore, was buried quicke: because they thought it a disgrace to the worship of their gods, if their Ministers were detected of such impurity. *Augustine* 3. *de civit. c.* 5.

13. Quest. *Why the high Priest was not to vncover his head for the dead.* ver. 10.

1. There is a more exact holinesse required in the high Priest, then in the inferior Priests; for he was not to mourne for his father, and mother, nor to marry a widow, which was permitted vnto the other, nor so much as to vncover his head, or rent his garments.

2. The reason whereof was, not for that the high Priest was oftener imployed in the Ministrie of the Sanctuary, then the other Priests, for they ministred dayly, he but on the solemne day of expiation: but for the dignity of his person, which consisted in these three things heere expressed: 1. The holy anoynting oyle was powred vpon his head, the rest were but sprinkled therewith, and that not with pure oyle, but oyle mingled with blood, *Levit.* 8. 12. 30. 2. His hands were filled, that is, consecrated to offer vnto the Lord, which was done vnto the other Priests, all their hands were filled, when the oblations were put into their hands, and shaken too and fro, before the Lord, *Levit.* 8. 27. But the high Priests hands were consecrated for more speciall offerings. 3. The eight severall holy garments were put vpon him, the rest of the Priests also had holy garments, but neither so many, nor so glorious: Therefore because of the glory of his calling, and dignity of his person, it was more vncomely for him to be defiled for any dead.

3. Concerning the vncovering of the head: the very same gesture is forbidden the sonnes of *Aaron*: that they should not vncover their heads, nor rent their clothes, for the death of their brethren, *c.* 10. which were then vsed as signes of mourning: they should not shew the least outward signe of sorrow, concerning this kind of testification of mourning: I referre the reader to the questions vpon that place: the word by the 72. heere vsed, is, ἀποκεφαλίζειν, to put off his Bonet, or Miter, which was an ornament to his head: from hence some would warrant that custome of the Pope, who vncovereth not his head vnto any, nor is present at any funerals: but they haue no ground at all in any Ministeriall function vnder the Gospell, to imitate in ceremonies and externall vsages the Priesthood of the law: and it is the Popes pride and ambition, not his desire of holinesse, or to keepe himselfe from pollution, that maketh him so stately.

4. Better is the high Priest heerein made a liuely type, and figure, of our blessed Saviour: who is our high Priest impolluted, separate from sinners, who although *Omnium peccata portavit, impollutus permanet:* though hee bare all Mens sinnes, yet remayneth vnpolluted, *Hesychius*: to the same purpose also *Origene: Manet semper sanctus,* he remaineth alwayes holy: *Hierome* maketh this a forme of every Christians

dutie: *nè anima Dei sacrificijs vacans aliquo impediatur affectu:* that the soule addicted to the service of God, should not bee hindred by any carnall affection, *Epist.* 25. To the same purpose *Tertullian* will haue it a patterne of the Ministers of the Gospell, that are *Deo devoti*, devoted vnto God, not to bee entangled with the things of the world, *lib.* 4. *cont. Marcion. c.* 23.

14. Quest. *Why the high Priest was not to defile himselfe with mourning for his Father and Mother.*

1. He shall not goe to any *dead soule:* in the Originall, *any soules of the dead:* not as though there were divers soules in a man, a rationall, sensitiue, and a vegetatiue; for these are in man but faculties of one and the same soule: but the meaning is, *to any dead soule*, as the *Septuagint:* now, as before, *v.* 1. the *soule* is here taken for a dead body, whereof *Augustine* yeeldeth these three reasons: either because the soule is taken for the life, or because the soule no longer vseth the body: and so it is *corpori mortua, quia eâ vti desierit*, it is as dead to the body, because it leaveth to vse it: as we are sayd to be dead vnto sinne: or, *Nomen rectricis suæ corpus accipit animâ destitutum, in resurrectione reddendum:* the body destitute of the soule, taketh the name of the ruler thereof, which shall bee restored in the resurrection: as the place called the Church, beareth that name, when the people which are the Church, are gone out of it, *qu.* 81. *in Levitic.*

The Soule taken for a dead body, why.

2. By Father and Mother which are neerest, all other degrees of kinred are implyed: for if it were not lawfull to mourne for them, much lesse for any other, *Tostat.* And hereby it appeareth, that the High Priest was presently to succeed, before his father, the High Priest before him, were buried: And the like reason there was for his next predecessour, being not his naturall father, that hee should much lesse mourne for him, *August. q.* 83.

3. This Law concerning the High Priest, must bee vnderstood also of the second Priest, that was to minister in his stead, if hee accidentally were hindred by any sickenesse, vncleanesse, or such like: of these second Priests mention is made, 2. *Kings* 25. 18. as also the like puritie was required in the Priest, that was consecrated for warre, *Deuter.* 20. 2.

4. And though the Priest were not to come at any dead body, yet cases of necessitie were excepted: as if the High Priest found a dead body in the way, he was to bury it, if there were none beside himselfe: and if there were a lay man present, hee was to doe it before a Priest, and an ordinary Priest before the second Priest, and hee before the Chiefe Priest, if any two of them chanced to bee together vpon the way, *Maimony.*

5. For the mysticall application: *Hesychius* referring it to Christ, by Father and Mother, vnderstandeth the people of the Iewes, of whom hee was borne after the flesh, *Radulphus:* because hee was borne without originall sinne: *Origene* expoundeth thus: he sinned not against his Father, that is, God; nor his Mother, that is, the Church, *Hom.* 12. But it is sufficient onely in generall to apply it to Christ, *qui exemptus est ab omni labe*, who was exempted from all spot of sinne, *Calvin.*

15. Quest. *Why the High Priest was not to goe out of the Sanctuarie*, vers. 12.

1. *Augustine* doth heere much busie himselfe about this poynt, how the High Priest was not to goe out of the Sanctuary, neither vpon this occasion, nor vpon any other, seeing hee was to burne incense twice in the day: and moving a further doubt, how he could attend to company with his wife, seeing he was by that act vncleane till the evening by the law. For the solution whereof, hee supposeth many things; as either that hee was perpetually continent, or the burning of Incense might bee sometime intermitted; or hee might not take any vncleannesse by companying with his wife, by reason of his holinesse; or hee was vncleane vntill the even, onely when the Incense was to bee offered, *qu.* 63. But none of these are probable; not the first, for why

vvhy then had he a wife, if hee were alwayes continent? the second could not be intermitted, and the law is directly against the third; and the evening was at the Sunneset, before which time the Incense was renewed. But this perplexitie is caused vpon an erronious supposition, that the High Priest went in every day to the most Holy place, to burne Incense vpon the Altar, vvhich *Augustine* thinketh to haue beene vvithin the Vayle, whereas it was vvithout: and all the Priests vsed in their Course to burne Incense; neyther entred the High Priest oftner then once in the yeere into the Holy place.

2. *Hierome* maketh this the meaning: *Si fecero aliquid reprehensione dignum, sanctis egredior*: If I doe any thing worthy of reproofe, I goe out of the Sanctuary, *Epist.* 128. it may haue this application, but this is not the meaning.

3. And this phrase importeth more, then, *intentum esse sacris*, to be intent vpon holy things, and not to bee distracted with other businesse, *Lorin.* for the phrase importeth a change of place.

4. Nor yet by the Holy place is meant, a place not defiled or polluted: as *Iunius* maketh it all one, not to goe out of the Sanctuary, as *nè locum impurum, &c.* let him not goe to a place impure by the dead: but the Sanctuary is here properly taken for the Holy place.

5. The meaning then is, that when the High Priest ministred, or served in the Tabernacle, hee should not goe out thence to mourne for any dead: and the other Priests likewise were not to leaue their Ministery and Service, to goe mourne for the dead, *Oleaster, Vatablus, Caietane*: for the Priests had their certaine courses of attendance, during which time, they were sequestred from their houses, and their time of service being expired, they returned to their houses, as we read of *Zachary, Luc.* 1.

6. The Hebrewes adde further, that the inferiour Priest, though hee goe not out of the Sanctuary to mourne for the dead, yet being sorrowfull, he is not to minister, for then hee profaneth his service: but the High Priest might minister in his Office, and his service not be profaned, because it is sayd, He shall not goe out and profane: so his service is profaned onely by his going out: yet while hee was in sorrow, hee was not to eat of the holy things, *Lev.* 10. 19. *Maimon.* This difference may well be admitted betweene the High Priest and others: because hee was but one, the other many, who might one supply anothers place.

7. The Sanctuary was profaned: not so much because the Priest being defiled by the dead, entring into the Sanctuary polluted it, but because he despised the Sanctuary, and in neglecting it for other small occasions, held it as polluted; as they which offered their seed to *Moloch*, are sayd to pollute the Sanctuarie, because they offered other things, and other where then in the Sanctuary, and so held it as polluted, *Tostatus*: as also, because, if the vncleanesse of the Israelites in generall rebound vpon the Sanctuary, *c.* 16. much more, *immunditia Pontificis redundat in immunditiam Sanctuarij*: the vncleanesse of the Priest, redoundeth vnto the vncleanesse of the Sanctuary, *Caiet.*

16. Quest. *Why it is sayd, the holy Crowne, the anoynting Oyle is vpon him.*

1. The Latine and *Septuagint* omit the *crowne*, reading onely the oyle of the holy anoynting: but in the Hebrew is the word, נזר *nezer*, the crowne.

2. Which word, some thinke, may be taken as an appellatiue for separation, as the word signifieth: because by this holy anoynting hee was separated, and set apart for the service of God, *Oleaster.*

3. Some vnderstand no more, then because the Priest was anoynted, *Vatabl.*

4. Some put them both together, because the holy crowne, which was a plate of gold put vpon the Miter, was anoynted, *Osiand.*

5. But it is better, neither to read them by way of *apposition*, as the Crowne, the Holy oyle, nor by *relation*, the crowne of the holy oyle; but by *conjunction*, the crovvne and holy oyle, *Iun.* So there are two reasons, one from the holinesse of his garments, the other of the oyle, *Caietan*: as they are before distinguished, *v.* 10. for hereby the

High Prieſt was conſecrated, and ſet apart vnto the Prieſthood, and therefore ſhould not defile himſelfe.

17. Queſt. *Why the High Prieſt was to marry a Virgine of his owne people, not any other*, v. 13.

1. Three reaſons may bee yeelded, why the Marriage of Virgins is preferred: 1. *Propter maiorem delectationem*, for more delight; becauſe that loue is the firſt. 2. *Propter maiorem concordiam*, for more concord; becauſe widowes are ready to vpbraid the vſages of their former Husbands. 3. *Propter maiorem honeſtatem*, for more decencie and comelineſſe; becauſe widowes and others, that haue beene knowne by men, ſeeme to retaine a kind of pollution, and are not of that incorrupt integritie, as Virgins are. The two firſt reaſons are of no vſe heere: the firſt beſeemed not the Prieſts to marry for delight; the ſecond concerned all Prieſts in generall, as well as the High Prieſt, to ſeeke their peace and concord in Marriage: but the third maketh for the High Prieſt, who was a more holy and eminent perſon, then the other Prieſts, and therefore he ſpecially was to marry a virgin, *Toſtat. q.* 23.

2. Whereas the *Septuagint* addeth, *a Virgin of his kinred*: *Origens* noſe is too curious, that the Hebrewes haue not this clauſe, becauſe, *ablata eſt ab eis propinquitas Dei, et in Eccleſiam tranſlata*: becauſe all ſpirituall kinred, and adoption of children, is taken from them, and tranſlated to the Church, *Hom.* 12. For 1. this clauſe is afterward in the Hebrew, *v.* 14. though it bee not inſerted here. 2. And if the Hebrew haue it not in the Originall, what warrant haue Interpreters to adde it?

3. But what if the High Prieſt were old, was he in this caſe to marry a yong maid? as *Cicero*, being ſixtie yeere old, being reproved, becauſe he had married *Papilia*, a yong Mayd, pleaſantly anſwered, *Cras mulier erit*, to morrow ſhee will be a woman, *Quintil. l.* 6. 4. Such marriage of a decrepit old man, with a yong girle, had not beſeemed the gravitie of the High Prieſt, for therein is much inconvenience: 1. *Pudenda libido*, it bewrayeth vncomely luſt: 2. Such an one is like to defraud a young woman: 3. Hereupon will ariſe jelouſie and ſuſpition: 4. And in giving himſelfe to amorous paſſions, doting vpon his young wife, *omnem gravitatis curam abjiciet*, he ſhould caſt off all care and reſpect of gravitie, *Calvin*; who maketh this further anſwere; that God would haue this Law obſerved: *Habita ætatis ratione*, reſpect being had to his age: that if the High Prieſt were aged, hee ſhould marry an ancient virgin, ſomewhat agreeable in yeeres.

4. Now this may be added, that a Virgin eſpouſed, and not yet married, if her huſband dye, before they come together, is to bee counted a Virgin ſtill: but if ſhee bee marryed, and cohabit with her husband, though ſhe were not knowne of her husband, if he die, ſhe is to be counted a widdow, and not a Virgin becauſe ſhe was taken of an other to wife. *Toſtat. q.* 23.

5. But whereas the high Prieſt onely was forbidden to marry a widdow, not an inferior Prieſt, as may appeare before, *ver.* 7. and yet the Prieſts in generall are charged not to marry widdowes, *Ezechiel* 44 22. to this it is well anſwered, that an inferiour Prieſt might marry the widdow of an other Prieſt, but not of an other Man. *Borrh.*

6. But the inferior or common Prieſt, was not to take any of theſe three women: a whore, a profane woman, that is violate, one forced, or violated any kind of way, nor one that was repudiated: the high Prieſt was not to marry, beſide thoſe three a widdow, but a virgin onely, and beſides, an Heatheniſh woman, whether converted, or not, was to him as an whore: for ſhe muſt be a Virgin of his people, that is, of Iſrael: and heere further the Hebrewes haue theſe obſervations: that if the high Prieſt, or any other, lie with any of theſe forbidden women, he is to bee beaten once, if he marry her, and lye with her, he is to be beaten twice: if ſhe bee both a widdow, whore, prophane, and divorced, though he lie with her but once, the high Prieſt is to bee beaten fower times: and a common Prieſt thrice: for hee is not forbidden the widdow: *Maimony.*

7. The

7. The myſticall applications heere are diverſe. 1. As that of *Heſychius*, who by the Virgin which the high Prieſt ſhould marry, vnderſtandeth the Church of God, as the Apoſtle calleth it, but the Synagogue is left as a Widdow: now the Church of the Gentiles, though in it ſelfe it be vitious, yet by regeneration in the ſpirit, it is made an incorrupt Virgine, 2. *Origen* vnderſtandeth ſpiritually, by the Virgin, every faithfull ſoule, which is preſented as a chaſt Virgin vnto Chriſt, *Per ſimplicitatem fidei*, by the ſimplicity of Faith, *hom.* 12. And ſo *Hierome* writing to *Fabiola*, exhorteth her, *Vt tanquam coniux Pontificis nihil habeat de veteri homine*: as a wife of the high Prieſt, ſhe ſhould haue nothing of the old man, *Epiſt.* 12 8. 3. Some apply it ſpecially to the Miniſter, that hee ſhould keepe the Church as a Virgin without corruption of error, *Pellican*, and *Vitam ſpiritualem*, the ſpirituall life, whereof he is called, *Pontifex, vt pontem in cœlum faciat*, to make a bridge into Heaven as *Bercorius*: but this agreeth onely to Chriſt: ſome thinke the chiefe Prieſt was ſo called, of making the great timber bridge vnder *Numa Pompilius*, called *pons ſublicius*, and that their Prieſts named *flamines*, were ſo called a *flumine* of the flood: but theſe names were in vſe before that time: therefore the better notation of the name is of *poſſe*, & *facere*, and ſo hee is *Pontifex*, that both is able, and will performe Divine ſervice vnto God. But I commend the firſt ſpirituall application to Chriſt, of whom the high Prieſt heerein was a figure, and the Virgin repreſenteth the Church of Chriſt, that muſt bee as a chaſt Virgin both in doctrine and manners vnto Chriſt: as the Apoſtle applyeth it, in the place before recited: *I haue eſpouſed you to one husband that I may preſent you as a chaſt Virgin vnto Chriſt.* 2. *Cor.* 11. 1.

2 Cor. 11 1.

Pſal. 109. 4.

Pontifex a chiefe Biſhop whence ſo called

18. Queſt. *How the Prieſt was to take a Wife onely from his owne People.* ver. 14.

1. By his owne people is not onely vnderſtood the tribe of *Levi*, as *Rickelius*: nor was it lawfull onely to marry out of their tribe with Iudah, as *Iehojada* the Prieſt married *Iehoſhabrath*, the daughter of *Iehoram*, King of Iudah. 2. *Chron.* 22. 11. which was for two reaſons, both for the dignity of the Prieſthood, and that by this affinity, and familiarity comming thereof betweene the Prince, and chiefe Prieſt, he might be better inſtructed in the law, *Lyran. Toſtat.* neither was this lawfull for the high Prieſt onely to marry into the tribe of Iudah: for *Elizabeth*, *Maries* coſin, and ſo of the ſame tribe of Iudah with her, was married to *Zacharie*, a common Prieſt: *Luke* 1. But as the Hebrewes hold, It was lawfull for the Prieſts in generall to marry with any tribe in Iſrael: as is directly expreſſed elſewhere, and other tribes might take Wiues from the tribe of *Levi*: and the child was to bee accounted of the tribe of his father: as if the father were a Prieſt, or Levite, ſo ſhould the ſonne bee: but if the father were of an other tribe, the ſonne, though by a Prieſts daughter, ſhould bee of the ſame tribe with his father: *Maimony.*

Ezech 44.22.

2. Now though it were lawfull for a common Iſraelite to take a wife, not of Iſrael, taken in battell, yet greater perfection was required in the Prieſts, it was not lawfull for them to marry any ſuch, *Oleaſter*:

Deut. 21. 13.

3. The reaſon of this generall prohibition, concerning the Prieſts marriage, is this, that they profane not their ſeede: *v.* 15. who being borne of ſuch vnlawfull women, were made vncapable of the Prieſthood.

19. Queſt. *Of the blemiſhes ingenerall forbidden in the Prieſts, and why.* ver. 17.

1. As the office of the Prieſts and Levites, was bounded and limited, that no other, not of *Levi*, might vſurpe the Prieſts office, as *Azariah* the King was ſtricken with leproſie for preſuming to offer incenſe, 2 *Chron* 26. and *Core*, *Dathan* and *Abiram*, being but Levites, were puniſhed for encroaching vpon *Aarons* office, *Numbers* 16. ſo there were certaine impediments, which barred the Prieſts from the execution of their

their owne office: as these defects in body heere set downe: of the Levites such perfection vvas not required, for it belonged not vnto them, but vnto the Priests to offer the sacrifices, vvhich reason is yeilded of this law. *v.* 17. 21.

2. *Hesychius* is of opinion, that this law is not at all literally to be vnderstood, because one may receiue these hurtes and blemishes in the body, in battell and by casualty vvithout any purpose in himselfe: and God looketh vnto the heart, not to the outward Man: and diverse holy men had such infirmities, as *Isaac* vvas blind, and *Iacobs* sight dimme in his old age. But it is better vvith *Basile. de baptis. c.* 2. *Cyrill Alexand.* 12. *de adorat. Cyprian Epist.* 64. *Theodoret. q.* 30. First, to vnderstand the text literally, as the foundation: and then to build thereupon either morall, or mysticall applications, as the last recited saith: *Per affectiones non sponte susceptas prohibentur quæ procedunt à voluntate*: by the effects, or defects of the body, vvhich are not vvillingly received, are forbidden those vvhich proceed from the will. *Ibid.*

3. And this may further appeare, by the like observation among the Heathen: *Sacerdos integer sit*, the Priest must be perfect, *Senec. contr.* 2. vvho in the same place sheweth how *Metellus* that lost his eyes vvhen the Temple of Vesta vvas on fire, in adventuring to recover the image called *Palladium* out of the flames, vvas put from the Priestood, so also vvas *Sergius* barred from that office, having lost his right hand, *Plin. l.* 7. 38. And generally they had a law, that no vestall Virgin should be taken, that had any blemish of body: *Feneſtell. de Magistr. Rom. c.* 7. so among the Greekes none vvas appointed to be *Ismenius Apollos Priest*, but such as vvas both in forme, and shape of body, and in birth excellent, *Pausan. l.* 9. And this vvas as strictly observed among the Iewes: *Antigonius* cut off *Hircanus* eares, to make him for ever vnfit for the Priesthood, *Aegesipp. l.* 1. *c.* 29.

Defects of body why forbidden in Priests.

4. The reasons of this law were, 1. In respect of the frowardnesse of the People, who would haue taken offence at such deformed Priests, and so haue contemned the sacrifices, 2. In regard of the debility and imperfection of the sacrifices, which having no speciall vertue and affiance in themselues, were to bee countenanced by such externall complements. *Tostat. q.* 27. 3. Seeing that such defectiue and imperfect beasts, were made vnfit for sacrifice, it was more requisite, that as great perfection should be required in the Priests, which offered the Sacrifices, 4. There is also a reason taken from nature: because such deformities of body doe discover the like defects in the soule: And therefore our blessed Saviour, as hee was full of grace within, vvas also in his outward person, faire, and comely beyond others: as it is said in the *Psalme* 45. 3. and as he is described throughout in the booke of the *Canticles*, 5. Because of signification, such defectes of body were condemned in Priests, to betoken the inward deformity in the soule, which was odious in the Ministers of God.

Bodily defects how farre now restrained in the Ministers of the Gospell.

5. And for the same reasons: It is observed also in the new Testament, that no deformed persons be admitted to orders: as such as gelded themselues, cut off their fingers, or had their eyes put out: *d.* 55. 24. *ad.* 13. yet were not these things so strictly enjoyned in the new Testament, as they were required in the Old, where they admitted no dispensation, as they might bee dispensed with in the New: As if one were made an Eunuch by the enemy, or vvere made lame by the incision of Physitians, *dist. ibid.* yea though willingly they had maymed themselues, for their excellent parts they were detayned in the Ministery, as *Origen* that made himselfe an Eunuch, and one *Marcus*, that cut off his thumbe, of purpose to decline the Priesthood.

The number of bodily defects forbidden in the Law.

6. *Hesychius*, following the *Septuag.* reckoneth vp twelue defects here rehearsed, and will haue them answere those 12. spirituall properties, which Saint *Paul* requireth in his Bishop. 1. *Timot.* 3 But the Hebrewes obserue more defects, then twelue, which they distinguish in this manner. 1. Some are *stata macula*, standing blemishes, as a broken foot, some *transeuntes*, transitory, as the scab. 2. Some are proper to men, other to beasts, some common to both, 3. No blemishes hinder, but such as are, *in propatulo*, outwardly in the body in open view; the inward infirmities, as in the liver, or spleene, make not any Priest illegitimate. 4. There are 50. blemishes, which disable Man, and beast, as 7. in the Eares, 3. in the Eye-browes, 8. in the Eyes, 3. in the Nose,

See Quest. 24.

6. in

6. in the mouth, 12. in the ſecret parts, 6. in the hands and feet, 5. in the whole body. 5. There are, 90. blemiſhes in Man, and not in beaſts: whereof, 8. are in the head, as to haue a flat crowne, or riſing like an egge, broad before, or behind, like a beetle, and the like, 2. in the necke, 4. in the eares, 5. in the eye-browes, as to haue none at all, or one onely, or too high, too low, or one vnlike vnto an other, 4. in the eye-lids: and the reſt are in other parts, as they are reckoned vp in the 308. negatiue precept of the Hebrewes.

20. Queſt. *Of the particular defects, and blemiſhes forbidden in Prieſts.*

1. He muſt not be blind. *heb.* עור, *ghiver*, Greeke τυφλὸς, ſuch as either wanted the ſight altogether, or had any blemiſh in his ſight, eye, or eye-lid: the Hebrewes reckon vp, 19. blemiſhes in the eyes, and ſeven in the eye-lid the reaſon hereof was, becauſe he that was blind, might eaſily erre in his office about offering of ſacrifices: neither now vnder the Goſpell, can he that is blind, execute every part of the Miniſteriall function, as in diſtributing the Sacrament: *Soto* ſaith, hee ſaw a blind Biſhop at Trent, that every day ſaid Maſſe: indeed they had there a great many of blind Biſhops, though not in body, yet in knowledge, and manners: and a blind Biſhop was the fitteſt Miniſter of ſuch a blind ſacrifice: Now in the old Law, if the Prieſt became blind through age, hee vvas not put from his Prieſthood, but an other ſupplyed his place, as *Phinehas*, the ſonne of *Leui* who was dimme ſighted, did execute for his father, as *Ioſephus* thinketh. Among the Perſians, ſuch as were blind, were neither admitted to the place of governement in the common vvealth, nor to miniſter about holy things: this ſpiritually ſignifieth him, *Qui lucem veritatis intendere non valet*, which is not able to behold the true light: *Heſychius*. Of blindneſſe.

2. *Lame* פסח, *piſeach* of *phaſac*, to leape, or skip, the Engliſh vvord, *halt* ſeemeth to be derived of ἅλλομαι, *ſalto*, to leape. The lame by the *Septuagint* tranſlated χωλὸς, was ſuch an one, as halted vpon one, or both feet, or went vpon a milt, or could not goe without a ſtaffe, or crutches, 2. Such as were naturally lame, vvere noted for ſome lame and bad conditions, according to that ſaying of the Poet, *Thou haſt as lame a Soule as Feet*: as thoſe halt and lame Iebuſites, that mocked *David*, and kept the fort of Sion againſt him, 2. *Sam.* 5. 3. By the Canons ſuch are excepted, vvhich vvere accidentally lame, as by the inciſion of Phyſitians. *d.* 55. *c.* 8. they which vvere lamed in war much more: ſuch an one, as *Alexander* ſaid to *Philip*, as may bee *Memor virtutis per ſingulos gradus*, be put in minde of his valure by every ſtep. 4. Now the reaſons vvhy the lame were not admitted to be Prieſts, was, both becauſe it was vncomely, to ſee ſuch ſerue in the Tabernacle; and becauſe they were vnfit for the ſervice, the Prieſt being to deale with liquid things, as oyle, blood, which might be ſhed, and ſpilled in the carriage. 5. Lameneſſe was a barre from entring into the Prieſts office: but if afterward a Prieſt accidentally fall lame, he was not to be put from his place, but an other was to ſupply it. *Toſtat.* 6. Myſtically by the lame is vnderſtood, *Qui ex parte legem Dei ſubvertit*, which in part keepeth the law, in part breaketh it, *Heſychi.* vvhether it be in Religion, as *Eliah* chargeth the Iſraelites, to halt betweene two opinions; or in manners as the Prophet calleth them, *gentem claudicantem*, and heereunto that Proverbe may allude, *That the blind and lame ſhall not enter into that houſe*, 7. The Hebrewes further note that in the feet might be twenty blemiſhes. Of lameneſſe. χωλὸν ἔχεις τὴν νῦν, ὡς τὴν πόδα *Pallad.* 1 King. 18. 21. Mic. 4 6. 2 Sam. 5. 8.

3. & 4. The next property forbidden, is חרם *charum*, which ſignifieth a thing cut off, and שרוע *ſharuagh*, of *ſharagh*, to encreaſe, which the *Septuagint* expreſſe by two words, κολοβόῤῥιν, *camarus*, a flat or ſhort noſe, and ὠτότμητον, curtailed, or cut off in the eare. But the Hebrew words are oppoſite the one to the other, which the Latine vnderſtandth of the flat, and ſhort, and the great noſe. Others vnderſtand it generally of parts either wanting, or abounding, and ſuperfluous, *Iun. Oleaſter*, *Caietane*. But it is better to reſtraine the generality of the words to ſome ſpeciall and principall part, as of the noſe, wherein there is great deformitie, which is not touched otherwiſe in particular; as if it be either a little, or flat noſe, or hooke, or Hawke noſe, Of the flat, or hooke noſe.

though

though among ſome people they are much ſet by: the firſt, among the *Chinois*, the other among the *Perſians*. 3. A comely and decent noſe addeth great grace vnto the face; and therefore the Spouſes noſe in the *Canticles*, is likened to the tower of Lebanon, *Cant.* 7. 4. not for the greatneſſe thereof, but for the comely grace of it. 4. Hereupon it was counted a great puniſhment to cut off the noſe: as a King of Perſia cut off the noſes of certaine rebels in Egypt, whereof the Citie was called *Rinocolura*, of ῥὶν, a noſe, and κολόω, curtailed. The Egyptians cut off their noſes that committed adultery, *Diodor. Sicul.* And the like Law *Leo* the Emperour made againſt adulterers, and *Juſtinian* againſt them which violated virgins. 5. Some note here the blemiſhes in the noſe, as by flatneſſe, greatneſſe, or being awry, *Toſtat.* But the Hebrewes obſerue nine blemiſhes in the noſe. 6. By the faultie noſe, to the which it is proper to ſmell, *Heſychius* vnderſtandeth thoſe, *quibus mala placent*, to vvhom evill things are pleaſing, they haue an evill ſmell: and thereby *Theodoret* vnderſtandeth, *facultatis diſcernendi privationem*, the depriving or want of the diſcerning facultie.

Of the punishment of cutting off noſes.

Of the broken hand or foot.

5. & 6. A man that hath *a broken hand, or broken foot*: 1. the word is, שבר *ſhebber*, in the *Septuagint*, σύντριμμα, a breaking of the hand, or foot, which was more then lameneſſe, when one wanted any of theſe members in part, or in whole. 2. So alſo by the Canon Law, he which wanted one of the hands, or but a finger, was irregular, ſpecially if he cut it off himſelfe, though it were but part of a finger, *d.* 55. *c.* 6. not if it were caſually cut off by others, *ibid. c.* 11. 3. The reaſon of this Law, was, becauſe ſuch vvere vnfit to goe about, or handle ſacrifices: and beſides, it vvas a marke of infamy, for divers malefactors had their hands and feet cut off: and ſo by the Civill Law, ſervants fleeing to the Barbarians, had their feet cut off: and clippers of coyne by *Sergius Galba* his law, *Sueton. in Galba.* 4. The Hebrewes obſerue ſeuen blemiſhes in the hands, all which they vnderſtand by theſe given in inſtance. 5. *Heſychius* vvill haue myſtically vnderſtood, *pes ſuperbiæ, manus iniquitatis*, the foot of pride, and hand of iniquitie.

Deut. 19. 21.

Pſalm. 36. 11.

7. *Crooke-backt.* 1. The word is, גבן *gibben*, of *gabh*, which ſignifieth an high place: κυρτὸς, one that is crooked, whoſe backe ſticketh vp. 2. Some Hebrewes vnderſtand it of the eye-browes, but there is no ſuch great deformitie in them. 3. An Hutch backe is a great deformitie, vvhich *Antoninus Pius* vvas vvont to hide in his old age vvith pillowes and bolſters, *Criſpinian.* And beſide it is an evill ſigne, as *Leo Bizantius* told *Paſiades*, that had an hutch backe, *Nemeſim portare*, that hee carryed his Deſtinie, *Plutarch.* 4. Hereby *Heſychius* would haue inſinuated, *grave ferens peccatorum pondus*, him that carrieth the heavie burden of his ſinnes: and thereby is ſet foorth the covetous man, *qui rebus ſæcularibus attendit*, vvhich is altogether giuen to ſecular cares, *Ambroſ. Serm.* 4. and is likened to the Camell, which hath a bunch on his backe.

Of the crookbacke.

Matth. 19. 24.

Of him that was ſlender, or a dwarfe.

8. *Slender*, or *a Dwarfe*: 1. So is the word, דק *duk*, ſlender, when one is as thinne and defectiue in body, as the crooke-backe before ſpoken of exceedeth. *Caietane* vnderſtandeth, *ptiſicum*, ſuch as is in a Conſumption, *Vatabl. Oleaſter* taketh it for a thin flimme or skinne over the eye: ſome for a ſpot in the eye, *Maimony*: the *Septuagint* tranſlate it, ἑφελὸς, ſuch as hath a pimpled, rugged, or ſpotted face, ſo called, becauſe he hath pimples, as nayles in his face, or of ἥλιος, becauſe ſuch inflammations are cauſed by outward heat of the Sunne, or inward: the Latine readeth, *lippus*, bleare, or watry eyed, *Toſtatus*: ſuch as *Horace* the Poet had: and therefore *Auguſtus* ſitting betweene *Virgil*, that vſed to ſigh, and *Horace* that had running eyes, ſayd, He ſate *inter ſuſpiria & lachrymas*, betweene ſighes and teares, *Sabellic.* 2. But I preferre the firſt reading with *Pagnine*, *Iunius*, and others, becauſe of the proper vſe of the word, as the leane kine are deſcribed by the like word: for *rak*, and *dak*, are both of the ſame ſignification, *gracilis*, *tenuis*, thinne, ſlender; there being ſmall difference betweene the two Hebrew letters, ר *reſh*, and ד *daleth*: as alſo becauſe of the oppoſition to the former vvord, *gibboſus*, bunch, or crooke-backt, and for that the blemiſh in the eye is afterward ſpoken of. 3. *Heſychius*, by ſuch as haue, *læſos oculos*, weake eyes, vnderſtandeth ſuch, which haue *ſcientiam Dei, ſed corruptam*, the knowledge of God, but corrupt: but

Geneſ. 41. 3.

but taken in the firſt ſenſe, for one that hath a ſlender and waſting body, ſuch as *Phayllus* had, who dreamed, that hee was like to the brazen image at *Delphos*, dedicated by *Hippocrates*, of a man who was nothing but skinne and bone: and ſo ſhortly after he dyed of a Conſumption, *Pauſan. lib.* 10. in this ſenſe it betokeneth one that decreaſeth, and falleth away in grace. Of the Conſumption.

9. *Hath a blemiſh in the eye:* 1. The word is, תבלל *teballall*, of *ballall*, to mixe, or confound, which ſome take for *albugo*, a white ſpot in the eye, *Pag.* or skin drawen over the ſight, *Toſtat.* or a blood-ſhot eye, *ſuffuſio*, *Iun.* or when the white or blacke of the eye are mingled together, *Maimony.* Some take it for the Squint-eyed, when one eye turneth vpon another, *Oleaſter.* But it is better taken in generall, *pro vitioſo oculo*, for a faultie eye, *Vatablus*, *Caietan*, and our Engliſh Tranſlation: but the *Septuagint* are wide, who read, πηλὸς, *depalpebratus oculis*, which hath loſt the hayre of his eye-liddes. 2. So then heereby are vnderſtood ſuch blemiſhes as may bee in the eye, which is a great diſfiguring vnto a man: The Hebrewes reckon vp 19. of them, as if the eyes bee too round, not of the faſhion of an egge, or ſtand out as a Leopards, or bee too great as a calues eye, or too little as a gooſe eye, or looke aſquint: if they bee placed too high, or too low, or one bee higher then another: or if one looke but with one eye, and ſuch like. 3. *Heſychius* applyeth it thus, as *ſuffuſio tegit pupillam oculi, ſic arrogantia obſcuram facit animæ ſcientiam:* as a blemiſh covereth the ſight of the eye, ſo pride obſcureth the knowledge of the mind: for this the *Laodiceans* are reproved, that arrogantly thought they did ſee, and yet were blind; and therefore are counſelled to annoynt their eyes with eye-ſalue, that is, to fetch their true light from the Word of God. Of the blemiſh in the eye. Revel. 3. 18.

10. *Scurvie:* 1. The word is, גרב *garabh*, ψώρα ἀγρία, a wild ſcurfe, or maunge in any part of the body: ſome tranſlate it, *ſcabiem purulentam*, a mattery ſcab, *Pag. Vatabl.* but it is rather a drie ſcurfe, fretting and eating the fleſh, and hauing like vnto ſcales, which peele off, as *Fernelius* deſcribeth it, 7. *Pathol. c.* 4. it is worſe then the ſcab, *Oleaſt.* but not ſo bad as the leproſie: for then the Prieſt ſhould not bee barred onely from his Miniſtery, but from entring into the Sanctuary, *Toſtat.* 2. This infirmitie is no impediment to the Eccleſiaſticall Miniſtery now, (as the leproſie is) vnleſſe it be in thoſe parts, which may make one to be loathed in his Miniſtery, *Toſtat.* 3. *Heſychius* applyeth it thus: *Iugem ſcabiem detractor habet*, the ſlanderer hath, as it were, a continuall ſcab, itching to depraue others. Of the Scurvy

11. *Scabbed:* 1. The word is, ילפת *jallepheth*, of *jalaph*, which ſignifieth, *adhærere apprehendere*, to cleaue vnto, to lay hold of, as the λειχὼν, *impetigo*, the tetter or ring-worme doth diſperſe and ſpread it ſelfe. *Vatablus* thinketh it is *arida ſcabies*, the drie ſcab: but that was rather named before. 2. *Fernelius* maketh foure kinds of the *impetigo*: the running ſcab, ſo called, *ab impetu*, or the violent ſpreading, or infecting: one is, *pruritus*, the ordinary itch: the next, *impetigo*, the running ſcab: the third, *pſora*, the ſcall, or maunge; and then *lepra*, the leproſie, *ibid.* ſo this is leſſe then the former: for that is next to the leproſie, which in the Syrian tongue is called *garbin*, of the ſame derivation with the former word, *garabh*: ſo this kind is, *ſcabies ſicca in modum circuli*, a drie ſcab, which ſpreadeth like a circle, or ring in the body. They write that *Auguſtus Cæſar* had ſuch a ſpeckled body, with knobs and ſpeckes like vnto Starres, which vvere encreaſed, and continued with continuall rubbing and currying his bodie vvith combes, *Sueton. cap.* 80. 3. *Heſychius* applyeth it thus: *Impetigines fornicator habet:* The fornicatours itching luſt, is likened to this itching ſcabbe. Of the Scabby Prieſt.

12. *That hath his ſtones broken:* 1. The word is, מרוח *meroach*, bruiſed, broken in his ſtones, *obligatus*, *compreſſus*, bound, hindred, or bruiſed, *Vatabl.* The *Septuagint* read, μονόρχης, that hath but one ſtone: and the reaſon is, *quia nequit generare*, becauſe ſuch are vnapt for generation: ſuch an one is called *Thlibius*, *Iunius:* or *Thlaſius*, of θλάσις, compreſſion, or bruiſing. 2. It is commonly tranſlated, *hernioſus*, burſten, *Lat. Toſtat.* ſo called of ἔρυξ, *ramex*, becauſe of that which falleth downe, and brancheth as it were into the cod: it is alſo called, κήλη, a ſwelling in that place, whereof they make Of the broken ſtones or ruptures.

Of divers kinds of ruptures.

make divers kinds, ſpecially theſe ſixe: 1. σαρκοκήλη, *carnoſus ramex*, a fleſhy ſwelling: 2. πρωκήλη, *calloſus*, an hard ſwelling: 3. ἐντεροκήλη, the ſwelling by falling of the bowels: 4. ἐπιπλοκήλη, a ſwelling by the falling of the rim of the belly: 5. ὑδροκήλη, *aquoſus ramex*, a watry ſwelling: 6. πνευματοκήλη, *ventoſus*, a windy rupture, or ſwelling, *Celſ. l.7.c.18.* 3. but the former reading is more proper: for this fault being no apparant infirmitie, and ſo not offenſiue, nor yet no hindarance to the exerciſe of the Prieſthood (for the which two reaſons, the other blemiſhes barred from the Prieſthood) had no cauſe to bee prohibited; but the other hindred generation, which the rupture doth not, and therefore that, rather then this, is excepted againſt. 4. *Heſychius* applyeth it thus: *Qui dicit, non agit, creare non poteſt filios:* Hee that ſaith and doth not, cannot beget ſpirituall children: and other ſuch applications there are, but I omit them. 5. Heere are but twelue blemiſhes given in inſtance, but hereby the Hebrewes vnderſtand all the reſt, which are an hundred and fortie in man: eight in the head, two in the necke, nine in the eares, fiue in the browes, ſeuen in the eye-lids, nineteene in the eyes, nine in the noſe, nine in the mouth, three in the belly, three in the backe, ſeuen in the hands, ſixteene in the privie members, twentie in the feet, eight in the whole body, eight in the skinne, ſeuen in the ſtrength of the body: all vvhich diſable Prieſts, *Maimony.*

Deut 6.

21. Queſt. *Of the reſtraint of ſuch Prieſts as had blemiſhes, where and Why they ought not to miniſter.*

1. Verſ. 21. *None of the ſeed of Aaron the Prieſt:* vvhich is not added, *ex abundanti*, as ſuperfluous, as *Toſtat.* but thereby is expreſſed, by a kinde of excellencie, the chiefe Prieſthood: as in Eccleſiaſticall Writers, *Sacerdos* is taken for the ſuperiour Miniſter, the Biſhop, as *Chryſoſtome* in his Booke, *De Sacerdotio*, treateth principally of the Office of a Biſhop. Now the reaſon, why in the New Teſtament the Miniſter is not called by the name of *Sacerdos*, a Prieſt, but of *Epiſcopus, Presbyter*, a Biſhop or Presbyter, is, as *Lorinus* obſerveth, becauſe yet the Leviticall Prieſthood was freſh in memory: and for the ſame reaſon, neither is a Church called by the name of *Templum*, a Temple.

2. *And hath a blemiſh:* Not onely theſe before expreſſed, as *Toſtat.* but as *Lyran. Idem eſt iudicium de aliis deformitatibus notabilibus:* The ſame judgement is to bee held of other notable deformities, by the which a man is made contemptible. But wee muſt diſtinguiſh heere betweene blemiſhes, vvhich vvere real, and naturall, which alwayes were a barre; and pollutions and defilings, as by touching of vncleane things, and ſuch like: for theſe a Prieſt was not barred, but during the time of vncleanneſſe onely.

3. *Hee ſhall not preſſe to offer the Bread:* By Bread is heere vnderſtood all other ſacrifices, as the former clauſe in this verſe ſheweth, where mention is made of ſacrifices: and ſo is the word taken before, *ver.* 17 and by drawing neere, is vnderſtood approaching to offer them, which more particularly is expreſſed, *v.*23. hee might come into the outward Court of the Sanctuary, but not to ſerue as a Prieſt: hee that had any legall vncleanneſſe vpon him, was not to enter at all: And ſo by offering is here vnderſtood ſacrificing; for otherwiſe the people alſo were layd to offer, when they brought and preſented their offerings.

Hebr. 9.3. What vaile the Prieſt that had a blemiſh was not to go vnto

4. *They muſt not goe within the Vayle:* 1. Not within the Vayle, as the Latine Interpreter: which ſome expound of the inner Vayle, which divided the moſt Holy place, called the ſecond Vayle, and ſo make this the meaning, that hee ſhall bee vncapable of the chiefe Prieſthood, *Vatablus.* 2. Some vnderſtand the outvvard Vayle, *Toſtatus, Vatablus, Lorinus:* But as *Hugo* obſerveth, the Vayle named ſimply by it ſelfe, alwayes ſignifieth the inner Vayle. 3. But this labour may bee ſpared in beating about the Buſh: for the prepoſition (אֶל *eel*) ſignifieth, *ad*, to, not *within*; and ſo the *Septuagint* read, πρὸς: ſo the meaning is, they ſhall not come into that part of the Sanctuarie where the Vayle was, that hanged before the Arke.

5. *Neither*

5. *Neither come vnto the Altar:* heere the ſame word *el* is vſed, which ſheweth it muſt bee ſo taken before to ſignifie *to*, not *within*, this is vnderſtood of the Altar of burnt offrings. 1. The blemiſhed Prieſt might come into the outward Court, as farre as the altar, becauſe there the holy things were to be eaten, which hee might partake of: but from the Altar vpward he could not goe. 2. So he is barred from three places, from the burnt offering Altar, and conſequently from the brazen Laver, where the Prieſts waſhed themſelues, when they went to the Altar, and from the doore of the Tabernacle, and ſo the entring into the holy place. 3. And ſuch were ſuſpended from the execution of fower Miniſteriall duties: from offering of ſacrifices vpon the burnt offering Altar without, from dreſſing the Lampes, ſetting the ſhew bread in order, and burning of incenſe, which were done in the outward part of the Sanctuary, called the holy place; for into the moſt holy place onely the high Prieſt entred: other inferior ſervices a blemiſhed Prieſt might doe, as to hew wood for the Altar; *Maimony.* and to keepe the gates, and ſlay the ſacrifices, but not to doe the office of a Prieſt. *Ezech.* 44. 11. 12.

6. Now whereas, in the New Teſtament, there is a double barre for Miniſters of holy things, one in not admitting them to orders, another in depriving them, being admitted, of the execution, both which may bee cauſed by ſome bodily blemiſhes, but moſt of all ſpirituall: in the Old Teſtament there was but one, in putting them from the execution of the Prieſthood: the reaſon is, becauſe then they were made Prieſts by their naturall deſcent from *Aaron* but now by ſpeciall ordination.

7. *Leſt he pollute my Sanctuary:* not that the Sanctuary received any pollution: but becauſe, *redditur contemptibile*, by this meanes it ſhould be made contemptible, as alſo the ſacrifices, if the Prieſts, that miniſtred, were deformed. *Toſtat.*

22. Queſt. *Of the liberty which the blemiſhed Prieſts had to eat of holy things.* ver. 22.

1. *The bread of his God*, by bread we may vnderſtand both the bread, which was renewed every Saboth, and the meat offerings, which conſiſted of floure, and cakes, ſome baked, ſome boyled, ſome fried: whereof ſee before. *c.* 2. as alſo all the ſacrifices are comprehended vnder this name of bread: which ſignifieth all kind of food, as the Manna was ſo called, being not properly bread, yea hony alſo hath that name, ſo in the Lords prayer by it wee vnderſtand all neceſſary food, and maintenance: and therefore ſome deriue the Latine *panis*, of the Greeke πᾶν, which ſignifieth *all*: and ſo they call bread ἄρτον, *tanquam*, ἄρτιον, as perfect, compleat: and ſo the Engliſh *bread*, of the *Germane*, word *broat*, commeth of the Greeke βρωτόν, which generally ſignifieth food. 2 King. 4 22. Exod. 16. 4. 1 Sam. 14. 4 29.

2. So then the blemiſhed Prieſts might eat of all the parts of the ſacrifices, which are law full for the Prieſts to eat: both of the moſt holy things, as of the ſinne and treſpaſſe offerings, as alſo of the inferior holy things: and it need not ſeeme ſtrange, that they are allowed to eat of the holy things, ſeeing that even their daughters alſo might eat of the peace offerings. *c.* 10 14. yea the idolatrous Prieſts might alſo eat of the vnleavened bread, though they came not at the Altar. 2 King. 23. 9.

3. I omit the myſticall applications heere, as that of *Radulphus*, who by the blemiſhed Prieſt which eat of the bread, but came not to the Altar, vnderſtandeth ſuch as onely outwardly ſerue God, and receive a temporall reward for their ſeruice: by the other, which are admitted to the Altar, ſuch as ſerve God in ſpirit, *Et in ſe altare inueniunt*, and finde an Altar in themſelues. But *Heſychius* heere well obſerveth, how the practiſe of the Church was anſwerable to this Law: *Sacerdos qui maculam animæ habuit, & ab eâ ceſſavit, ſanctis quidem communicare non prohibetur, miniſtrare autem non licet:* the Prieſt which had a blemiſh, but hath left it, is not forbidden to communicat in holy things, but it is not lawfull for him to miniſter, &c. Which is ſpecially to be vnderſtood of idolaters, as we ſee practiſed before by *Joſiah*: they were not to execute the Prieſts office, as is preſcribed in *Ezechiel, cap.* 44. *ver.* 10. *to* 13. Idolatrous Prieſts not admitted to ſerue in the Church. Ezech. 44 v. 10 *ad* 13.

23. Queſt. *Of diverſe kindes of irregular or illegitimate Prieſts among the Iſraelites.*

1. The Hebrewes obſerue theſe ſeverall kinds, either in reſpect of age, as an old Man, that trembleth, or ſhaketh: a beardleſſe young Man, that hath not yet two haires of his beard.

2. In regard of their condition, of ſickeneſſe, and feebleneſſe: or noyſomeneſſe, as he that ſmelleth of ſweat, or hath a ſtinking breath.

3. For their profeſſion: as he that ſerved Idoles, or ſacrificed in any other place, then the Sanctuary, though no idolater.

4. For the conſtitution of his body: as hee that had any blemiſh of body by birth, or afterward: either fixed, as a broken foot, or tranſitory as a ſcab, all theſe were vnmeet to ſerue in the Prieſthood.

24. Queſt. *Of the ſeverall blemiſhes which diſabled Prieſts from their ſervice.*

The Hebrewes ſay, that not onely theſe blemiſhes heere rehearſed, which are in all twelue, but all other that are to bee ſeene in the body doe diſable the Prieſt, becauſe it is ſayd heere, *Whoſoever hath a blemiſh, v. 21.* vvhich are either ſuch as are common to Man, and Beaſt, or incident to Man onely: of the firſt ſort they recken 50. of the ſecond, 90 in all, 140. as they are ſet foorth in the 108. negative precept, in the Hebrew Catalogue, tranſlated by *Munſter* into Latine: which it ſhall not be amiſſe particularly to rehearſe, that we may ſee the ſuperſtition, or at the leaſt, curioſity of the Hebrew Maſters: The blemiſhes common to Man and Beaſt, are theſe.

The blemiſhes common to Man, and Beaſt.

In the Eare ſeuen, if it be blacke, or blew, ſore, cut, boared, a round eare, a drie withered eare, without blood, a double eare. 7.

In the Eye-lid, three, if it be cut, boared, hurt. 3.

In the Eye, eight, blindneſſe in both: or in one: paine in the eye, or when the ſight is inviſibly taken away, without any apparant cauſe, the ſtanding out of the Eye, that the ſight bee not covered with the Eye-lid: a mixture of the blacke and white of the Eye together: a white ſpot in the ſight, or apple of the Eye: a blacke ſpot in the ſight ſinking in. 8.

In the Noſe, three, if it be boared through, cut, or broken. 3.

In the Mouth, ſixe, if the lippe be boared, wanting, or torne: if there be a bone too much in the nether jaw: or bigger then the vpper; if the mouth be ſmall, and cloſed vp: the tongue ſlow to ſpeake. 6.

In the inſtruments of generation, twelue, if the nerue bee bruiſed, cut off, or pulled away: if there bee, *duo ſcrota*: if both *teſticuli*, bee in one place: if one bee an Hermaphrodite: I omit the reſt. 12.

In the hands, feet, and ſides, ſix: If he be lame or monſtrous, having more fingers, or toes; if one Hippe be higher, or lower then an other; if the bone be broken in hand or feet, or the hand and feet be cloſed vp and bowed together. 6.

In the vvhole body, five: a drie ſcab; or running, or mattrie ſcabb; vvarts, ſcarres, feebleneſſe. 5.

Blemiſhes peculiar to Man

The blemiſhes peculiar to man, are 90.

In the head, eight: a flatt crowne, or copped like an egge; narrow temples; broad behinde like a beetle: or cloſe to his necke: no haire: or before, not behind, or round about, and not in the crowne. 8.

In the necke two: a ſhort necke, too long a necke. 2.

In the eares, fower: too little, too broad, ſlender below, vnlike one to the other. 4.

In the eyebrowes, five: if no haire, if they meet, if but one, if more then two, if one vnlike an other, in colour or length. 5.

In the eyelides, fower: no haire, or too thicke, or one vnlike in colour to the other eye, if too cloſe. 4.

In the eyes, eleven: if they be too high placed, or too lovv; if too round, and not as 11.

as an egge: if ſtanding out: or too great: or too little: if they water: if winking: if ſquint eyed: if the ſight be promiſcuous, looking vpon one, as if he viewed an other: if one be great, an other ſmall.

In the Noſe ſixe. 1. Flat noſe: hooke noſe: the nibbe hanging downe: a crooked noſe: too long, or ſhort: too great, or too little. 6.

In the Mouth, three: if the vpper lippe hang over: the nether lip be too big: the mouth ſlobbering, and fooming. 3.

In the Breaſt, and Belly, three: if a fat, and overhanging belly: if the navell ſtand out: if the breaſts hang downe like a Womans. 3.

In the Backe, three: if hollow, and crooked: or riſing, and ſtanding out; or the bones without fleſh. 3.

In the Hand, ſixe: if one finger too much: or too few: or one joyned to an other: or on riding vpon an other: or if there be a ſwelling comming from the thumb: or if he vſe not his right hand. 6.

In the ſeminall parts, or inſtruments of generation, foure: if they exceed in length, I leaue the reſt. 4.

In the Thighs, and Feet, fifteene: crooked legs, that the knees knocke together in going: a round bone ſticking out on both ſides of the legge over the heele: a long heele: a broad ſoale of the feet like a Gooſe: or riſing in the midſt: if one toe too many: or one too few: or one joyned to an other: or one vpon an other: or a plaine, and even foot: or too hollow: or too broad before vnder the toes: or a crooked foot like to a ſithe: or in the ancle bones, or knee pan crooking when he goeth: if one vſe not the right foot. 15.

In the whole Body, foure: if the body bee not proportionable to others parts: as too great, or too long, as in Gyants: or too litle, or too ſhort, as in Dwarfes. 4.

In the whole Body, eight: if the skinne be blacke: or too white, as of a cheeſe: or too red, as of ſcarlet: or full of ſcabs: or ſcarres: or the face bee hairy: or the skinne full of furrowes, and wrinkles. 8.

In the whole Man, fower: if hee bee deafe: a foole: an epileptike, or demoniake, that hath conference with the Devill. 4.

25. Queſt. *Why Moſes ſpeaketh heere to all the Children of Iſrael.* v. 24.

1. Sometime the Lord ſpeaketh to *Moſes* and *Aaron* together, when the thing given in charge concerned them both, as of the difference betweene cleane, and vncleane meates. *c.* 11.2. and about the law of Leproſie, *c.* 13.2. ſometime to *Aaron* alone, when it ſpecially concerned him, and his ſonnes, as not to drinke any wine, *c.* 10.8. But moſt vſually the Lord ſpeaketh to *Moſes* alone, that he ſhould ſpeake vnto the reſt: *Heſychius* giveth the reaſon: *Deus illi omnia loquitur propter imaginem, quam gerebat Chriſti:* the Lord vttereth all to *Moſes*, becauſe of the image, which he did beare of Chriſt: by whom the Lord would vtter all his counſell to his Church.

2. As this difference is obſerved in them, whom the Lord immediately ſpake vnto: ſo alſo was there in them, whom *Moſes* ſpake vnto from the Lord: as ſometime to *Aaron* onely, *c.* 16.2. ſometime to the ſonnes of *Aaron* onely, *ver.* 2. ſometime to the Prieſts the ſonnes of *Aaron* onely, *v.* 17. ſometime to *Aaron*, and his ſonnes onely, *cap* 22.2. ſometime he was to ſpeake to the children of Iſrael onely, *cap.* 18.2. *c.* 19.2. ſometime to all of them together, to *Aaron*, his ſonnes, and all the children of Iſrael, as *c.* 17.2. and heere, *v* 24. which difference was in reſpect of the different matter, which *Moſes* propoſed vnto them; which ſometime concerned *Aaron* onely, or his ſonnes, or the People, ſometime altogether.

3. But the doubt heere is, why *Moſes* ſpeaketh to all the children of Iſrael heere, whereas he was bid onely to ſpeake to the ſonnes of *Aaron*, *v.* 1. and to *Aaron*, *v.* 17. and ſo might ſeeme to exceed his Commiſſion: whereunto the anſwer is: 1. not that this clauſe hath a relation to the things following; as *Radulphus, ſequentis capituli commendat initium*, it ſetteth forth the beginning of the next Chapter: for there *Moſes*

ſes is bid to ſpeake to *Aaron* and his ſonnes onely, *c.* 22. 2. Nor yet did *Moſes* ſpeake vnto the people, becauſe mention is made of the High Prieſts marrying with their daughters, that they might bee willing thereunto, *Toſtat.* 3. Or becauſe it concerned the people in generall, to ſee the Prieſts were ſanctified, *v.* 8. *Oleaſter:* and ſo the Hebrewes ſay, that the great *Synedrion* vſed to ſit in the Chamber of hewen ſtone, to examine the Prieſts, who were of the genealogie of the Prieſts, and who were vnfit for their blemiſhes: they which were not of the Prieſts line, were clothed in blacke, and ſent away, the other in white; and they which had blemiſhes, were put into the wood chamber, *Maimony:* for all this pretended ſatisfieth not, ſeeing *Moſes* had no Commiſſion to ſpeake to the people here. 4. Therefore this Concluſion is better referred to ſome Chapters before going, as well as to this, where indeed *Moſes* was commanded to ſpeake vnto the people, *chap.* 18. 2. *chap.* 19. 2. *chap.* 20. 2. *Iunius.* The like generall Concluſion is before, *chap.* 16. 34. *As the Lord commanded Moſes, ſo hee did.*

4. *Places of Doctrine.*

1. Doctrine. *Religion to bee preferred before naturall affection.*

1. *Verſ.* 1. The Prieſt was not to defile himſelfe for the dead: Works of pietie are to be preferred before works of mercy: our bleſſed Saviour commendeth the woman more, that beſtowed vpon him the precious boxe of oyntment, then if ſhee had given it to the poore. And neither would hee ſuffer one of his Diſciples to leaue him, to goe and bury his father, ſaying, *Let the dead bury the dead.* *Hierome* ſaith well, writing to *Furia: Non es eius cui nata, ſed cui renata,* you are not his to whom you are borne, but to whom you are borne anew.

Mark. 14. 6, 7. Math 8. 21, 22.

2. Doct. *Miniſters not to neglect their publike calling, for any private dutie to be performed.*

As here the Prieſt was to attend vpon his Office, not vpon the funerals of the dead: as the Apoſtles would not leaue the word, to attend vpon tables: and Saint *Paul* counted it better to preach the Goſpell, then to baptize. *Ambroſe* to this purpoſe ſaith: *Religio præſtat pietatis officijs,* Religion is to bee preferred before the workes of Mercie, *In* 12. *Luc.*

Acts 26 1. 1. Cor. 1. 17.

3. Doct. *Faith ought to bee ſpeciall and particular, not a generall apprehenſion onely.*

Verſ. 6. *They ſhall bee holy vnto their God,* The Lord was their peculiar God: ſo Faith maketh God to be ours, even every mans in particular, as Saint *Paul* ſaith, *Who loued me, and gaue himſelfe for me.* It is not ſufficient for a faithfull man to beleeue in generall, that Chriſt dyed, but that he dyed even for him: and ſo muſt hee be perſwaded of all other of Gods benefits: as *Chryſoſtome* ſaith: *Hic eſt affectus ſervi fidelis, vt beneficia Domini ſui, quæ data ſunt omnibus, quaſi ſibi ſoli præſtari reputet, & quaſi ipſe ſit omnium debitor:* This is the aſſertion of a faithfull ſervant, to thinke the benefits of God given in common to all, to bee conferred onely to him, as though hee ſtood indebted for all, 2. *de compunct. cord.*

Galat. 2. 20.

4. Doct. *That there is no perfection in our ſpirituall ſacrifices, or in the offerers.*

Verſ. 17. The Prieſt was not admitted which had any blemiſh: the outward infirmities of the body, betoken the defects of the ſoule, which no man is free from: which ſheweth, *expectandam Evangelicæ puritatis hominem,* that a man of Evangelicall puritie was to bee expected to reconcile vs vnto God, *Calvin.* But for our ſelues the Apoſtle ſaith: *We know not what to pray as wee ought:* And therefore we ſhould be modeſt

Rom. 8 26.

deſt in our prayers, not aſcribing any thing to our ſelues; as the Publicane was, who would not lift ſo much as his eyes to heaven: this modeſt and quiet ſpirit before the Lord is much ſet by: *Magna ergo modeſtia, dives eſt apud Deum, apud quem nemo dives:* Modeſtie then is of great force, it is rich before God, with whom none is rich: *Ambroſ. lib. 1. Offic. 18.* Luke 18.14. 1.Pet.3.3.

5. Doctr. *The Lord is our Sanctifier, wee can doe nothing of our ſelues.*

Verſ. 23. *I am the Lord which ſanctifie them:* God then ſanctifieth vs, no man is able to ſanctifie himſelfe, as the Apoſtle ſaith: *What haſt thou that thou haſt not receiued? Quo teſtimonio ipſe conuictus ſum, cum ſimiliter errarem, putans fidem à nobis eſſe:* by which teſtimony (ſaith *Auguſtine*) I alſo was convicted, when I likewiſe erred, thinking that faith was of our ſelues, *lib. 2. de bon. perſever. c. 13.* 1.Cor.4.7.

5. *Places of Confutation.*

1. Confut. *Againſt Maſſing Soule-prieſts.*

WHereas the Prieſts of the old Law were charged not to attend the burials of the dead, and ſo to be defiled by them: in the Popiſh Church, wherein the Prieſts, in many things, take vpon them to imitate the Prieſts of Leviticall order, yet herein they are much vnlike them: *In nullâ re magis occupantur, quam in curandis funeribus, quia quæſtuoſa ſunt:* they are occupied in nothing more, then in attending vpon funerals, becauſe they are gainefull, *Borrh.* And to this purpoſe they haue their Soule-Prieſts, whoſe office it is, chiefly, to ſay Maſſe for the ſoules of the dead, abuſing the holy inſtitution of the Sacrament ordeined for the living and preſent, to whom Chriſt ſayd, *Take yee, eat yee*, in applying it to the dead: *Dum in hâc vitâ ſumus, vt terra nobis cœlum ſit, facit hoc myſterium:* while we are in this life, this myſterie maketh heaven vpon earth, *Chryſoſt. hom. 24. in 1. ad Corinth.*

2. Confut. *Againſt the toleration of Stewes and Brothel-houſes.*

Whereas *v.* 7. the Prieſt is forbidden to marry a whore, hee was much more reſtrained from vnlawfull company with whores; yet *Lorinus* telleth vs, that as it was among the Ethnicks, ſo among Chriſtians they are tolerated, *ad vitandas matronarum ſolicitationes*, to ſhun a greater inconvenience, the ſoliciting of Matrons chaſtitie.

Contra. 1. Indeed, it is well known, that the Pope tolerateth many thouſand Courtezans in Rome, and receiveth of them yeerely, by way of an annuall penſion, thirtie thouſand duckets: and that this is not a thing deviſed againſt them, appeareth by their owne Gloſſe: *Videtur quod crimen meretricij Eccleſia ſub diſſimulatione tranſire debeat; nam & Mareſchallus Papæ de facto tributum exigit à meretricibus:* It ſeemeth that the Church muſt with diſſimulation paſſe by the ſinne of whoring, ſeeing the Popes Marſhall doth exact tribute of whores, *Conſtitut. Othon. de concubin.* 2. But the Pope herein goeth againſt Saint *Pauls* rule, *Not to doe evill, that good may come thereof*, though it were certaine that ſome inconvenience might bee prevented hereby. 3. But if he would indeed remoue ſuch vnchaſte attempts, he ſhould not denie the remedy againſt fornication, which is honeſt Marriage. 4. But howſoever, the publike toleration of whores is abominable before God, and inveighed againſt by the Prophet: *They are ſeparated with whores, and ſacrifice with harlots.* Rom.3.8. 1.Cor.7.2. Hoſh.4.14.

3. Confut. *Virginitie whether in it ſelfe more acceptable to God.*

Whereas the Prieſt might mourne for his ſiſter a virgine, *v.* 3. *Oleaſter* thus inferreth: *Plurimum ſemper detulit Deus virginibus, etiamſi ſolâ carne virgines eſſent:* God al-

wayes attributed much to virgines, though they were so onely in the flesh; and therefore it is said, they follow the Lambe whithersoever he goeth.

Contra. 1. Virginitie in the flesh alone is not commendable before men, nor acceptable vnto God: *Obedientia coniugata inobedienti virgini præponenda est:* An obedient wife is to be preferred before a disobedient virgin, *August. de bon. coniug. c.* 24. And if virginitie in it selfe considered, were so much to be desired, why did *Iephthahs* daughter bewaile her virginitie, *Iudg.* 11. 2. Touching the place giuen in instance, *Ambrose* vnderstandeth, *virgines in fide*, virgins in faith: *in mulieribus errorem significavit, quia per mulierem error cæpit:* by women he signifieth errour, because by a woman errour began, &c. and he giveth this reason of his interpretation: otherwise you will exclude many Saints from this glory, *quia omnes Apostoli, excepto Ioanne & Paulo, vxores habuerunt*, because all the Apostles, except *Iohn* and *Paul*, had wives, *in* 2. *Cor.* 11. And *Hierome*, who vnderstandeth this place of the chastitie of the body, thus deliuereth his opinion: *Quomodo absq; cæteris operibus virginitas sola non salvat, sic omnia opera absq; virginitate, puritate, continentia, castitate, imperfecta sunt:* as without other workes virginitie onely saveth not: so all workes without virginitie, puritie, continencie, chastitie, are imperfect, *lib.* 1. *cont. Iovinian.* So hee affirmeth two things, that Virginity alone availeth not, and not virginitie onely is commended, but continencie, and chastitie, which may be in Marriage.

4 Confut. *The marriage of a Widdow, or the second Wife, not vnlawfull in Ministers.*

Whereas, *vers.* 14. it was not lawfull for the High Priest to marry a widdow, the Romanists obserue the same rule still, making such vncapable of Orders, which haue married either a widdow, or a second wife, *Rhemist. Annot. in* 1. *Tim.* 3. *sect.* 4.

Contra. 1. This Law was given for the High Priest onely, who heere in was a type of the perfection of Christ, and therefore it cannot bee made a rule for the Gospell: and if they will presse it against the marriage of a widdow, yet it holdeth for the lawfulnesse of marrying with a virgine. 2. *Tertullian* wresteth this place against second Marriage in generall, *Exhort. ad castit. c.* 6. They come somewhat neere his errour that vrge it against Ministers second marriage, and they learne this practise of the Ethnike Romans: among whom *Iupiters* Priest, called *Flamen Dialis*, was not to marry againe, his wife being dead, vpon the losse of his Priesthood, *Plutarch. qu. Rom.* 50. 3. That place which they vrge, that a Bishop should bee the husband of one wife, is by *Hierome* vnderstood, not of successiue marriage, but two wiues at once, *C. Ocean. Tom.* 3.

5. Confut. *It is lawfull to communicate even for them which haue griefe of conscience for sinne.*

See an opinion opposite to this refuted, c 22 Confut 1 Math 11.28.

The blemished Priests are allowed to eat of the sacrifices, *v.* 22. which convinceth the Romanists, whose opinion is, that a man must bee fully purged, and absolved from his sinne, without all scruple and griefe of conscience, *Tridentin. sess.* 13. *c.* 11. But our blessed Saviour calleth them vnto him, that are heavie laden with their sinnes: one that is penitent for his sinne, though his conscience bee not fully cleared and quieted, may safely approach for his further comfort, and assurance of remission of his sinnes: as *Cyrillus Alexand.* excellently writeth: *Qui languoribus adhuc in animo latentibus obnoxij sunt, ij participes esse benedictionis Christi possunt, ad vitij abiectionem, & cessationem à peccatis; non tamen eo modo, quo sancti viri accipiunt, ad sanctificationis incrementum:* They which are subject to secret infirmities of the mind, may be partakers of Christs blessing, to the casting away of vice, and ceasing from sinne, though not as holy and perfect men, to the encrease of sanctification, 12. *de Adorat.*

6. Confut. *That there are no materiall Altars in the Church.*

As the blemished Priest was not to come vnto the Vaile, nor the Altar: so (as *Hesychius* applyeth it) if any hath any blemish in his soule, *Non licet ad velum accedere, &*

ad

ad altare, hoc eſt, corpus Domini, vt eius miniſterium peragat: It is not lawfull to come vnto the Vayle, and to the Altar, that is, the body of Chriſt, to miniſter: Hee calleth the body of Chriſt the Altar, alledging, to this purpoſe, that place of the Apoſtle: *We haue an Altar, of the which they haue no power to eat, which ſerue in the Tabernacle:* contrary to the Gloſſe of the Rhemiſts, which doe vnderſtand here the materiall altar, whereon Chriſts body is offered: but the body of Chriſt rather is this altar, vpon the which we offer our ſpirituall ſacrifices: as *Heſychius* before expoundeth.

6. *Morall Obſeruations.*

1. Morall. *Religion taketh not away naturall affection.*

THe Prieſt was ſuffered to mourne for his father, or mother, and the neereſt of his kinred: *v.* 2. the profeſſion then of religion doth not extinguiſh naturall affection: our bleſſed Saviour reproveth the Scribes, who vnder colour of Religon, and offering to the Altar taught the People to neglect their Parents; And the like practiſe *Ambroſe* reproveth in his time: *Dicis te Eccleſiæ conferre, quod crâs daturus eſſes parentibus: non quærit donum Deus de fame parentum:* thou ſayeſt thou doeſt giue to the Church, that which to morrow thy Parents ſhould haue had: God requireth not a gift by the ſtarving of thy Parents. *in Luc. c.* 18. Mark. 7. 11.

2. Morall. *To chooſe a Wife of equall degree.*

Verſe 14. The high Prieſt was to chooſe a wife of his owne people, not of the vulgar ſort, but in place and dignity anſwerable to his calling: ſo *Iehojada*, the high Prieſt tooke to wife *Iehoſhabeath*, the daughter of King *Ieboram:* which may bee a reproofe to many noble perſonages, and others, which diſparage themſelues in their mariage with ignoble perſons, and ſometimes of vile condition: and likewiſe on the other ſide, noble women often commit the like error: *Iſaak*, and *Rebeka* were grieued with *Eſau*, becauſe hee had taken him wiues from the curſed Hittites and Canaanites: ſuch vnequall matches are thus reſembled, like as they, which are weake and can not gett vpon their horſes, teach them to kneele and lye downe that they may backe them; ſo doe ſuch abuſe themſelues, in bowing as it were to perſons of low degree, and of baſe conditions, *Plutarch. in præcept. coning:* the cauſe hereof is their prepoſterous affection, caryed away with a reſpect onely to the outward perſon: But *Ambroſe* giveth a good rule for this: *Solus formæ arbiter petatur Deus, qui etiam in corpore minus pulchro animas diligit pulchriores; hoc ipſum, quod vos non ornatis, ornatus veſter eſt:* Let God onely bee made the Iudge of beauty, who often loveth faire ſoules in bodies not faire: that is, your ornament, which you adorne not your ſelues. *Lib.* 1. *de virginib.* 2 Chron 22. 11. Gen. 26. 34. 35.

3. Morall. *Of the holineſſe, which is required in the Miniſters of the Goſpell.*

As a Prieſt blemiſhed in body was not to Miniſter before the Lord, *v.* 7. ſo much leſſe are Miniſters blemiſhed in their ſoules fit to ſerue in the Goſpell: of ſuch the Prophet complaineth: *Who is blind but my ſeruant, and deafe as my Meſſenger?* the Lord biddeth them to bee cleane, that did beare the Veſſels of the Lord: *Ieboſhua* the high Prieſt is commanded to put off his filthy garmentes, and to put on pretious: Chriſt waſhed his Apoſtles feet, before they were conſecrated to their function. This ſheweth what holineſſe God requireth in his Miniſters, the Prieſts muſt be clothed with righteouſneſſe: *Quomodo eum indicare potes ſuperiorem conſilio, quem vides inferiorem moribus? ſupra me eſſe debet, cui me committere potero:* how ſhall I judge him ſuperiour in Counſell, that is inferiour in manners? he muſt be aboue me, to whom I ſhould commit my ſelfe. *Ambroſe* 2. *offic. c.* 8. Eſay 42. 18. Eſay. 52. 11. Zachar. 3 4. Iohn. 13. 5. Pſal. 132 9.

CHAP.

CHAP. XXII.

1. *The Argument, and Parts.*

AS in the former Chapter is set foorth the purity required in the Priests that offer: so in this is shewed what purity must be in the things which are offered; which are of two sorts, either already offered, *v.* 17 or to be offered, to *v.* 31.

1. In the first is, 1. Generally shewed, that no vncleane Priests shall eat of the holy things, *v.* 2. 3. 2. Particularly; such as are barred from the vse of holy things, are restrained: either for some respect had to themselues, to *v.* 11. or relation to others, *v.* 10. to *v.* 17.

In themselues that which hindereth, is vncleannesse: either reall and permanent, as the Leprosie, running issue and such like, *v.* 4. or transitory, as by the touching, or eating of any vncleane thing, with the manner of purging their vncleannesse, 6. 7. and the danger. *v.* 9.

They which are in relation to others, are the stranger, ghest, hired servant: (but heere are excepted the servants bought with money, or borne at home, 11.) and the Priests daughter married. *ver.* 12. 13. heereunto is anexed the penalty, *ver.* 14. the danger. *v.* 15. 16.

2. Concerning things to bee offered, 1. Rules are set downe what blemishes are not to be admitted, in their burnt offerings *v.* 18. free offerings, *v.* 19. 20. peace offerings, *v.* 19. 20. vowes. 23. 24. 2. Then for the circumstances, 1. Of the Persons, they must not offer from the hand of a stranger, *v.* 25. 2. Of the time to be observed in the things offered: they must be seven dayes old before they bee offered, *v.* 27. and the damme, and her young must not bee killed the same day, *v.* 28. and in the offerers: they must eat their peace offering the same day. *v.* 29 30.

The conclusion followeth, charging them to keepe these ordinances, 1. From the power of God, 31. 2. His mercy in their deliverance from Egypt. 33.

2. *The diuers Readings.*

L. D. Alt. VErse 2. *That they beware.* L. D. separate themselues. I. A. P. N. *nazar*, signifieth to separate.

L. D. Alt. *That they contaminate not the name of the things sanctifyed.* L. D. that they pollute not the name of my holinesse.

L. D. Add. Verse 9. *Lest they die in the Sactuary.* L. D. *die for it.* Cæter.

L. D. Alt. V. 14. *Shall giue it to the Priest into the Sanctuary.* L. D. *shall giue to the Priest with the hallowed thing.* Cæter.

V. 22. See the diverse readings of this verse. *q.* 16. following.

L. D. Alt. V. 23. *No beast that hath the stones crushed, or bruized, or cut, and taken away.* L. D. rather that hath any member superfluous, or wanting: Cæter. see *quest.* 17. following.

L. D. Alt. V. 29. *That he may bee placable.* L. D. *that you may bee accepted.* V. *at your owne will, or pleasure.* A. P. N. *lirtzonchem. Hebr*, is taken before, *ver.* 20. for favourable acceptance: רָצוֹן, *ratzon*, signifieth *pleasure, goodwill, acceptance.*

L. D. Alt. V. 32 That I may be sanctified. L. D. I will sanctifie me among the children of Israel. A. P. L. H.

The

3. *The Queſtions diſcuſſed.*

1. Queſt. *Why the Prieſts are commanded to ſeparate themſelues, in the time of their vncleanneſſe, from holy things.*

1. *Speake to Aaron, and his ſonnes.* 1. Though in generall before, all vncleane perſons are barred from touching holy things: *c.* 11.12.14 15. yet heere a ſpeciall charge is given to Prieſts, *Ne privilegium obtenderent*, leſt they might pretend a priviledge more then others, in reſpect of their Prieſthood. *Calvin.* 2. Blemiſhed Prieſts are before permitted to eat of holy things: but vncleane Prieſts are forbidden: *Macula non excludit, immunditia excludit:* A blemiſh excludeth not, but vncleanneſſe excludeth from the eating of holy things: *Cajetan.*

2. *Seperate themſelues:* the word *Nazar*, to *ſeparate*, ſignifieth, 1. To conſecrate and ſet apart one for the more ſpeciall ſervice of God; whereupon they are called, Nazarites, the law for whom is ſet foorth, *Numb.* 6. 2. It is taken for the cleanſing and ſeparating of men from their vncleanneſſe, *c.* 15.31. 3. But heere it betokeneth an abſtinence and forbearing to eat holy things.

3. *From the holy things.* 1. Which were of diverſe ſorts, ſome by inſtitution, as the tithes, and firſt fruits, ſome by voluntary donation, called free offerings; ſome by votiue obligation, as their vowes; ſome by actuall oblation, as their ſacrifices which they brought. 2. In theſe is obſerved this difference, that the firſt were holy by a perpetuall law, without the will of the owner: the ſecond, and third by the will, and intent onely of the giver, and vower: the third onely by the very act of offering, and preſenting them to the Prieſt: before which act they are free: and ſo in the reſt. 3. The three laſt kinds the Prieſts could not eat of being vncleane: but of the firſt they might, as of the tithe, which the Levites might ſell, and alienate for their neceſſary vſe vnto others: and *Toſtatus* thinketh, the Prieſts might eat alſo of the firſt fruits, though they were vncleane; but the contrary is ſhewed: *Numb.* 18.13. onely ſuch as were cleane in the Prieſts houſe were to eate thereof. 4. Though the Prieſts in generall are heere charged to ſeparate themſelues from holy things: the meaning is, in the time of their vncleanneſſe: for otherwiſe certaine partes of the ſacrifices were their portion, as the heaue offerings, meat offerings, firſt fruites. *Numb.* 18. 8. 9. 13. the Lay ſort might not eat of them, (cleane, or vncleane, ſaving of their peace offerings) vnleſſe in caſe of neceſſity, as *David* and his people did: but then they muſt bee cleane alſo. 1 Sam. 21.4.

What were the holy things which vncleane Prieſts were not to eat of.

2. Queſt. *What it is to pollute Gods holy Name.*

1. V. 2. *That they pollute not my name of holineſſe in thoſe things, which they hallow vnto me.* 1. Which neither is applyed to the perſons ſanctified, as *Aminadab* is ſayd to haue ſanctified his ſonne *Eleazar* to keepe the Arke. 2. Nor yet is it vnderſtood of the things ſanctified: as the Latine interpreter, whom *Toſtatus* and *Lorinus* follow. 3. But of Gods holy name, as in the originall it ſtandeth, *the name of my holineſſe.* 1 Sam. 7.1.

2. Now Gods name is polluted. 1. In regard of the Prieſt himſelfe, who hath no reverent opinion of God, whoſe holy things he contemneth: as the Apoſtle vſeth this phrase: *He counteth the blood of the Teſtament as an vnholy thing.* 2. In regard of others, that take occaſion to blaſpheme God as vncleane, who hath ſuch vncleane Prieſts. 3 And the People alſo is offended: who by this meanes haue occaſion given them to thinke: *Superfluum eſſe miniſterium*, that their Miniſtery is ſuperfluous, *Heſychius.* 4. Likewiſe Gods name is polluted, when as due reverence is not given vnto the things themſelues, that are ſanctified, *Toſtat.* and ſo his ſacrifices begin to be loathed and abhorred: as in the dayes of *Heli*, becauſe of the evill manners of his ſonnes. Hebr. 10.29. 1 Sam. 2.17.

3. *Which*

3. *Which they hallow vnto mee:* either for themselues, as *Sal. Iarchi*, or which they offered for the people: for, *Applicatio est operatio Sacerdotis*, the applying of them to holy vses, was the worke of the Priest, *Tostat.*

3. Quest. *To whom, what touching of holy things, and why forbidden.*

1. *Whosoever of your seed among your generations:* 1. This law was given, not onely vnto the Priests then present, but vnto their succeeding generations especially: and all of them were bound hereby, not so much, *quoad efficaciam vinculi*, in respect of the efficacie of the bond which did bind all alike, as *quoad exercitium legis*, in regard of the exercise and practise of the Law, which was much discontinued in the desert, and not fully put in practise, till they came to the land of Canaan, and because as yet there were but a few Priests, but two sonnes of *Aaron*, *Eleazar* and *Ithamar*, who afterward were multiplied. 2. And though it belonged to the charge of the Priests, to keepe the people from defiling of holy things: for they were to beare the iniquitie of the Sanctuary, whatsoever was omitted by themselues, or committed by others: yet here the Priests are charged concerning themselues.

Numb 18.1.

2. *That shall come nigh:* this was done three wayes; By approaching to minister, or to eat of them, or to touch them: all these were vnlawfull, but the second is heere vnderstood, as is evident by the verse following: for as touching their ministration, many other things were required, beside taking heed of vncleannesse: for they were not to minister before they had washed their hands and feet, nor without their ministring garments, nor in any other place then the Sanctuary, *c.* 17. but concerning their eating, it was onely required of them to be cleane.

Exod 30.21.
Exod.28.43.

3. *That person shall bee cut off from my face:* that is, by the hand of God: and sometime in the presence of God, even in the Sanctuary, as *Nadab* and *Abihu* were cut off: yea, if it were done in contempt of Religion, the Magistrate also was to punish such offences, *Tostat.* *Hesychius* also applieth it to spirituall death, in the losse of Gods fauour: *hunc Deus aversatur, & repellit à communione spiritus:* God will turne away from him, and depriue him of the communion of his grace and spirit.

4. Quest. *Of the divers kinds of vncleannesse which barred the Priests from eating of holy things.*

1. Some of the kinds here giuen in instance, were reall, as the leprosie, and the flux; some were onely legall in opinion, as by touching of vncleane things: the reall were, some contagious, as the leprosie; some not, as fluxes which were naturall, and really vncleane, but infected not.

2. Here are three kinds of fluxes intended: that which is of infirmitie, mentioned *c.* 15.2. and the voluntary amission of seed, *c.* 15.16. or involuntary, called a nocturnall pollution; whereof see, *Deut.* 23.10.

Diuers degrees of separation.

3. And as these kinds of vncleannesse differed in degree, so also in their manner of cleansing, in three respects: 1. In the continuance, for vncleannesse by touching, and vnlesse for the dead, they remained but vncleane till the Even, *c.* 11. 24. For the reall vncleannesse, as the Leprosie, or fluxe, vntill they were healed, *cap.* 14. 15. for touching the dead, seuen dayes, *Num.* 19. 14. 2. In their separation, which was threefold: eyther from the Sanctuary, and so onely were the vncleane by touching separated from the societie and company of others, as the menstruous woman: and a third separation was, to be cast out of the campe: as the leper, he that had a running issue, and that were defiled by the dead, *Numb.* 5. 1. 3. In the manner of cleansing, the simple pollution by touching, required onely washing of the clothes, and flesh in water, *c.* 11. 25. *c.* 15. 5. But other Ceremonies were obserued in the cleansing of the Leper, *cap.* 14. 6, 7. of him that had a flux, *c.* 15. 14.

5. Quest. *Of vncleannesse by touching of vncleane things, and specially of the dead.*

1. Some things defiled both aliue and dead, as all creeping things, as is shewed here,

here, *v.*5. ſome dead, but not aliue, as beaſts which were not for meat, as horſes, aſſes; ſome neither aliue nor dead, as beaſts for meat, as oxen, ſheepe, vnleſſe they died alone, or were torne of beaſts: a mans carkaſe defiled moſt of all.

2. In theſe three things, the vncleanneſſe by touching of the dead, differed from other pollutions by touching vncleane things: 1. In the continuance of time: the vncleanneſſe for the dead continued ſeuen dayes, the other but vntill even. 2. A ſimple waſhing of the clothes, and fleſh, ſufficed for the reſt: but for cleanſing him that vvas defiled for the dead, other Ceremonies were vſed, *Numbers* 19.18. 3. Hee that vvas vncleane by the dead, vvas ſent out of the Campe, *Numb.* 5.1. ſo were not the other.

3. Therefore this clauſe, *verſ.* 4. *Hee that toucheth any thing that is vncleane by the dead,* (Hebr. *ſoule*) 1. can neither be vnderſtood of touching any dead carkaſe whatſoever, as *Lorin.* for the word, *nepheſh*, ſoule, is taken properly for a mans dead carkaſe. 2. Nor yet for the dead corps of a man, as *Toſtat.* for ſuch an one was vncleane ſeuen dayes. 3. Therefore it muſt bee vnderſtood of him that touched not the dead, but one made vncleane by the dead, *Vatabl. Iun.*

4. Some may obiect him that lay with a woman in the time of her ſeparation, who was vncleane ſeven dayes, *c.* 15.24. But carnall knowledge was more then a ſimple touching: he that did touch her onely, was vncleane but to the even, *c.*15.27.

6. Queſt. *Of being vncleane vntill the even, and of his waſhing that was vncleane,* v.6.

1. *Toſtatus* is here ſomewhat curious, that he muſt firſt waſh, and then muſt be the Sunneſet; he was not to waſh after the Sunneſet: for it ſufficed, if he waſhed himſelfe about the Sunneſet: but he muſt doe both, he muſt be waſhed, and expect the Sunſet, otherwiſe he was not cleane.

2. But whereas hee muſt waſh his fleſh, *Toſtatus* well conceiveth that hee was to waſh his clothes alſo, though *Lorinus* diſſent herein: Indeed, where onely waſhing of clothes is preſcribed, as in the ſmaller pollutions, *c.*11.25. it was not neceſſary to waſh the fleſh; but where the fleſh was waſhed, the clothes alſo: for the fleſh could not bee defiled, but firſt the garments alſo muſt be polluted: ſo the fleſh and clothes muſt bee waſhed, in touching him that had the flux, *c.*15.6.

3. By the Sunſet, ſome vnderſtand the end of the world, when the *Meſſiah* was to come, by whom wee are made cleane; or the end of a mans life, after the which is no forgiueneſſe, *Toſtat. q.*8. But *Heſychius* better vnderſtandeth the time of repentance: and ſo by waſhing is ſignified our repentance, as *Iohn Baptiſt* ſaith: *I baptize you with water to repentance, Math.*3.11.

7. Queſt. *Of that which dyed alone, or were torne of Beaſtes.*

1. *That which dyeth alone:* 1. Which muſt bee vnderſtood of ſuch beaſts as were apt for food, as alſo that which is torne of beaſts: for vncleane beaſts were no vvayes to be eaten, vvhether they vvere killed, or dyed alone. 2. The word *nebelah*, of נבל *nabbel*, to fall, ſignifieth properly that which dyeth of it ſelfe, and ſo falleth to the ground: θνησιμαῖον, *Septuagint*, *morticinum*, a carrion: ſometime it is taken for a dead carkaſe that was killed, and lyeth as an vnſavory thing: as the dead bodies of men, vvhich vvere ſlaine of the enemy, are called by the ſame word, *nibhlah*; and ſo *Toſtatus* diſtinguiſheth of the Latine word, *morticinum*, that it may be derived either of *mors*, and *cado*, to fall, and is to be pronounced ſhort; or of *mors*, and *cædo*, to kill, and then the laſt ſyllable but one is long. Pſal.79.2.

2. *That which is torne of beaſts:* V. N. 1. rather then taken: L. *Iun.* for טרף *taraph*, ſignifieth to teare and ſpoyle, rather then to take, *Oleaſter:* as where the Prophet ſaith, *Thou haſt torne vs, and wilt heale vs.* 2. Neither was that which was taken onely, and caught of a beaſt, and neither killed nor torne, vnlawfull to bee eaten, *Toſtatus*; though *Lorinus* diſſent: as ſuch beaſts as were taken by hunting, might bee eaten, Hoſh 6.1.

chap.

chap. 12. 13. wherein the Hunter might vse the helpe of some other creature, as of Dogs in hunting, or Hawkes in fowling, so they were not torne, nor blood drawne by beasts, they might bee eaten.

3. Mystically, by *them that are torne of beasts*, *Hierome* vnderstandeth them which are taken of the devill, whom Christ hath vanquished and overcome, as *Samson* and *David* did the Lyon, *in* 2. *Nahum*. Morally hereby is signified the puritie that should be in Gods Ministers, *Ezech.* 4. 13. and 44. 37.

8. Quest. *Of the danger of the Priests more then others, in transgressing against holy things*, v. 9.

1. *Thou shalt keepe mine ordinance*, or *observance*: vvhich sheweth vvhat care the Priests should take in keeping this precept, that they lay it carefully in their heart, as a treasure, that nothing be lost: as it is said of *Mary*, shee did ponder and lay vp in her heart, the things vvhich shee heard of her sonne. 2. The Priests Office herein was greater then of others, because of their person and Office being Priests; and that because of the charge of the Sanctuary, specially given vnto them: and in regard of the thing, a lay man being vncleane by the dead, and eating of holy things, committed a single sinne: for hee offended not in defiling himselfe by the dead in their burall, but only in eating of holy things being vncleane; the Priest offended, both by defiling himselfe by the dead, and in eating, *Tostat. q.* 10.

Luke 2. 19.

2 *Lest he beare sinne for it*: vvhich some vnderstand of the punishment, *Tostat. Oleaster*: but because the punishment followeth, *and dye for it*, it rather signifieth his guiltinesse in committing sinne, whereby he incurred death.

3. *Die for it, if they prophane it*: 1. Some vnderstand the defiling of the precept, some, the holy things: but it is better vnderstood of the Sanctuary, *Iun.* and so the Latine readeth, *Die in the Sanctuary*: and so, often the Lord hath judged offenders against the Sanctuarie, in the very place, as *Nabab* and *Abihu*, *Vzzah*, *Heliodorus*, *Lysimachus*.

Levit. 10. 2.
2 Chron. 26.
2 Mace. 3. 36.
2 Mace. 4. 39.

4. *I the Lord doe sanctifie them*: which *Iun.* referreth to the things which God is sayd to sanctifie, in vindicating them from pollution: but the affixe is of the masculine gender. *Tostat.* and *Vatabl.* giue this sense, I command them to bee holy: but more is signified, that the Lord had sanctified them to bee Priests, and so enabled them to the performance of their dutie herein: *nequis causetur se invalidum*, lest any man should excuse himselfe as vnable to keepe these precepts, *Radulph.*

9. Quest. *Why the stranger, sojourner, hireling, might not eat of the holy things, but the bought, or home-bred might.*

1. *The stranger*, זר *zar*, ἀλλογενὴς, which is not heere taken for the stranger of an other Nation, as sometime it is taken: for there all other might eat of the holy things beside them: neither for an Israelite of other tribes then of *Levi*, as stranger is sometime vsed: for then it should bee lawfull for the Levite: but here every one is excepted, not of the family of the Priests: so in this sense the Levites also vvere counted strangers.

1 King. 11. 1.
Numb. 1. 51.
Numb. 3. 10

2 *Sojourner*, תושב *toshabh*, παροικος, that is, any which remained, and continued in the Priests house guest-wise, whether an Israelite, or a stranger borne: such, if they were circumcised, might eat of the Passeover, but not of the Priests portion, which is heere vnderstood: for though the Paschall Lambe were an holy thing, yet it was not counted among the chiefe holy things; because it was not offered vpon the Altar: but the Priests portion was of the sacrifices which were offered, and so were after a speciall manner holy.

Exod. 12. 44.

3. *The hireling*, שכיר *shachir*, μισθωτὸς, which is not vnderstood of the servant, which was hired for sixe yeeres: but for him that was hired for day labour, few, or many, *Oleaster*. These three are excepted, who must not bee partakers of the holy things: but the two following are allowed.

4 He that was bought with money, whether he were an Hebrew servant, which was

was but for sixe yeeres, L, or the servant bought from the Gentiles, who with their posterity were slaues for ever, and should be as their inheritance, but an Hebrew servant that was bought, was to bee free in the seuenth yeere: If hee would not goe out without his wife, and children, then he should serue to the fifty yeere, which was the Iubilee: *R. Sal.* will haue this vnderstood onely of the Canaanitish slaue, who was to serue for ever, hee and his seed, not of the Hebrew servant: but then the stranger should haue greater priuiledge then an Hebrew, which is not like. *Tostat. q* 12. Exod 21.2. Levit.25.45. 46. Exod.21.6. Levit 25.40.

5. *Borne in the house,* יליד ביתו *ielid, borne* in the house, οἰκογενεῖς, *such as were borne* of their slaues, *in the house*: these two because they were members of the house, and wholly belonged to the Priest, are, as a part of his family, made partakers of the Priests portion; so were not the other, the stranger, sojourner, hireling, being free, and no part of the household.

6. *Hesychius*, and others, by the stranger vnderstand him, that is, *alienæ fidei*, of an other Religion: by the *sojourner*, and mercenary man, *Qui quærit suum commodum*, who serueth the time, and seeketh his owne profit; the homeborne, he maketh, *nutritos in fide*, such as are nourished in the Faith, and bought with money, *emptos per Euangelicam doctrinam*, such as are wonne, and purchased by the Gospell: but I insist not vpon these mysticall applications.

10. Quest. *Of the Priests daughter, when she might eat of the holy things, and when not.* ver. 13.

1. The Hebrewes expresse heere diuerse cases concerning the Priests daughter, 1. If the Priests daughter be not married, but defiled, and become an whore, shee as a profane person never eateth of the Priests holy things. 2. An Israelitesse, which hath seed by a Priest, whether male, or female, eateth for her childs sake, 3. If the Priests daughter haue seed by an Israelite, it disableth her from eating. 4. An Israelites daughter married to a Priest, if she haue a sonne by him, and after marry to an Israelite, may not eat: if she haue a sonne by the Israelite, she may not eat, but if the Israelite be dead, and her sonne by him, shee may eat for her first sonnes sake by the Priest. 5. If a Priests daughter marry to an Israelite, and haue a sonne by him, and after marry to a Priest, shee may eat, if the Priest die, and shee haue a sonne by him, shee may eat: but if that sonne die, she may not eat, because of her sonne by the Israelite; if that sonne die, she may returne to her fathers house, and eat. 6. An Israelites daughter, first married to an Israelite, and having a sonne by him, and afterward marrie a Priest, may eat: if the Priest die and hee haue a sonne, shee may eat for her last sonnes sake, for the sonne enableth her as the father.

2. But whereas the Latine readeth, *v.* 12. she shall not eat of the *first fruites*: *Tostat.* doth much busie himselfe to shew that there were two kind of first fruits: some properly so called, which were either of the barley harvest, which were brought in the feast of vnleavened bread. *c.* 23. 10. or of their wheat harvest at Pentecost the feast of weekes, *ibid. v.* 17. and the third first fruits was in the seventh moneth, of all their encrease, whereof it was lawfull for all the Priests sonnes, and daughters to eat: or the first fruits are so called, not in respect of their priority and order of time, but of their dignity: and so the principall offerings are called first fruits. *Numb.* 18. 8. 11. and such first fruits are vnderstood heere: Diverse kind of first fruits.

Contra. The first three kind of first fruits wee acknowledge, but not the second: for the word there vsed, as likewise in other places, is תרומת *terumath*, which signifieth an elevation, or oblation, and the same word is put heere; but the other word which signifieth first fruits, is בכורה *bicurah*, so that this labour might bee spared, which is occasioned by the erroneous translation of the Latine ἐκ τῶν ἀπαρχῶν, of the first fruits. Ezek.25.2. c. 33.5.

3. For the mysticall exposition: *Hesychius* by the Priests daughter married to a stranger, vnderstandeth a Christian soule regenerated by Baptisme, which playeth the Apostata, and the Widdow returning, is when *Relinquens errorem, reuertitur ad Eccle-*

ſiam: leaving his error, returneth to the Church, and ſo is made partaker of the holy Myſteries: to the ſame purpoſe other myſticall applications are brought by others, but I leaue them, as not ſo greatly neceſſary.

11. Queſt. *Of the ſatisfaction to be made by him that eat the holy things ignorantly.*

1. *If any man eat of the holy things,* 1. That is, any ſtranger beſide them before mentioned, who were allowed to eat. 2. And theſe holy things were not thoſe which were ſet apart for God, as the blood, and fat in all ſacrifices, and all in the burnt offerings; for they could not be ignorant therein: but thoſe holy things are meant, which belonged to the Prieſts, and ſome others were allowed to eat thereof.

2. *Vnwittingly*, or *ignorantly*: the word is בשגגה, *biſegagah*, ϰατ' ἄγνοιαν, by error, or ignorance. 1. Either not knowing them to bee holy things, or the puniſhment thereto belonging, *Maimony*: if any man tranſgreſſed willingly, hee was to die for it: 2. But we muſt heere vnderſtand ſimple ignorance, not malicious and wilfull ignorance: ſuch as was that of *Heli* his ſonnes, who ſinned about the offerings, and are
1 Sam 2. 12. ſayd not to haue knowne the Lord, that is, they neglected, or cared not to know him: as *Potiphar* committing all to *Ioſephs* truſt, is ſayd to haue knowne nothing, ſaving
Gene. 39. 5. 6. the bread which he did eat, that is, had no care, or tooke no knowledge of any thing. 3. Neither offended they onely in eating, but in drinking alſo the holy things, and anoynting themſelues alſo with the holy oyle, wherewith the Prieſt vſed to anoynt himſelfe.

3. *Hee ſhall put the fift part thereto, and giue it to the Prieſt:* 1. Not fiue times ſo much: but the valew of the thing, and a fift part beſide: which was to bee valued according to the price, when it was to be eaten, not when it was reſtored. 2. Hee was beſide for his ſinne to offer a Ramme, as is before preſcribed, *c.* 5. for his ſinne againſt God: for there was in this treſpaſſe three things, *damnum, offenſa, peccatum*, a loſſe to the Prieſt, whoſe holy things were devoured, and an offence offered beſide vnto him, the ſinne was toward God: the loſſe was ſatisfied by reſtoring the principall, the offence by adding the fift part, the ſinne by offering a Ramme for ſacrifice: heere onely proviſion is made for ſatisfaction to be made to the Prieſt: for atonement to be made with God for the ſinne, recourſe is to be made to the former law: as it is vſuall in making of lawes, to haue reference to former lawes made on that behalfe, for a ſupply of that which is wanting. 3. So that three things in all were to bee performed: the thing to be reſtored, a fift part added, and a Ramme to be offered: the Ramme did not ſtand for all, becauſe part thereof redounded to the Prieſt, for otherwiſe the Prieſt ſhould haue more then hee was damnified in, if hee ſhould haue his ſhare out of the ſacrifice, and the whole beſide with a fift part. *Toſtat.* for more might be eaten, and devoured, then the Prieſts ſhare came vnto, out of one ſacrifice: *Lorin.* and beſide, the remainder of the ſacrifice belonged to the Prieſt in an other right, as he was a Prieſt, not by way of ſatisfaction. 4. This fift part might bee given to the ſame Prieſt, whoſe holy things were devoured, or to any other. *Maimony.*

The Ramme which was offred to God, was not for ſatisfaction to the Prieſt.

12. Queſt. *Whether the fift part to be added were for vſe of the Sanctuary, or of the Prieſt.*

Whereas the Latine text is, *in Sanctuarium*, he ſhall giue the fift part to the Prieſt for the Sanctuary: diverſe expoſitions are heere rayſed. 1. *Toſtatus* will haue it goe indeed to the vſe of the Sanctuary: and given to the Lord: as the like is preſcribed
Numb 5. 7. elſewhere, but that law ſo provideth, that the thing reſtored ſhould bee to the Lord, in caſe he is not living to whom reſtitution ſhould be made, nor any kinſeman for him: and againe reſtitution muſt bee made to him, to whom the wrong is done, which was not to the Sanctuary, but to the Prieſt.

2. Some vnderſtand, that it muſt be brought to the Prieſt, to the doore of the Sanctuary:

Sanctuary: and ſo the place rather to bee aſſigned, then the vſe, *Rickel.*

3. *Lorinus* giveth this ſenſe: it ſhall be given to the Prieſt for the Sanctuary: becauſe it is for the Prieſt, who ſerved in the Sanctuary; but the vſe of the Sanctuary, and of the Prieſt, were two diverſe things: the one being publike, the other private: and in this ſenſe there ſhould be a repetition of the ſame thing: he ſhall giue it to the Prieſt, for the Prieſt.

4. But all this ſtirre is cauſed by an vntrue tranſlation. 1. For the word, קדש *kodeſh*, heere ſignifieth the holy thing: an other word is taken for the Sanctuary, מקדש, *mikdaſh. cap.* 21. 12. ſo then the meanig is, he ſhall giue the fift part to the Prieſt, with the ſanctified thing; ſo *Vatab.* and our Engliſh tranſlations: or as the *Septuag.* read without a prepoſition: hee ſhall giue vnto the Prieſt τὸ ἅγιον, the holy thing, ſo *Pag. Iun:* for ſometime the Hebrew prepoſition, את, *eeth*, heere vſed, is a ſigne onely of the accuſatiue caſe. 2. And vnleſſe wee vnderſtand heere the holy thing, there ſhould be no mention at all of the principall to be reſtored, but onely the fift part; for thoſe words in the Latine: *Cum eo, quod comedit*, with that, which he did eat, are not in the Originall.

13. Queſt. *Who are vnderſtood to profane the holy things.*

Verſe 15. *So they ſhall not defile:* which words may bee either vnderſtood: *præceptivè*, by way of precept: that they profane not, *Toſtatus*: but the particular precepts were ſet downe before: or *illativè* or *concecutivè*, by way of inference, *Vt non profanent*, that they profane not, *Iun.* but the word is in the future tenſe, they ſhall not profane: therefore theſe words are beſt taken, *indicative*, by way of ſhewing, that by this meanes they ſhall not profane. *Vatab. Pag. Engl. tranſlat.*

2. And theſe words ſome vnderſtand of the People: *Lorin. Oleaſt. Pellic.* but the words following, *The holy things of the Children of Iſrael*, are againſt it: and thoſe other words, while they *eat of their holy things:* they were the Prieſts holy things, not the Peoples: ſome in the 15. *v.* vnderſtand the People, in the 16. the Prieſts. *Oſiander:* but the continuing of the ſpeach and ſentence ſheweth, that in both places, the ſame perſons are vnderſtood: therefore it is better referred to the Prieſts, *Toſtat.* becauſe *Sermo eſt ad ſolos ſacerdotes*, the ſpeach is vſed onely to the Prieſts: as the next verſe ſheweth, *Totum populum reum fore ſacerdotũ, &c.* that all the People ſhal be made guilty by the fault and negligence of the Prieſt, *Calvin*: which might bee done two wayes; by ſuffering them to eat of the holy things: *Iun.* or in not calling vpon them to make reſtitution according to this law. 4. Adde heereunto, that this is a concluſion of both the former lawes, concerning the Prieſts themſelues, that they ſhould not defile the offerings of the People, in eating thereof being vncleane, as is preſcribed before, from *verſ.* 2. to 9 neither ſhould ſuffer the People before forbidden, *v.* 10. to 13. to offend in eating of the holy things.

3. This law of Corporall cleanneſſe in receiving of holy things, *Heſychius* myſtically applyeth to communicating in the Sacrament: that men ſhould not come raſhly, and vnadviſedly; but conſider what is ſet before them, as the wiſe man in an other caſe preſcribeth, and by the fift part he vnderſtandeth, *Quinque ſenſus, quos ſermo divinus in nobis componit*, the fiue ſenſes, which the word of God compoſeth in vs: to the ſame purpoſe alſo *Radulphus:* but heereby in generall is ſignified our ſpirituall cleanneſſe in our Communion with Chriſt, and his graces, having our hearts purified by faith, ſprinkled in our hearts from an evill conſcience. Prou 23. 1. Acts 15. 4 4. Hebr. 10. 22.

14. Queſt. *What manner of Sacrifice was to bee offered for a burnt offering called an Holocauſt.*

1. This law is given to *Aaron*, his ſonnes, and to all the children of Iſrael: becauſe though it principally belonged to the Prieſts, to ſee that the ſacrifices were perfect, yet it concerned all the People to know, what ſacrifices were meet to be offered.

2. *Or for the strangers in Israel:* not onely the Israelites themselues, but all strangers of other nations, converted to the Faith, and circumcised, (who were called Proselytes) were to obserue these conditions in their sacrifices: for hee that was circumcised, was bound to keepe the whole law. Galat. 5. 3.

3. *For all his vowes and free offerings:* Some sacrifices were *votiva*, votiue, and so necessary by obligation to the vow: some are called, *voluntaria*, voluntarie and free offrings, whereunto a man was not bound by any speciall vow: the *Votiues* also were in some sort voluntary, as *Cyril* expoundeth, κατ' ἀχὼ θυσίας, votiue sacrifices, τὰ ἑκούσια, voluntarie, *in* 1. *Malach.* 11. 15. but they are not *totaliter voluntaria*, wholly voluntary, *Tostat. qu.* 19. they are free before the vow made, but necessary afterward: as it was free for *Ananias* to haue detained the money, before hee had devoted it, but not afterward, *Acts* 5.

4. *Of your free mind*, v. 19. *at your pleasure*, *Iun. Oleaster* rather, *for your acceptation*, *Calvin. reconciliation*, *Pellic. Osiand. Vatabl.* so is לרצון *leratzon*, taken in the next verse, that it may bee acceptable for you: and *c.* 23. 11. so also the *Septuagint*, δεκτὰ, acceptable, and the Chaldee is, לרעוא *leragua*, to bee accepted: And in the former verse, mention is made of vowes, and free offerings; but vowes could not be offered at ones pleasure.

5. *A male:* we must then vnderstand in the former verse, not vowes generally: for it was lawfull to offer a female in other sacrifices; but it must bee taken, *cum determinatione*, with a certaine determination; as a vow for an Holocaust, and so it must be of a male: and a male onely was appoynted for an Holocaust, because it was the most perfect sacrifice, and vvholly referred to Gods honour: whereas in other sacrifices something was intended specially for the offerers good: as in sinne offerings, the remission of sinne; in peace offerings, some benefit had, or to be obtained.

6. *Without blemish, of the beeues:* 1. It must bee perfect without any defect, or blemish, as is afterward shewed: not without any spot or colour, as some think. 2. Three conditions are required in the burnt offering: it must be a male without blemish, and of these three kindes, oxen, sheepe, goates, *Oleaster*. 3. Fowles are not mentioned, because there is in them no difference of male, and a fowle vvas not rejected for a blemish, but want of a limbe, *Iarchi*.

7. For the mysticall application: *Hesychius*, by this perfect Holocaust, vnderstandeth, *conversationẽ mundam*, a cleane conversation: *Nazianzene* applyeth it to Priests, *vt perfecti perfecta offerant*, that perfect men should offer perfect things, *Orat.* 1. But rather, *hoc symbolo ostensa fuit perfecta illius hostiæ puritas*, *&c.* by this symbole vvas expressed the perfect puritie of that sacrifice, vvhereby God was to bee reconciled, *Calvin*: as also is shewed on our part, *Deum ex dimidiâ parte perperam colis*: that God is in vaine worshipped with halfe service, *Idem*.

15. Quest. *Of the law of the peace offering.*

1. It is call'ed the sacrifice, שלמים *shelamim*, *pacificorum*, of peace, σωτείου, of health, *Sept. integritatis*, for the integritie, or health of the Family, *Oleast. retributionum*, *seu eucharisticum*, retributions, or giuing of thankes, *Iun.* all are the same in effect, the first rather. And it was offered, *vt Deum pacificum haberet*, to pacifie God, and haue him propitious: and it was partly, *impetratory*, for some benefit to be had; partly, *gratulatory*, a thanksgiving for some benefit receiued.

2. Whereas here is mention made onely of two kinds, a *votiue* peace offering, or *voluntary*, yet a third is added, *c.* 7. 12. for *thanksgiuing*: they are thus to be distinguished: the peace offering may be for a benefit already receiued, and so it is for thanks; or for a benefit to be obtained, which may be either with a vow; or without, and that is the free offering, *Tostat. q.* 20.

3. Now vvhereas mention is made here of the peace offering, and burnt offering, but the sinne offering is omitted: it is not, as *Tostatus* thinketh, because the manner of the sinne offering was more fully handled before, *chap.* 4. 5. then the other, *qu.* 21. but because they were obliged to the sinne offerings, *ex mandato legis*, by appoyntment of

of the law, as they were not to votiue or voluntary ſacrifices, which came of themſelues: and therefore if in their voluntaries they vvere required to bring ſuch perfect ſacrifices, much more vvas it neceſſarie in ſuch ſacrifices, as vvere exacted by the Law.

4. The Hebrewes heere obſerue: 1. that they were neither to ſanctifie, nor kill, nor offer vpon the Altar a blemiſhed ſacrifice. 2. And it was not onely, to bee free from blemiſh without, but perfect alſo within: after it was killed, if it had any defect, as but one kidney, or three kidneyes, it muſt not bee offered, but burnt; becauſe it is ſayd, *It muſt bee perfect*, *v.* 21. 3. Neither vvere they to make any blemiſh vpon the holy thing, as to cut off an eare, or a legge, ſuch an one was to be beaten: for it is ſayd, there ſhall be no blemiſh in it.

16. Queſt. *Of the particular blemiſhes which diſable a beaſt for a peace offering*, v. 22.

Heere are ſixe blemiſhes named, foure vvhereof, the blind, broken, ſcurvie, ſcabbed, vvere ſpoken of in the former Chapter.

1. The third blemiſh here named, is, חָרוּץ *charutz*, which the *Septuagint* tranſlate γλωσσότμητον, cut in the tongue: rather it ſignifieth generally, *conciſum*, *reſectum*, which hath any part cut off, *Vatabl. Pagnin. mutilum*, maimed, *Iun. ſemifractum*, halfe broken, *Caietan*: not which *hath a ſcarre*, Lat. for that were no ſuch deformitie.

2. The fourth is, יבלת *jabbeleth*, μυρμηκιῶντα, *Septuag.* itching, like to the biting of ants: rather warts, or antwarts, *Vatabl. Pagnin. Borrh.* or *papulas*, bliſters, Lat. it commeth of יבל *jabal*, to draw, or raiſe, and ſo it ſignifieth a riſing in the fleſh, rather then a flux or ſcowring, as *Iun.*

3. Touching theſe blemiſhed beaſts, theſe rules are given by the Hebrews: 1. that though it bee not to bee offered, it may bee redeemed, and turned to common vſe, and ſold in the Butchers ſhambles, and eaten as other meats: but this muſt be vnderſtood of fixed blemiſhes. 2. But if it be a tranſitory blemiſh, as the ſcab, and ſuch like; or if it bee old, and ſicke, it is not to bee redeemed, nor put to vſe. 3. If a blemiſh befall it after it be ſanctified, it is not to be offered. 4. Hee that ſanctifieth, killeth, ſprinkleth the blood, burneth vpon the Altar, any part of the blemiſhed beaſt, is to be beaten for every one of them, foure times in all.

4. Two ſpeciall reaſons are giuen, why theſe blemiſhed beaſts were not to be offered; both becauſe they would make the ſacrifices contemptible, as to bring the blind, and the lame, and the ſicke: vvhich even a chiefe man, or governour would ſcorne, if they were preſented vnto him: and beſide they were appoynted for food, for the which ſcabbed and ſcurvie creatures were not meet, *Toſtat.* Malach. 1. v. 13. 14.

5. *Heſychius*, by the blind, vnderſtandeth him that is, *neſciens divinorum*, ignorant of divine things: by the broken in hand or feet, ſuch as hath, *actiones confractas*, broken and imperfect actions: he that is ſcabby, is *detractor*, the ſlanderer; the itch, a *fornicator*. But I will not ſtay vpon theſe myſticall deductions.

17. Queſt. *Of the beaſt that had members ſuperfluous, or lacking*, vers. 23.

1. The Latine, following the *Septuagint*, read, *aure & caudâ amputatis*, curtayled in the eare or tayle. Hereupon *Lorinus* taketh occaſion to ſpeake of the ornament of the eares and tayle: For the eares, that *Strabo* and others write of a people that haue ſuch great eares, that they cover them when they lye downe, whom therefore they call, ὠτοκοίτας: and how a great eare, ſuch as Aſſes haue, is made by *Ariſtotle*, a ſigne of fooliſhneſſe: And out of *Solinus*, how that in *Affrica*, in a certaine Countrey, there is no beaſt that hath eares. Touching the tayle, though it be comely in beaſts, (and yet ſometime hunting dogges, and others for ſpeciall vſe, haue their eares and tayles cut off) yet it is a diſgrace to a man: as ſome write of men that haue tayles in *Iaua*: *Marc. Pol.* And hee telleth vs a tale out of fabulous *Genebrard*, how at Dorceſter in England, the men had tayles, by the judgment of God, becauſe they derided *Auſtins* preaching,

ὠτότμητον, κολοβόκερκον.

Of curtailing of eares and tayles.

A fable of men with tayles.

preaching, *et candas ranarum veſtibus appenderent*, and had hanged Frogs tayles vpon his clothes: the one as true as the other, that Frogs in England haue tayles. But all this is beſide the matter: in the text is no mention of eares or tayles.

2. And therefore I omit alſo the myſticall applications: as how *Heſychius* vnderſtandeth, *amputatam aurem*, an eare cut off, to be *inobedientiam*, diſobedience: and the tayle cut off, to bee him, *qui de noviſſimo non cogitat*, which thinketh not of his end. *Radulphus* by the tayle inſinuateth, *perſeverentiam*, perſeverance: *Cyril. Alexandrin.* by him that vvanteth a tayle, *inhoneſtum*, a diſhoneſt man; becauſe the tayle covereth the filthy parts. Theſe Collections I let paſſe heere, as having no ground out of the Text.

3. The words are, שרוע *ſharuagh*, which ſignifieth, ſuperfluous, and קלוט *kalut*, *curtum*, *contractum*, ſhort, or contracted, *Vatabl. Oleaſter*: as the citie of refuge is called, *Numb.* 31. a Citie, *hammiklat*, of contraction; becauſe he which fled thither, was there confined and contracted, *Oleaſter*: It ſignifieth then a beaſt, that hath overlong, or ſhort members, *Iun.* but not *monſtroſum*, a monſtrous beaſt, as *Caietan*: as if it had one part too many, or too few, or three eares, or eyes, or but one: for ſuch deformitie made it vnfit for any holy vſe.

18. Queſt. *Why a blemiſhed beaſt was allowed for a free offering, and not for other ſacrifices.*

1. Whereas it is required before, that a peace offering ſhould be without blemiſh: and yet here a blemiſhed beaſt, with overlong, or ſhort parts, is allowed for a free offering. To remooue this doubt, *R. Sal.* with other Hebrewes, and *Lyranus* concurring with them, thinke that this is not to be vnderſtood of an oblation for the Altar, but for other vſes, as reparation of the Sanctuary: to the which end no perfect beaſt was to be employed.

2. *Contra.* But *Toſtatus* refelleth this: 1. becauſe this place treateth onely of ſacrifices, ſuch as were to be offered vpon the Altar. 2. For the vſe of the Sanctuary, they might giue, not onely cleane beaſts, but vncleane alſo, *c.* 27. 12. being valued, and converted into money. 3. Adde hereunto, that is ſayd, *for a vow it ſhall not be accepted*: meaning, that for a free offering it may: for to take a vow heere for any ſacrifice, as *Lyra* doth, is improper, and againſt the former diſtinction of ſacrifices, *v.* 18. into vowes, and free offerings.

2. Therefore the meaning of this law is: that in a free offering, *ad quod nulla neceſſitas legis te adigit*, vnto the which no neceſſitie of Law compelleth thee, *Oſiand.* thou mayeſt offer ſuch a ſacrifice, for a peace offering hee may not: that is, ſuch as is required by Law, wherein the very rumpe and tayle was to be offered, *c.* 4. 9. ſo likewiſe is it to be reſolved for ſinne offerings, which were either *ex compulſione legis*, by compulſion of the Law, and ſuch muſt bee perfect without blemiſh: or *ex voluntate*, of a mans free mind, and either with a vow, or without, of which in a vow, no defectiue ſacrifice was allowed: if without, and ſo free, then if it had theſe ſmaller wants, it might be offered. And whereas it is ſayd, a free offering muſt be without blemiſh, that is vnderſtood of the greater blemiſhes mentioned before, which were *immunditiæ ſimpliciter*, ſimply blemiſhes, not theſe heere permitted, which were blemiſhes, *ſecundum quid*, after a ſort, not ſimply, *Toſtat.*

3. Thus farre *Toſtatus* reſolveth well: but wee refuſe him, and ſo doth *Lorinus* in this: that hee ſayeth, if a man vow, *indeterminatè*, indefinitely, to offer a beaſt, hee muſt offer a perfect one: but if hee determinately ſay, I vow this beaſt, which vvanteth eares and tayle, hee might doe it: for the words are generall, for a vow it is not accepted.

4. The reaſons of this difference, is, becauſe vowes doe, *magis obligare*, binde more then franke offerings: and if there were not more libertie for the one, then the other, *diſtraherentur à ſpontaneis oblationibus*, men would be diſcouraged from free oblations, *Toſtatus.*

19. Queſt.

19. Queſt. *Of the bruiſed, cruſhed, and broken beaſt, which was in no caſe to bee offered,* v. 24.

1. The Latine Interpreter applyeth theſe foure vnto the ſtones, that are either lightly bruiſed, or more violently cruſhed, broken, or cut, or cut off and pulled away: but there being no word for *ſtones* in the Originall, it is better vnderſtood of theſe defects in generall, not onely in thoſe parts, but all other.

2. Though theſe beaſts were not for ſacrifice, yet might they bee put to other vſes of the Sanctuary, as other vncleane beaſts might, *c.* 27. 12.

3. But whereas the Hebrewes out of this place, and *Toſtatus* thinke, it was not lawfull for the Iewes to geld any beaſt or fowle, nor to eat of it: and *Cajetanus* thinketh, that they might eat, and vſe ſuch gelded beaſts, which were brought vnto them from the Gentiles, but not geld ſuch things themſelues; becauſe it is ſayd, *Yee ſhall doe no ſuch thing in your land:* This is not probable: 1. Becauſe it is found by experience, that gelded beaſts, as Oxen, Horſe, are better for labour and travell, and both beaſts and fowles ſo vſed, are more wholeſome for meat: vvhereupon in France, in the chiefe cities, they are not ſuffered to put to ſale rammes fleſh, *Lorin.* and *Galene* ſaith, that in *Aſia* they vſe to caſtrate their Sowes, as well as Boares, and ſo the fleſh becommeth more pleaſant and wholeſome, *c.* 1. *de Semin.* It is not like, that the Lord would abridge his people of this benefit, but that they might caſtrate their beaſts, *ad commodiorem vſum, ſive cibationis, ſive agricolationis*, for the more commodious vſe, both of their meat, and tilling of their ground. 2. And by thoſe words, *Ne feceritis*, doe it not in your land, is meant, *talia non offeratis*, offer no ſuch thing, *Vatabl. Oſiand. Pellican:* neither ſhall it bee lawfull for you, *contra venientes ferre*, to ſuffer ſuch in your land, as ſhall doe otherwiſe, *Iun.*

Whether gelding of beaſts were in vſe among the Hebrewes.

4. The myſticall interpretations I here omit: as of *Heſychius*, who vnderſtandeth this *eviration* of ſuch, *qui cedunt tentationibus*, which giue way to tentation: or of *Radulphus*, who applieth it to Preachers, who by negligence, or being terrified by great perſons, ceaſe to preach and beget children vnto God: as alſo of *Cyrill. Alexand.* who vnderſtandeth thoſe, vvho are not *ſatis viriles ad virtutem comparandam*, who haue not ſtrength or virilitie to attaine vnto vertue.

20. Queſt. *What ſtrangers they were not to receiue offerings from, and why,* v. 25.

1. The Hebrewes, as *R. Sal.* with others, thinke this Law to be vnderſtood of the blemiſhed ſacrifices of the Heathen, that they ſhould no more receiue ſuch oblations from their hands, then from an Iſraelite; but other perfect oblations they might receiue from Gentiles, though not converted to the Faith: becauſe this reaſon is rendred, their corruption is in them: that is, they are blemiſhed ſacrifices.

Contra. Lyra remooveth this opinion by divers reaſons: 1. It is ſayd from the hands of a Gentile, *Yee ſhall not offer the bread of your God:* But the breaden oblations were not ſubiect to ſuch blemiſhes; therefore they were not to receiue any oblations at all of them. 2. It was not lawfull for an vncircumciſed Gentile to eat the Paſſeover, which might be eaten out of the Sanctuary, in any place within Ieruſalem: much leſſe were they to bee admitted to the ſacrifices, which were brought to the doore of the Sanctuary. 3. It was not lawfull for a Gentile to enter into the Sanctuary, which was vncircumciſed: And this is one cauſe of *Ieremies* lamentation, that the Heathen did enter into the Sanctuary. And for this cauſe the Iewes cryed out againſt Saint *Paul*, that he had defiled the Temple, ſuppoſing that he had brought *Trophimus* a Grecian in thither, *Actes* 21. But they which offered any ſacrifice, were admitted into the outward Court. 4. Adde hereunto, that hee which brought an offering to the doore of the Tabernacle, was to lay his hands vpon it, *c.* 1. 4. But the Hebrews themſelues confeſſe, that there was no impoſing of hands, but by an Iſraelite, and that by the men, not by the women: vvherefore a profane Gentile could not bring a ſacrifice, becauſe hee could not lay on his hand. 5. The corruption ſpoken of, is meant of his perſon that offereth, when the thing offered is polluted.

Exod. 12.

Ezech 44. 11.

Lam. 1. 10.

Actes 21.

2. Some

Noahs seuen precepts according to the Hebrewes.

2. Some thinke by a ſtranger here, to be vnderſtood the Gentiles, which followed *Noahs* precepts, which they ſay were ſeuen: to bee juſt in judgement, to bleſſe, to acknowledge God, to take heed of inceſt, ſhedding of blood, rapine, not to cut off a member from a liue beaſt, not to worſhip idols, *Munſter*, and *Fonſeca* following him: of ſuch Gentiles they might receiue offerings.

Contra But the words are indefinite, which are equipollent to an vniverſall, not to receiue an oblation from the hand of a ſtranger.

3. Wherefore by a ſtranger, whoſe offering is refuſed, is vnderſtood a Gentile, which was of an other faith, that no offering ſhould be received at his hand: whereof two reaſons are given; both that he himſelfe was polluted by ſuperſtition and idolatry, and his oblations alſo were blemiſhed: for otherwiſe, a circumciſed ſtranger might offer, as appeareth, *verſ.* 18. *Iun.* And further, there was in the ſacrifice of the Iſraelites, *proteſtatio implicita ſacrificij per Meſſiam*, an implicite proteſtation of the ſacrifice to be performed by the *Meſſiah*, not *ex naturâ actus*, by the nature of the act it ſelfe, for then the ſacrifice of the Gentiles ſhould haue included ſuch a proteſtation, but, *ex voluntate inſtitutoris*, by the will of the inſtitutor, who gaue them onely to his people to that end: Which relation vnto the *Meſſiah*, the oblations of the Gentiles wanting, were not to bee accepted, *Toſtat. qu.* 23. And not onely the oblations of idolatrous Gentiles were refuſed, but of vicious livers: as the price of an whore, *Deuter.* 23. 18. And ſo alſo the practiſe of the Church is, not to ſuffer Iewes and infidels to be preſent, or communicate in the myſteries of Chriſtians; neither were the Miniſters of the Church to receiue oblations of them which did not communicate, *Eliber. c.* 18. nor of them which committed rapine, *Carthag.* 4. *c.* 94. and *Liberium* being baniſhed of *Conſtantius* an *Arrian* Emperour, when *Euſebius* the Eunuch offered him money, hee refuſed, ſaying, *Primo diſce eſſe Chriſtianus*, firſt learne to be a Chriſtian, *Ruffin. l.* 10. *c.* 22.

4. Now though the Gentiles oblations were not accepted for the Altar, yet they might bee converted to the vſe of the Sanctuary: as *Cyrus* gaue charge, that the Temple at Ieruſalem ſhould bee built by the Kings expences, and the Kings of the Gentiles adorned it: ſo the Iewes commend the Centurion, for building them a Synagogue.

Ezra 6. 3. 2 Mac. 3. 3. Luke 7. 5.

5. And further, the ſacrifices of the Gentiles, both before the Law and after, being offered in faith to God, as *Iobs* were, might bee, and (no doubt) were accepted, though they were not preſented in the Sanctuary. And the Hebrewes themſelues grant, that the Gentiles might offer in the high places out of the Sanctuary, though an Iſraelite were not to aſſiſt them, nor be preſent at them.

6. And though an vncircumciſed Gentile were not to enter into the Sanctuarie, yet if hee imbraced the Religion of the Iſraelites, he might be circumciſed, and ſo be made partaker of all the rites of the people of God: as *Iohn* afterward admitted many Gentiles to his Baptiſme, though ſome make queſtion thereof: for it is certaine, that the ſouldiers which came to his Baptiſme, *Luk.* 3. were Gentiles.

Gentiles baptized by *Iohn Baptiſt.*

21. Queſt. *That nothing fit for ſacrifice, ſhould be offered before the eight day, and the reaſon thereof,* v. 27.

1. This agreeth with the like precept, Not to ſeeth a kid in the mothers milke: which is not to bee vnderſtood myſtically onely, as *Auguſtine* thinketh, vpon theſe two reaſons: becauſe otherwiſe it ſhould not bee lawfull either to eate, or ſacrifice a young thing, before it was weaned: and that it might bee fed in the mothers milke, if the damme were dead, and it ſucked of another: for it is not the mothers milke To this purpoſe, *Auguſtin. q* 90. *in Exod.* But theſe doubts are eaſily removed: for firſt, the meaning is not, that they ſhould not be eaten or offered, as long as they ſucke: for *Samuel* offered a ſucking lambe, whereunto hee was ſpecially priviledged, being but a Levite, but while the fleſh was but yet frothy, and milkie, that is, during ſeven dayes: And though the own damme were dead, there was the like reaſon, if it were brought vp vnder another, which was inſtead of the owne damme.

Exod. 22. 19. and 34. 28.

2. Nor

2. Nor yet is it to be taken ſtrictly according to the Grammaticall and literall ſenſe, for boyling and ſeething the kid in the mothers milke, that what was appoynted for nouriſhment, ſhould be an inſtrument of deſtruction: as *Caietan, Oleaſter:* which was the manner of the Gentiles in their ſacrifices.

3. Nor as *Clemens Alexandrin.* applyeth it to the cruell faſhion of thoſe, *qui in animantium quorundam ventres calces impingunt ante partum, vt contemperatâ lacte carne veſcantur,* which with their heeles ſtrike vpon the bellies of certaine creatures with young, before they bring foorth, that they may eat the fleſh and milke mingled together, 2. *Strom. c.* 8. as *Plutarch* ſaith, ſome vſed ſo to ſerue ſowes being with young, *c.* 2. *de ef. com.* But it is not like, that ſuch ſauage vſages were practiſed amongſt the Iewes.

Vatablus vnderſtandeth this Law, of not killing the damme and young together: as the like Law is for Birds, not to take the damme and young together: but for this there is an other expreſſe precept, in the very next verſe here following. Deut. 22. 6.

5. The Hebrewes haue this ſuperſtitious conceit, not to eat cheeſe after fleſh, vnleſſe the teeth be firſt cleanſed of the reliques of fleſh: for that is, they ſay, to ſeethe the kid in the mothers milke, *Præcept. negat.* 149.

6. Therefore the meaning is no more but this, that they ſhould not eat any ſuch young, *dum caro eſſet adhuc lactea,* while the fleſh was yet but froth and milke, which was during ſeuen dayes, *Toſtat. Caiet. Iun. Lyr.*

7. Now the reaſons of this Law, were theſe: 1. One naturall, becauſe vntill the ſeuenth day, the young was not yet ſtrengthened, nor the fleſh faſtened: and ſo in infants, the remainder of the nauell falleth not off, till the ſeuenth day. The Romans alſo for the ſame cauſe impoſed not names vnto their children till the ſeuenth day, till when, the life was doubtfull and vncertaine. 2. A ciuill reaſon was, becauſe as in their owne eating they were to obſerue the ſame rule, not to eat any thing yet young and tender: ſo they ſhould offer no ſuch thing in ſacrifice vnto God, becauſe it was imperfect. 3. A religious reaſon was, as the Hebrewes alleadge, that the Sabbath might paſſe over it, which giueth ſtrength to all things, *R. Sal.* 4. A myſticall reaſon was, to be a figure of our bleſſed Saviour, who ſhould bee preſerued in his infancie, *Oſiand.* who, as ſome thinke, was put to death at the 35 yeere of his age, in the fift ſeuenth yeere, *Radulph.* 5. A morall reaſon is, to teach them to abſtaine from crueltie: *Erubeſcant Gentiles legem inſectari, ſi ea in beſtias benigna ſit, illi autem hominum fœtus exponant:* Let the Gentiles bee aſhamed to find fault with the Law, which is mercifull toward beaſts, when they expoſe infants, *Cyrill. Alexandrin. ibid. Theodoret* addeth, this Law was given, *vt cohiberetur hominum ingluvies,* that mens gluttonie ſhould bee reſtrained. Why the Romans named not their children till the ſeuenth day. Deut. 14. 21.

8. I omit other myſticall expoſitions: as of *Heſychius,* who by ſeuen dayes vnderſtandeth the time of this preſent life, and by the eight the reſurrection: *ante mortem nemo laudandus, quia vita mutabilis,* before death no man is to bee praiſed, becauſe our life is mutable: And of *Radulphus,* who by them that are vnder the damme, vnderſtandeth ſuch as are carnall, who cannot pleaſe God: Or of *Pellican,* who vnderſtandeth by the ſuckling, *neophytum,* the young ſcholer, and novice in faith.

22. Queſt. *Of not killing the damme and young both in one day,* verſ. 28.

1. The Hebrewes ſay: 1. that this prohibition is as well for the fire, as the damme, if he may be knowne: 2. and as well for common killing, as for ſacrifice; it is vnlawfull to kill the damme and young in one day: 3. or one for common vſe, the other for ſacrifice, either within the Sanctuary, or without; and hee that killeth the latter, is to be beaten: 4. Neither is it lawfull with the damme to kill the younglings yong: and if one kill the damme, and two of the young, he is to be beaten twice: 5. If one man kill the damme, or the young, and an other buy the other, hee muſt expect till the morrow. 6. This rule, they ſay, is onely for cleane beaſts, fit for food or ſacrifice, *Maimony.* But it ſeemeth, that the rule is generall for all Beaſtes, and ſo for all

Birds,

Birds, *Deuteronom.* 22. 6. becauſe as well in the one as the other, there is a ſhew of crueltie.

2. The reaſons of this Law, are: 1. to abſtaine from cruelty, even toward beaſts: 2. that by this meanes, *mitiores fierent erga homines*, they might bee more mercifull toward men. 3. Becauſe Idolaters vſed to ſacrifice to their Idoles, the damme with the young, *Lyr.*

3. *Heſychius* myſtically applyeth it thus: that the Iewiſh Paſch, and the Lords Paſch ſhould not bee ſolemnized together: which latter may bee called the young, *propter novitatem temporis*, in reſpect of the newneſſe of time, being inſtituted after the other: for ſo Chriſt, after he had eaten the Paſchall Lambe, ordeined his laſt ſupper. *Radulphus* maketh a morall vſe of it, that when one hath overcome, and vanquiſhed the fruits and acts of ſinne, hee ſhould not bee diſcouraged: *ſi vitia mentem renitentem tentationibus laceſſunt*: if vice doe aſſault the mind ſtriving againſt it, which is as the mother: for the mother and daughter cannot bee killed both in one day. *Procopius* hiſtorically would haue ſet foorth, how together with the Synagogue of the Iewes, all the Nation was not deſtroyed, vvho are reſerved for further mercy, when the fulneſſe of the Gentiles is come in: ſo our bleſſed Saviour being apprehended, vvho likeneth himſelfe to the Henne, that gathereth her Chickens together, would haue his Apoſtles to be let goe: and hanging vpon the Croſſe, hee tooke care for his mother: ſo in one ſenſe the children eſcaped, in the other the mother.

Math 23. 37.
Iohn 18. 8.

23. Queſt. *Of the eating of the offerings of thankeſgiving the ſame day, and why*, verſ. 29.

1. There was no need to warne them of burnt offerings, for in them all was burnt vpon the Altar, nothing remained to be eaten: nor yet is mention made of ſinne offerings; for it vvas lawfull for the Prieſts onely to eat thereof, and the ſame day, *c.* 6. 25. But it was requiſite, that ſpeciall proviſion ſhould bee made for offerings of thankes, which belonged to the peace offerings: becauſe in ſome of them, as in a vow, or free offering, ſomewhat that remayned might bee eaten the next day, *c.* 7. 16. But if the peace offering were for thanks, it muſt be eaten the ſame day, as before is preſcribed, *c.* 6. 15. as alſo as well the people, as the Prieſts might eat of the peace offerings, and therefore there was ſo much the more need of ſpeciall cautele therein.

2. *That it may bee acceptable:* So the *Chald. Septuagint, vt grati ſitis, Vatabl.* better then at your pleaſure, *Oleaſter.* ſo is the word, (*lirtzon chem*) taken before, *v.* 19. 20. If they will haue their thanke offering accepted, they muſt obſerue this ceremonie, as likewiſe all other: as *Nadab* and *Abihu* were puniſhed for offering with ſtrange fire.

3. The reaſon why it was to be eaten the ſame day, was: becauſe in the ſacrifice of thankes, which was for a benefit receiued, there was *maior obligatio*, a greater, and a ſtricter bond, and therefore it required more ſpeedy performance.

4. That which remayned, and could not be eaten, was to bee committed to the fire: as is commanded for that which remayned the ſecond day for other peace offerings, *c* 6. 18.

5. The civill vſe hereof was, that the rich, not being able to eat, *Inuitarent pauperes ad eſum reliquiarum*, ſhould inuite the poore to the eating of the reliques, *Theodoret* 2. The *Morall*, to teach them, *auaritiæ fugam*, to fly couetouſneſſe, not to be carefull for to morrow, *Procop.* 3. A *Religious* vſe, *propter reuerentiam ſacrificij*, for reuerence of the ſacrifice, leſt any part of it might come to prophane vſes, *Calvin.* 4. A *Myſticall* vſe was, *non eſſe ſerviendum veteribus*, not to bee addicted to the old ceremonies of the Law, *Heſychius.* 5. Hereunto may be added the finall end of this Law, to eat the offerings every day: *iſto modo correcta fuit ambitio*, by this meanes their ambition was ſtayed, who perhaps would haue ſtrived ambitiouſly to exceed in ſacrifices, if they might haue had this libertie to haue ſeaſoned them with ſalt, and ſo kept them for their vſe, *Calvin:* and, *ne vllo die vllam elabi ſinant occaſionem*, that they ſhould not let paſſe any day, any occaſion of ſerving God, *Lorin.*

24. Queſt.

24. Queſt. *Of the keeping of Gods Commandements, and the reaſons thereunto mooving.*

1. *Therefore keepe yee*, v. 31. This repetition is often iterated: 1. for, *repetitiones propter ditate auditorum neceſſariæ*: repetitions are neceſſary to bee inculcated, to helpe and ſtirre vp the ſlowneſſe of the Auditors, *Pellican*, 2. And, *prætractos animos non eſt facile ſubigere*, it is not an eaſie matter to ſubdue obſtinate minds, *Calvin*. 3. And beſide, by this often repetition of keeping his commandments, ſpecially ſuch as concerne the worſhip of God, the Lord ſheweth what care hee hath, that the true ſervice of God ſhould be maintained and continued. The vſe of repetition, as Saint *Paul*, Phil. 3. 1.

2. By keeping them is vnderſtood, both laying them vp in the memory, never to forget them, but to haue them in the heart, to meditate on them continually, and alwayes to be talking of them, as alſo to practiſe them: as here, after keeping, followeth, *to doe them*, and in many other places. Deut 6. 6. Pſal 1 2. Deut. 6. 7.

3. The firſt reaſon is taken from the power and Maieſtie of God, *I am Jehova: qui omnes in ordine cogit*, who is able to bring all to order, and to be revenged vpon the diſobedient, *Calvin*: as alſo I will giue a reward to all that keepe my precepts.

4. The ſecond reaſon is, from the inconvenience which might inſue, namely, the polluting of Gods name, not only generally, in breaking his Commandements, *Toſtat.* but ſpecially, in violating the ordinances of Religion, wherin ſpecially the Lord ſheweth his holineſſe: So they are ſayd to ſanctifie God, *qui non deflectunt à ſincero eius cultu*, who doe not turne aſide from his ſincere worſhip, *Calvin*: and they contrariwiſe pollute it, that doe.

5. A third reaſon is, from the promiſes of God, *that I may ſanctifie my ſelfe*, rather then be ſanctified: that is, that I may ſhew my ſelfe juſt, mercifull, and faithfull in performing my promiſes.

6. A fourth reaſon is, from that peculiar right and intereſt which God hath in them: he hath ſanctified them to be an holy people to himſelfe, in bringing them out of Egypt to be their God, and they to be his people. 1. Where we muſt conſider the mutuall relation: *Deus ſanctificari ſe poſtulat, ſicut ſanctificavit populum*: God deſireth himſelfe to be ſanctified, as he ſanctifieth his people, *Calvin*. 2. And mention is heere made of their deliverance out of Egypt, which *Heſychius* vnderſtandeth myſtically of this preſent world, out of the which the Lord will deliver vs, to ſerue him wholly in the next; to the end that in this life they ſhould decline all the abominations and corruptions which they ſaw in Egypt. 3. For that the memory of benefits doth bind one man vnto another, but much more men vnto God: as *Jacob* voweth that the Lord ſhould be his God, if he would keepe him in his journey, whom otherwiſe hee would acknowledge to be his God: but he voweth to ſerue him in that peculiar and ſpeciall manner, to pay him tythe, and dedicate that place to his worſhip. 4. And whereas God is by nature Lord over all the world; yet more ſpecially he would be their God, and make them *ſpecialiter ſubiectos*, more ſpecially ſubiect by his Lawes, *Toſtat.* as alſo in reſpect of them hee would be their peculiar God: *Redemptio enim voluntariam ſubjectionem elicere debet*, for redemption and deliverance ought to draw from them a voluntary ſubiection, *Calvin*. Why mention is made ſo often of their deliverance out of Egypt.

4. *Places of Doctrine.*

1. Doctr. *Of Originall ſinne.*

VErſ. 3. *Whoſoeuer he be of your ſeed among your generations, &c.* God maketh a Covenant, not onely with the Prieſts then preſent, but with their poſteritie, that if any of them touched the holy things, being vncleane, they ſhould be cut off. As this is juſt with God, ſo alſo it ſtandeth with Gods juſtice, that *Adams* poſteritie ſhould bee guiltie of originall corruption, derived from the firſt parents, who fell from their happy eſtate by their voluntary tranſgreſſion, and ſo enthralled their poſteritie: as

the

Eccleſ. 7.31. the Preacher ſaith, *God hath made Man righteous, but he hath ſought many inventions*: for as the poſterity of the Prieſts enjoyed all the priviledges, as deſcended from their fathers: ſo alſo they together with them bare the iniquity of the Prieſts office, wherein they offended: as *Adams* poſterity then ſhould haue beene partaker of all his good, if he had not fallen; ſo it was juſt, that his evill, being fallen through diſobedience ſhould be tranſmitted over to his poſterity: ſo *Auguſtine* well ſaith, *Convenientiſſimum fuit, vt malum meritum prioris eſſet natura ſequentis, vt bonum meritum ſequentis eſt natura prioris; hoc enim non mediocre bonum eſt, quod anima ſic nata facultatem habet, Deo aaiuuante, ſeipſam excolendi, atque ita naſcentibus ignorantia & difficultas non erunt ſupplicij loco, ſed proficiendi admonitio, & perfectionis exordium*: It was moſt convenient, that the evill merit of the firſt man ſhould be the nature of the following (generation) as the good merit (that is, ſtate, or condition by regeneration) of this, is become the nature of the firſt: for this is no ſmall good, that the ſoule thus borne hath an ability by Gods helpe to better it ſelfe, ſo that ignorance, and difficulty are not for a puniſhment, but admonition to profit, and a beginning of perfection. *l. 3. de liber. arbitr. c. 19.*

2. Doct. *Of the maintenance of Miniſters.*

Verſe 7. *He ſhall afterward eat of the holy things, for it is his food*: this ſheweth that it is Gods ordinance that the Miniſters of the Goſpell ſhould liue of the Goſpell: the holy things conſecrated to that end, as tithes, oblations, are his food, ſo the holy Apo-
1 Cor. 9. 14. ſtle: *the Lord* hath ordained, that they which preach the Goſpell ſhould liue of the Goſpell. *Origen* to the ſame purpoſe: *Niſi populus oleum dederit, extinguetur lucerna in Templo*, except the People miniſter oyle, the lampe in the Temple will goe out: *Hom. 13. in Levit.* without maintenance the preaching of the word will decay.

3. Doct. *Nothing acceptable without Faith.*

Verſe 25. *Neither of the hand of a ſtranger ſhall they offer*: that is an alien, and ſtran-
Hebr 11.6. ger from the right faith: for as the Apoſtle ſaith, *Without Faith it is impoſſible to pleaſe God, and Whatſoever is not of Faith, is ſinne: Strenuum eſſe operibus, affectu infidum, ua eſt, ac ſi vitioſo fundamento pulchra culminum velis elevare veſtigia, quod quo plus ſtruxeris, plus corruit*: to be ſtrong in action, and vnfaithfull in affection, is as if one ſhould vpon a bad foundation, erect a faire building, which the more it is rayſed, the more it falleth. *Ambroſ. l. 2. offic. c. 2.*

4. Doct. *Chriſt our Mediator.*

Verſe 24. *Becauſe their corruption is in them*: two things are required in the worſhip of God: that he who commeth vnto God: *Sit omni maculâ purgatus*, bee purged from all ſpot: and *Vt nihil offerat niſi purum*, that hee offer nothing but that which is pure, *Calvin*: both which are expreſſed heere: which ſheweth, that wee muſt ſeeke vnto Chriſt, who is in himſelfe moſt pure, and ſo his offering moſt perfect: by *Whom*
Rom 5.2. *We haue acceſſe vnto God through Faith*: ſo the Prophet ſaith, *Behold I lay a ſtone in Sion*,
Eſay 28.16. that is, *Chriſtum in fundamentum Eccleſiæ, fides enim omnium Chriſtus*: Chriſt for the foundation of the Church, for Chriſt is the Faith of all. *Ambroſ. l. 1. offic. c. 29.*

5. Doct. *God not to be ſerved for hope of reward, or feare of puniſhment.*

Verſe 33. *I haue brought you out of the land of Egypt to bee your God*: not that God would be ſerved becauſe of the reward: for a good ſonne will obey his father for that reverence which is due vnto him: And ſo God is to bee ſerved ſimply of vs, without
Dan 3.18. reſpect to the reward, or puniſhment: as the three companions of *Daniel* reſolue well: that their God could deliver them: if not, yet they would not worſhip the Kings Idoles: yet God of his bounty, doth promiſe a reward to his obedient ſervants: *Ambroſe* writeth hereof excellently: *Propoſitum piæ mentis mercedem non expetit, ſed pro mercede habet boni facti conſcientiam: anguſtæ mentes invitantur promiſſis: Deus remunerationem piis mentibus non ex neceſſitate promiſſi, ſed ex æquitatis ſuæ contemplatione largitur*:

the

the purpose of a godly minde requireth not a reward, but hath for a reward the conscience of well doing, streit mindes are invited, and enlarged by promises: God giveth recompense to godly mindes, not for the necessity of promise, but contemplation of equity. *l.* 1. *de Abraham c.* 8.

5. *Places of Confutation.*

1. Confut. *The Sacraments not to be received without actuall devotion.*

NOne having his vncleanesse vpon him was to come neere the holy things, *v.* 3. which sheweth with what preparation we should now approach vnto the Sacrament: against the opinion of *Lorinus*, who thinketh that actuall devotion is not necessary, because the Sacrament may be given (he saith,) as in time past, to Children, so to frantike, and mad men, who haue no actuall devotion.

Contra. 1. Heerein I oppose the judgement of *Cajetan*, and others of their owne, though rejected by *Lorinus*, who affirme, that hee sinneth mortally: *Qui non adhibet actualem devotionem*, who hath not actuall devotion when he commeth to the Sacrament: Which is the truer opinion, and agreeable to the Apostle, who would haue men examine, and judge themselues, which is by true repentance, and so come to the Lords Table. 2. *Ambrose*, to the same purpose saith: *Non nulli ideo poscunt pœnitentiam, vt statim sibi reddi communionem velint; sic non tam se solvere cupiunt, quam sacerdotem ligare, suam enim conscientiam non exuunt, sed sacerdotis induunt; nam præceptum est, nolite sanctum dare canibus*: many desire pennance, that they may forthwith receiue the Communion, these doe not desire so much to loose themselues, as to bind the Priest: they doe not desire to ease their owne conscience, but clogge the Priests: for it is commanded not to giue holy things to dogges, *l.* 2. *de pœnit. c.* 9. true devotion then, and repentance is necessary, not a semblance onely, or shew of it: see a contrary opinion to this before confuted, of too much exactnesse which *Origen* required to the receiving of the Communion, *c.* 21. confut. 5. 1 Cor. 11 28. & 31.

2. Confut. *Second marriage lawfull.*

Verse 13. Whereas the Priests daughter onely being a Widdow, or divorced, is allowed to eat of the holy things: *Tertullian*, heereupon taketh occasion to disallow second Marriage: *de monogam. c.* 7. and to the same purpose *Hierome* streyneth it somewhat too farre, alleadging to that purpose, the presidents of the heathen: of the *Hierophanta*, or Priest among the Athenians, that was gelded: of the *Flamen*, and *Flaminia*, Man and Woman Priest among the Romanes, that was but once marryed: of the Priests, of *Vesta*, *Iuno*, *Diana*, which were perpetuall Virgines. *lib.* 1. *cont. Iouinian:*

Contra. 1. This law giveth no colour at all to their opinion: it forbiddeth not the Priests daughter to marry againe, but to eat of the Priests bread, if shee bee marryed. 2. What the heathen did, is no rule for Christians: Saint *Pauls* doctrine is generall, that every man may haue his Wife, and every Woman her husband to avoyd fornication: he saith not, the first, or second, but every one vnmarried: and therefore *Ambrose* saith well: *Copula nuptialis non quasi culpa vitanda, sed quasi necessitatis sarcina declinanda*, the marriage knot is not to be shunned as a fault, but to be declined as a necessary burden. *lib. de Viduis.* 1 Cor. 7. 2.

3. Confut. *Against the carnall, and corporall presence of Christ in the Sacrament.*

Lorinus taketh heere aduantage, and catcheth at certaine words of *Hesychius*, as if they should make for their imagined carnall presence; As vpon those words, *ver.* 14.

Whosoever eateth by ignorance: He eateth by ignorance, saith hee, *Qui nescit, quia corpus hoc, & sanguis secundum veritatem*, Who knoweth not, that this is flesh, and blood according to veritie, and againe, hee must, *Ei miraculum cedere & imputare*, yeeld and impute a miracle vnto him, because by his vertue, and the word pronounced by him, these things are so sanctified, that they exceed all carnall sense, &c. Yet saith *Lorinus*, there is no miracle in the Sacramentary supper, nor worke aboue nature: and hee addeth: *Nec vt ad communem cibum, sed sicut ad mysticum, terribilem, & cælestem accedunt*; they come not to it as a common meat, but mysticall, terrible, celestiall, &c. these three places *Lorinus* much presseth: to the which, our answere is this.

1. Wee graunt all this heere alleadged, that the elements are Christs body, and blood, really, and verily, but after a Spirituall, and mysticall manner: and that there is a miraculous worke, not in the converting of the bread and wine into Christs flesh and blood, but in sanctifying them, to be instruments, to exhibit vnto vs the true participation of Christs body, and blood by Faith: wee also acknowledge, that it is no common food, but mysticall, and Celestiall, consecrated to bee a conveyance of the food of our Soules: all this being graunted, no such collection of a carnall presence can bee inferred.

2. Against this carnall, and grosse presence, *Hesychius* his owne words are evident. 1. Where he saith, *They are Christs body, and blood in verity*, he addeth, *Mysteria percipit; nescit autem mysteriorum virtutem*: he receiveth the mysteries, but knoweth not the vertue of the mysteries, &c. By the verity then hee vnderstandeth the vertue. 2 *Removet carnale quippiam & terrenum de sanctis arbitrari, sed divinè ea & spiritualiter accipi sancit*: he remooveth all carnall, and terrene thoughts of these holy things, but would haue them to bee taken diuinely, and spiritually, &c. These mysteries then are spiritually, not carnally to be vnderstood. 3. Further hee saith: *Sermo quem nobis tradidit, non solum nostrum gustum producit ad mysterium, sed et auditum, visum, tactum, & odoratum, vt nil in eis minoris rationi, & infirmæ menti proximum, de his quæ valde superna sunt, suspicemur*: his word which he delivered to vs, doth not onely bring foorth our tast vnto the mystery, but our hearing, sight, touching, smelling, that wee should conceiue nothing in these supernall things, savouring of slender reason, or weakenesse of mind, &c. But this carnall conversion is perceived by none of all these senses; they neither see, handle, tast, or smell any such bodily presence: therefore it is evident, that *Hesychius* had no conceit of such transubstantiation.

4. Confut. *Of the Words of Consecration.*

Whereas *Hesychius*, by adding the fift part, vnderstandeth the word of Christ pronounced over the mystery: *Lorinus* would wrest this sentence, to signifie those fiue words, whereby they say Christs body is consecrated.

Contra. 1. *Hesychius*, as is before shewed, applyeth it to the fiue senses, which are sanctified by the word of Christ; hee meaneth no such stinted number of words. 2. Neither are there fiue, but onely foure: *Hoc est corpus meum*, this is my body: for the word (*enim* for) is added of their owne. 3. Neither are those onely the consecratory words: but the rest, *Take yee, Eate yee*, which Christ also vsed: yea *Bernard* saith: *Non solus sacerdos consecrat, sed totus fidelium cœtus qui astat, cum illo consecrat*: the Priest onely doth not consecrate, but the People, which standeth by, doth consecrate with him. *Doct. Bernard.*

5. Confut. *Against voluntary Religion.*

Mention is made. *v.* 18. 21. 23. of free offerings: out of which words, and the like in the Psalme: *Accept the free offerings of my mouth*, *Turrianus* would justifie against *Calvin*, *voluntarios cultus*, the voluntary or will-worship of God: such as their humane traditions, and inventions are: and *Lorinus* heerein dissenteth not from him: in *verse* 23.

Contra.

Contra. 1. This is a very cavill: a free offering is ſo called, not in reſpect of the thing it ſelfe, for they had no liberty, or freedome to offer, what they thought good; (onely according to the Law) but in regard of the willingneſſe of the minde; when one offered them freely, and frankely, not *calamitate adductus*, brought vnto it by adverſitie, *Vatabl.* 2. Saint *Paul* in direct words condemneth, ἐθελοθρησκειαν, will-worſhip, when any traditions are obtruded in the worſhip of God, without warrant of Gods word: as *Tertullian* expoundeth: *Dum ad elementa voluntaria ſervitute revocamur*: while wee are by a voluntary ſervice brought backe to the elements (of the world) vvhich vve haue renounced, *Epiſt. de cib. Iudaicis.* Coloſſ. 2. 23.

6. *Morall Obſeruations.*

1. Morall. *Of the ſufficiency required in the Miniſters of the Goſpell.*

AS the Prieſts in their vncleanneſſe muſt not come neere holy things. *ver.* 3. ſo much more ſhould the Miniſters of God be holy: as the Apoſtle ſaith, *Who is ſufficient for theſe things. Qui Evangelium annuntiat curare omninò debet, nequa in prædicando macula, nè quod in dicendo vitium naſcatur, ſed ſi fieri poteſt, ſeipſum primo immolet:* He that preacheth the Goſpell muſt take care, that no blemiſh doe ariſe in preaching, but if it may be, firſt to offer vp himſelfe. *Orig. l.* 10. *in Rom. c.* 2. 2. Cor. 2. 16.

2. Morall. *Againſt vnworthy receiving the Sacrament.*

Verſe 20. They were not to offer any thing, that had a blemiſh: ſo God will not now accept of blemiſhed Sacrifices, which are offered in ſinne: the price of the whore was not to be brought into the Sanctuary; and the Lord ſaith, *I hate robbery for burnt offering: Vaſe fœtido oleum facile corrumpitur; nec epulando ſuavitatem capere poteſt, in quo non eſt ſincera conſcientia:* Oyle is ſoone corrupted in a foule veſſell: neither can hee communicate with comfort, that hath not a ſincere conſcience: *Ambroſ. Epiſt.* 3. Deut. 23. 18. Iſay 61. 8.

3. Morall. *Not to adde affliction to affliction.*

As they were forbidden to kill the damme, and young in one day. *ver.* 28. ſo ſuch as are in heavineſſe, are not to be more greeved: by which argument the vvoman of Tekoah covertly perſwaded *David*, that ſhe being a Widdow, and having loſt one ſonne, ſhould not alſo bee deprived of the other, and ſo her ſparke ſhould bee vtterly quenched: ſo the poore and heavy hearted, ſhould not be oppreſſed, to ſpoyle them of their goods, and otherwiſe vexe them: *Non compungeris, Chriſtiane, cum vides in domo tuâ lachrimas alienas?* Art thou not pricked in heart (O Chriſtian,) when thou ſeeſt an others teares in thy houſe? *Ambroſ. ſer.* 59. 2 Sam. 14. 7.

4. Morall. *Mercy to be ſhewed toward Beaſts.*

As the damme, and young are not to bee killed together: ſo this teacheth that Man ſhould extend compaſſion to the bruit beaſts, which the Wiſe man maketh a marke of the righteous: The Athenians put to death a Boy that would catch Crowes of purpoſe to put out their eyes, *Quint. lib.* 5. *c.* 9. and *Domitians* cruell diſpoſition was conjectured by his catching, and killing of flies. Prov. 12. 10.

CHAP. XXIII.

1. *The Argument, and Parts.*

AS in the former Chapters, Lawes and Rules are given concerning their puritie: so now is set forth their publique profession thereof, which is either *Ecclesiasticall*, in respect of the solemn times to be observed, in this Chapter, or rites in the next; or (*Rash. c. 25.*

In this Chapter are described the solemne Festivall dayes, either weekely, as the Sabbath, *vers.* 23. or anniversary, in the rest of the Chapter: for the monethly Festivall everie New Moone is supplyed, *Numb.* 28.

The Anniversary, are 1. the Pasch, in the first moneth, *v.* 15. 2. Of Pentecost, to *vers.* 24 3. And the Festivals of the seventh moneth, thence to the end of the Chapter.

1. Concerning the Pasch: 1. the time is set foorth, of the beginning and continuance, and the chiefe dayes of solemnitie, the first and seventh, *vers.* 5. to the 9. 2. The Ceremonies of the sheafe of First Fruits, *v.* 10. Burnt Offering, *v.* 12. Meat Offering, *v.* 13. 3. An Interdict is annexed, to eat nothing of their fruits before, *v.* 14.

2. For Pentecost: 1. the time of the beginning and continuance is prescribed, *v.* 15. 16. 2. The Ceremonies of the sheafe for a shake Offering, burnt offering meat offering, sinne offering, peace offering, to *vers.* 21. 3. The manner of celebrating, *vers.* 21. with an interdict touching the after-gathering of their Harvest, annexed, *vers.* 22.

3. The Solemnities of the seventh moneth, are, 1. on the first day, with the manner of observing it, *v.* 24. 25. 2. The second, on the tenth day, with the prescript for the strict keeping thereof, with the penaltie, with a repetition thereof, to *vers.* 33. 3. The third is, on the fifteenth day, 1. to the time of continuance, and chiefe solemnities, *v.* 26. vvhereunto is annexed, a generall conclusion of all these Festivals, *v.* 37. 38. 2. The Ceremonies thereof: 1. The chiefe dayes of solemnitie, *v.* 39. 2. The taking of vowes, with the vse thereof, *v.* 40. to 43. 3. The reason thereof, *v.* 43.

2. *The diuers Readings.*

L. D. Det. VErs. 2. *Which ye shall call holy.* L. D. *Which yee shall call holy convocations.* Cæter.

L. D. Alt. Vers. 14. *Bread, fryed barley, or frumentie shall ye not eat.* L. D. rather, *bread, parched corne, and greene eares.* See *qu.* 14.

L. D. Alt. Vers 22. *Yee shall not cut it to the very ground.* L. D *Yee shall not make cleane riddance of the corners of your field.* N. G. A. P. *callah*, to finish or make complete.

L. D. Alt. Vers. 36. *It is of assembly and collection.* L. D *an assembly.* V. P. *a day of restraint*, I. A. N. So עצרת *gnatzer* signifieth: see *qu.* 26. following.

L. D. Det. Vers. 37. *Which ye shall call most solemne and most holy.* L. D. *Which yee shall call holy convocations.* Cæter.

L. D. Add. Vers. 41. *In the seuenth moneth shall you celebrate Festivities.* L. D. *In the seuenth moneth shall you keepe it.* Cæter.

Vers. 44. *And Moses spake concerning the solemnities of our Lord to the children of Israel.* L. D. *And Moses declared vnto the children of Israel the Feasts of the Lord.* Cæter.

3. *The*

3. *The Queſtions and Doubts diſcuſſed.*

1. Queſt. *Of the names of holy and Feſtivall dayes.*

1. THe Hebrew names are theſe, מועד *moghed*, derived of יעד *iaghad*, vvhich ſignifieth to conſtitute an appoynted time: מקרא *mikra*, is an other vvord heere vſed, of *calling* together: for ſo they were ſummoned by the Prieſts, to keepe their Feſtivals, *Numb.* 10.10. another name is חג *chag*, of *chagag*, which ſignifieth to daunce, leape; likewiſe עצרה *ghatzarah*, or as ſome pronounce, *gnatzarah*, ſignifieth a Feſtivall day, of עצר *gnatzer*, to deteine, ſhut vp; becauſe people on that day, are held and detained in the ſervice of God: a fift name is, שבת *ſhabbath*, of their ceſſation and reſt.

2. The Greeke ἑορτὴ, ſeemeth to bee derived of ἐρᾶν, to loue, as if it were, ἐρωτὴ, becauſe Feſtivall dayes are much deſired, and longed for.

3. The Latine *Feſtum*, ſome deriue of *Feſſum*: becauſe men are wearied with labour, when the Holy dayes come: or of *confeſſum*, becauſe therein there is a profeſſion of Religion: or of *feſtino*, to make haſte: becauſe men make haſte vnto thoſe dayes: but it rather commeth of the Greeke ἑστία, which was the goddeſſe *Veſta*, ſo much celebrated among the Heathen, which ſome doe produce from אש *eeſh*, fire, and יה *iah*, God, that is, *the fire of God*; and ſo the Perſians worſhipped fire: and the Poet approveth this derivation, making *Veſta* nothing elſe but living fire.

Nec tu aliud Veſtam quam vivam credite flammam. Ouid. l. 6. Faſtor.

2. Queſt. *Of the inſtitution of Feſtivall dayes, and the end thereof.*

1. Though by Nature people are taught to acknowledge a divine power, and ſo to ſet apart ſome time for the ſervice of God: yet the Lord heerein thought good to preſcribe vnto his people certaine ſet times to keepe them in, as it were with bounds, leſt if they had been left to themſelues, they vvould haue kept few, or none at all.

2. Theſe Feſtivals here appoynted, which are ſixe in all: the Sabbath, the Paſch, Pentecoſt, Blowing of Trumpets, the day of Expiation, and the Feaſt of Tabernacles, were not ſtrictly obſerved, (excepting the Sabbath) in the wilderneſſe: becauſe, *v.* 10. expreſſe mention is made of their comming into the land of Canaan: and they are expreſſely commanded, to keepe the Paſſeover, *Numbers* 9. onely then, and not elſewhere.

3. Beſide theſe Feſtivals inſtituted by *Moſes*, after, other alſo were added, as of *Purim*, *Dedication*, *Toſtatus* addeth two more, the Feaſt of Purifying the Temple, and of the hidden fire: But the latter is grounded vpon a report of no certaintie, 2. *Mac.* 1.19. The other was the ſame Feaſt with the Dedication, which in one place they call, ἐγκαινισμὸν, the Dedication of the Altar: in an other, καθαρισμὸν, the Purifying of the Temple, which were both but one Feaſt, kept vpon one and the ſame day, the 25. of the moneth *Chaſleu*, as there appeareth.

Eſther 9.28. Iohn. 10.22. 1 Mac. 4.59. 2 Mac. 1.18.

4. Now the end of the inſtitution of theſe Feſtivals, vvas not onely a ceſſation from bodily reſt, but they are called, *Vocationes ſanctæ*, holy convocations, becauſe in them was *vocatio hominum ad ſanctitatem*, a calling of men to holineſſe, *Caietan*: they ſerved for their inſtruction, and in them for the time paſt, were *memoriæ beneficiorum*, remembrances of Gods ſpeciall benefits, and *admonebantur Chriſti venturi*, they were admoniſhed of Chriſt to come, *Fonſeca. in Caietan.*

3. Queſt. *Of the name of the Sabbath, and the computation of the ſeventh day.*

1. It is not ſo called, neither of Σάββῳ, the name of *Bacchus*, nor of σαββάζειν, which ſignifieth, *genialiter vivere*, to liue pleaſantly, gallantly, to ryot: nor yet of σάββος, a certaine diſeaſe of the privie parts, which the Iewes were ſubiect vnto; and therfore reſted

Vid Plut Sympoſ Probl. l. 4. Probl. 5. Vnde Oppian. Cyneg. lib. 1.

Σαββάζια γυναικεῖα Ἰουδαῖα. *Vide Ioseph. l. 2. cont. Appion.*

rested this day from their labours, as *Appion* conceited: nor yet commeth it of the Hebrew שבע *shebaugh*, seven, as *Lactantius l. 7. c. 14.* but it is so called of שבת *shabath*, which signifieth rest.

2. Now this Sabbath being vpon the seventh day, solemnized in remembrance that God rested vpon the seventh day, having finished the works of the Creation in sixe dayes, began not onely when the Manna fell, either *Moses* by revelation from God shewing, where they should begin the computation of the dayes, as *Tostatus*; or that it was then first made knowne by that miracle, the Manna not falling at all vpon that day, and twice so much before, as *Lorin.* But the Sabbath was kept by godly tradition among the Fathers, from the beginning of the world, which is evident by the Lords resting from his works immediatly after the Creation: Which example it is not like was so many hundred yeeres neglected of the Church: as also, whereas the godly race began to separate themselues from the wicked and prophane by their publike and professed invocation of God, when is that more likely to haue been, then vpon the Sabbath.

Gene. 4.

4. Quest. *Of the end of the institution of the Sabbath.*

Exod 23. 12. Deut 6 5. 14. *Deus nobis hæc otia fecit.* Vir.

1. One was Civill and Ceremoniall, for the rest of their servants and cattell: this reason is touched by *Plato*, 2. *de leg.* How that the gods pitying mens labour, appointed their Festivals, ἀναπαύλας τῶν πόνων, to be a remission of their labour.

Acts 15. Deut. 5.

2. An other end was Ecclesiasticall, that they might vpon that day intend instruction, and the serving of God, hearing of his word, meditating vpon his workes, and specially, having in memory the Creation: And to this end were their chiefe Festivals instituted, to call to thankfull remembrance the speciall benefits which they had received of God; as the *Pasch* put them in mind of their deliverance out of Egypt: the *Pentecost*, of receiving the Law: the *Expiation* day, of their sinne about the Calfe, pardoned at the instance of *Moses*: The Feast of *Tabernacles*, was a memoriall of Gods protection of them, while they lived in Tents in the wildernesse: And the *Sabbath* brought to their remembrance the Creation of the world. This was a speciall end of keeping the Sabbath, to giue themselues to spirituall exercises, and the serving of God: yea, the wiser Heathen made this the end of their rest: as *Plutarch* writeth of the Pythagoreans, who would not haue men, ἐκ παρόδου προσκυνεῖν, to adore the gods, as by the way; but οἴκοθεν παρασκευασμένοι, to come out of their houses prepared, and of purpose to worship them. And herein *Numa Pompilius*, King of the Romans imitated them, who would not haue the people to doe any thing, which concerned the worship of the gods, ἐν παρέργῳ καὶ ἀμελῶς, *perfunctorie*, *vel solute*, for fashion onely, and dissolutely: but, σχολὴν ἄγοντας ἀπὸ τῶν ἄλλων, freed from all other cares.

Hebr 4. 10.

3. A spirituall end was, to teach them to cease from all the servile works of sinne, as the Apostle sheweth: that hee *which is entred into his rest, hath ceased from his owne workes, as God did from his*: So *Augustine* saith, *Spiritualiter observat Sabbatum Christianus, abstinens se ab opere servili, id est à peccato*: A Christian doth spiritually keepe the Sabbath, in abstaining from the servile works of sinne, *Tract 3 in Ioan.*

Hebr. 4. 9.

4. The Typicall and Symbolicall end of the Sabbath, was, to signifie the spirituall rest, which they should haue in Christ, and eternall in the Heauens, as the Apostle inferreth: *There remaineth a rest for the people of God*: so also *Augustine*: *Tibi dicitur vt spiritualiter observes Sabbatum in spe futuræ quietis*: Thou art bid to keepe the Sabbath spiritually, in hope of the resurrection to come, *de 10. chordis. c. 3 tom 9.*

5. Quest. *What workes were prohibited vpon the Sabbath, and of the Iewish superstition therein.*

Exod 34. 21. Exod 35 35. Exod 16 23. Ierem 17 24. Nehem. 13. 16.

Verse 3 *You shall doe no worke therein.* 1. Diverse workes were forbidden by the Law: as to Plow, Sow, or Reape, to kindle a fire, that is, to dresse meat, or drinke with: for otherwise it should not haue beene lawfull to light a candle. *Iun.* to prepare meate, or drinke, to carry any burthens, to buy, or sell, or to doe any bodily labour: the man

was

was ſtoned to death, that gathered ſtickes vpon the Sabath, the reaſon whereof *Auguſtine* ſetteth forth in this manner: *Deus lapidem Legis coligentem Sabbatis, quia nondum duorum teſtamentorum tempora diſtinguebat, ſed legem Dei contumaci & impiâ mente contempſerat, lapidandum eſſe mandavit, ejuſq; corporali morte, quam poſt paululum omni homini affuturam quis dubitat, ſanxit timore obedientiam alijs profuturam*: God commanded the Man, which gathered ſtickes vpon the Sabath, to be ſtoned to death, becauſe as yet he had not diſtinguiſhed the times of the two Teſtaments, and hee contemned the law of God of an obſtinate, and wicked minde, and ſo by the feare of his corporall death, which no man doubteth in ſhort time to befall every man, hee eſtabliſhed the obedience of the law for the good of others: *Contra adverſ. leg. & proph. lib. 2. c. 11.* Hee giveth three reaſons of this ſevere example. 1. Becauſe he did it obſtinately, in contempt of the Law; if any did ignorantly breake the reſt of the Sabath, by doing any worke therein, he was not guilty of cutting off, but was to bring his ſinne offering, according to the Law, *Levit. 4. Maimony.* 2. The liberty of the Goſpell was not yet come, whereby the new Teſtament is diſtinguiſhed from the old. 3. It was fit that a more ſtrict and ſevere courſe ſhould be taken in the firſt promulgation of the law then afterward. Numb 15 36.

2. But beſide the ſtrictneſſe of the law, the Hebrew Doctors by their owne traditions made the yoake more heauy: as that not onely man and beaſt ſhould reſt on that day, but that they ought not to pull a bough, branch, leafe, or fruit from a tree: *Phil. de vit. Moſ.* that none goe vp into a tree, or hang any thing vpon it, or eat any apple gathered vpon that day, ſpecially if it haue a ſtalke vpon it, nor roaſt it at the fire, nor to wring a garment wetted with water, nor ſtop a bottle, or veſſell that leaketh, nor rub the durt from a garment, or ſcratch the body in publike, or ſaile, or goe vp on an horſe backe, or vnſaddle him, (thogh he may vngirt him) nor kill a flea, vnleſſe it bite: but a louſe they may kill, and other hurtfull vermine: not to giue meat to ſwinne, nor light a candle, nor read by it, but two together: not to eat an egge that an henne layeth that day: if a Gentile make a fire, or light a candle for a Iew, he is not to vſe it, if for himſelfe he may: it is not lawfull to play vpon an inſtrument, to ſtill a child, or to meaſure any thing, or number vpon that day: to runne, to leape, or to take a beaſt out of a ditch, but feed him there, till the Saboth bee over: they were not to goe out of the Citty aboue a Sabbath dayes journey: but in the Citty, though it were as big as Nineveh, they might goe as much as they would, Now a Sabbath dayes iourney ſome of them vvill haue to bee a mile, which is two thouſand cubites, or three thouſand feete: ſome two miles, ſome but a thouſand feete: but it ſeemeth it was not a mile: as from Ieruſalem to Mount Olivet was a Sabbaths dayes journey, which was but ſixe furlongs as *Ioſephus* ſaith. *l. 6. c. 3.* Where *Titus* pitched his Campe: now eight furlongs make a mile, it could not be two miles: for *Bethania*, was but, 15. furlong, not two miles, which was beyond mount Olivet. Theſe and ſuch like ridiculous and ſuperſtitious obſervations the Iewes haue in abſteyning from vvorking: Yet theſe vvhich vvill not allow the bed to bee made, nor the table ſpread, nor candle lighted on the Sabbath, but all to be done before, doe hold that the pleaſure of the Sabbath conſiſteth in eating fleſh, and fiſh, drinking vvine, and abounding vvith delicates, neither will they haue one to faſt vpon the Sabbath aboue ſixe howers: ſee the catalogue of the negatiue precepts. 66. they would alſo ſit in the Theater all day, and daunce all day: whereupon *Auguſtine* ſaith: *Melius Iudæus in agro foderet, quam in Theatro otioſus exiſteret; & melius etiam fœmina lanam facerent, quam toto die ſaltarent*: better might the Iew dig in the field, then ſit idle in the Theater, and better might their vvomen ſpinne then dance all day, *de. 10. chordis. c. 3. tom. 9.*

The Hebrews ſuperſtitions forbearing of workes.

A Sabbaths daye iourney how much.

Acts c. 11. Iohn 11. 18.

The Iewes carnall liberty on the Saboth.

3. *Damaſcene*, miſliking this carnall liberty of the Iewes, and their ſuperſtitious ſtrictneſſe in other things, vvho giue themſelues to feaſting, and abhorre faſting, conuinceth them by the example of *Moſes*, vvho faſted, 40. dayes, and *Daniel.* 3. vveekes of dayes; and ſo the Sabbaths alſo, and *Helias* did breake the Sabbath not onely *by faſting, but journeying.*

ὃ μόνον δὲ τῆ νηστείᾳ, ἀλλὰ καὶ διὰ τῆ ὁδοποιείας ἐλυσε τὸ σάββατον. l. 4 de Fid. Orth. cap 24.

6. Queſt.

... allowed to bee done ... Sabbath day.

1. Workes of extreme and ... necessity are permitted, as to lead the oxe, or asse to vvater, or being falne into a dith to draw them out, to seeke meat to satisfie hunger, as the Apostles pulled the eares of Corne, to resist the enemy that provoketh to battell vpon the Sabbath day, as the Priests with all Israel compassed Iericho, 7. dayes together, whereof one was a Sabbath, such vvorkes of necessity are permitted, which cannot be deferred without great danger.

Luke 13 15. Luke 14.5. Matth. 12. 11. Macch 2.41. Iosh. 6 7.

2. We must not make a necessity, where none is, such as were the workes of Husbandrie permitted among the Romanes, as to make furrowes for vvater, fence the Corne with an hedge, to catch birds, burne the brambles, wash sheepe. *Virgil. Georg.* 2.

Workes of necessity permitted on the Sabbath. *Rivos deducere nulla Religio vetuit, segeti praetendere sepem, Insidias avibus moliri.*

The like vvorkes vvere these, to bake, to dresse Vines, to scoure ditches, to make cheese, to load a single asse with fruits, but not to couple two together: *Columell. de re rustic. l.* 2. *c.* 27.

The like necessity without necessity is allowed by the civill Law, which permitteth men: *Venerabili die solis vt agrorum culturæ liberè inserviant*, vpon the venerable Sunday to attend freely the husbanding of their grounds, as to sow, to plant, and this reason is yeelded: *Ne occasione momenti pereat commoditas cœlesti provisione concessa:* lest by occasion of the time, a commoditie by the divine providence procured should perish, *Cod l* 3. *c.* 12. 6. 3 So *Alexander* the 3. alloweth fishing vpon the Lords day, so that *Pars lucri Ecclesiæ detur, aut pauperibus*, part of the gaine be given to the Church, or the Poore: *c. licet de feriis:* And a certaine Councell maketh it lawfull: *Agi cum caballis aut bobus, aut vehiculis itinera*, to travell with Horse, Oxe, and Cart vpon the Lords day, *Aurelianens.* 3. *c.* 27. But these occasions pretended as necessary, are directly forbidden by other Councels: as that no man vpon the Lords day, *Causarum actiones exercent*, plead any causes, or *Iuga iumentorum cervicibus imponat*, yoke Oxen, *Matiscon.* 2. *c.* 2. *ne Mercatus & placita fiant*, that no Merchandise, or Courts bee kept, *Turonens.* 3. *c.* 40. that none vpon the Lords day, doe *boves jungere*, yoke oxen, *Antisiodor. c.* 16. and in an other Counsell, *opera ruralia*, all Countrey workes, as servile, are inhibited, *Parisiens. sub. Lodovic.* 1.

1. The like rule was observed among the wiser Romanes: as *Cicero* saith: *Festorum dierum ratio in liberis requietem habet litium, in servis operum & laborum:* the respect of holy-dayes requireth rest from sutes in free men, and from labour and worke in servants, *l.* 1. *de legib.*

2. Workes of pietie are permitted: As they circumcised their Children vpon the Sabbath, if it fell out to be the eight day: and the Priests did make the fire, slay the beasts, cut them in pieces vpon the Sabbath: And therefore our blessed Saviour saith, that the Priests did violate the Sabbath, and yet were blameless: they did breake the Sabbath, *materialiter*, materially, in doing such workes as were by law forbidden, but not *formaliter*, formally, because it was not, *contra intentionem Legis*, against the intention of the Law, which prescribed this rest to bee observed in their habitations and dwellings: the Sanctuary is excluded: *Tostat. q.* 4. such workes then as concerned the service of God were lawfull vpon the Sabbath: for therein the end of the Sabbath it selfe was kept, which was to the prayse, and glory of God.

Iohn 7 23. Workes of pietie. Matth. 12 5.

3. Workes of mercy and charity were well beseeming the Sabbath then, and the Lords day now: as our blessed Saviour healed the man, that had the withered hand vpon the Sabbath, and the woman, that was bowed together, such are these workes to visite the sicke, for a Physitian to minister to his patient, a Chirurgion to bind vp the wounds of them, which be hurt, and the like, likewise to visite Prisoners, and such as are in misery: as it was decreed, *Aurelianens.* 5. *c.* 20. *Vincti in carceribus singulis diebus dominicis ab Episcopis requirantur:* every Lords day let the Bishops resort to them which are bound in prison: These three kind of workes are allowed by our blessed Saviour who giveth these three rules for the Sabbath: First, *The Sonne of man is Lord of the Sabbath:* and therefore all workes of Piety, serving to his glory, are therein lawfull:

Workes of mercy. Marke 3 3. Luke 13. 11.

Marke 2, 29.

full: Secondly hee ſaith, *That it is lawfull to doe good on the Sabbath*, this maketh works of mercy allowable: Thirdly, *The Sabbath was made for man, not man for the Sabbath*, workes then of neceſſity tending to the preſervation of man, are not prohibited: wherein the Iewes ſhew great obſtinacy, and blindneſſe, being enemies to their owne good: for both their precepts doe cut them off from all lawfull liberty: as that none ſhould ſaile vpon the Sabbath: and if a fire happen in their houſe, they are allowed to fetch nothing out but their neceſſary food, and apparell: neither were they to take out a beaſt, out of a ditch, but feed it there till the Sabbath were paſt, and the like rules they haue, *Catal. negative præcept. 66.* ſee before *q. 5.* As alſo the practiſe was accordingly: A certaine Iew being a Maſter of a Ship, would not handle the rudder, till the Sabbath was over, and ſo in the meane while, they might haue periſhed. *Syneſ. Epiſt. 4.* Another Iew being falne into a Iakes vpon their Sabbath, refuſed to be taken out: and vpon the day following being the Chriſtians Lords day, the Earle of Glocester, for this thing happened at Tewkesbury in England, would not ſuffer him to bee holpen out, and ſo, what with cold, what with the ſtinch of the place hee there dyed, *Ranulph. lib. 7. c. 37.* This Story is recorded by *Cornel. à Lap. in Deut. 5. 14. ex Annalibus Angliæ*, as he ſaith, and the Iew called *Solomon*, and he made to vtter it in riming Verſe, to ſweeten the buſineſſe, thus:

Marke 3. 4. Marke 3. 27.

Iewiſh ſtrictneſſe vpon the Sabbath.

Sabbata ſancta colo, de ſtercore ſurgere nolo.
Sir, reverence of the Sabbath keepes me here.
And the Earle is made to anſwere him, ἀναιβαίως, thus:
Sabbata noſtra quidem, Solomon celebrabis ibidem.
And you Sir, reverence ſhall our Sabbath there.

7. Queſt. *Of the inſtitution of the Lords day and the name Sunday.*

1. Though it be the opinion of ſome, that Chriſt inſtituted no feſtivall dayes in the new Teſtament, but left it to his Church, *Toſtat. q. 2.* and ſo it will follow, that the change of the Sabbath, to the Lords day, is not of Diuine inſtitution: yet it is the truer opinion, that this alteration of the day, was by Chriſts direction vnto his Apoſtles, and by the reuelation of the Spirit, for in their times it was obſerued, & called by the name of the Lords day: And by whom elſe ſhould the *Lords day* be inſtituted, then by the Lord himſelfe: he it is, that maketh one day to excell an other: *By the knowledge of God they are ſeparated.* The ſame is the opinion of *Damaſcene*: who ſpeaking of the true obſeruation of the Lords day, ſaith: *Theſe things the ſpirituall law of Chriſt commandeth vs.*

Acts 20. 17. 1 Cor. 16. 2. Reuel. 1. 10. ἡμέρα κυριακὴ ἐν γνώσει κυ εἰς διεχωείδησαν. Sir. 22. 8. Ταῦτα ὁ πνευματικὸς ἡμῖν ἐντέλλεται τὲ χριστὸ νόμος. *l. 4. de ſpi. c. 24.* Galath. 4. 10. Exod. 20. 11. Deut. 5. 15. Hebr. 4. 9.

2. Now there are foure ends of the obſeruation of the Lords day, among Chriſtians. 1. To ſhew the abrogation of the ceremonies, and legall obſeruation of dayes. 2. To celebrate the memory of the Creation, which was done vpon the ſeuenth day. 3. To remember with thanks our deliverance by Chriſt, perfited by his glorious reſurrection, as the Iſraelites vpon their Sabbath were put in minde of their deliverance out of Egypt. 4. To be a type of our reſt in Heaven.

3. Now the Gentiles ſuperſtitiouſly named the ſeuen dayes of the weeke after the Planets, giving to every planet that day, whereof it had the firſt houre: as the *Moone* hath the firſt houre on Munday, and *Mars* on Tueſday, *Mercury* on Wedneſday, and ſo of the reſt: for they account a Planet for every houre, which goe thrice about in foure and twentie houres, (the ſpace of the naturall day) and three houres are counted on, and then the Planet which followeth in the fourth houre aboue one and twentie, is the firſt and predominant of the next day: So *Saturne* hath the firſt houre on Saterday, then follow the reſt in order: *Iupiter, Mars, Sol, Venus, Mercurie, Luna*, which going about thrice, make one and twentie houres: then begin againe, *Saturne, Iupiter, Mars*, and then followeth the Sunne in the firſt houre of Sunday. Now it ſo falleth out, that our Lords day happeneth vpon that which is called Sunday: which name wee retaine, as other Pagane names of the reſt of the weeke dayes, which are called

Of the name Sunday.

called either by the Planets, or the names of the Saxon gods: as of *Twisco, Woden, Thor, Friga*, are named, Tuesday, Wednesday, Thursday, Friday. These names are kept still, because of long vse and custome, because, as *Hierome* saith, *Nos non possumus, quæ dicuntur, nisi consuetis vocibus intelligere:* wee cannot vnderstand what is sayd, but by vsuall words, *lib. de vest. Sacerd.* yet it so happily falleth out, that the name, Sunday very well expresseth the vse of that day, as *Augustine* saith, *Diem magni Solis celebramus, diem illius Solis, de quo dicit Scriptura; orietur vobis Sol Iustitiæ:* Wee doe celebrate the day of the great Sunne, whereof the Scripture speaketh; the Sunne of Righteousnesse shall rise vp vnto you, *cont. Faust. l.* 18. *c.* 5.

So *Iust. Mart Apol.* 2. cals this day, τὴν τοῦ Ἡλίου ἡμέραν.

8. Quest. *Of preeminence of the Sabbath before other Festivals.*

1. I omit the curious observation which some make of the number of seven, which is appoynted for the Sabbath, whereof the Pythagoreans giue this note, that, *ab alio numero non procreatur, nec aliud procreat:* it is not begotten of any other number, nor yet begetteth another. Certaine it is, that all other Festivals haue their denomination of this weekly Sabbath: As there was a Sabbath of weekes, which was Pentecost; of Moneths, in September, the great solemne Feast of Expiation: a Sabbath of yeeres, when in the seventh yeere the Land rested: a Sabbath of seven times seven yeeres, which was the Iubile in the fiftie yeere.

2. In the Sabbath there was a commemoration of a greater benefit then in the other: In the Pasch, they called to mind their deliverance out of Egypt: in Pentecost, the giving of the Law: in the Feast of Tabernacles, their soiourning in the wildernesse, and dwelling in tents: but the Sabbath brought to their remembrance the creation of the world, as now the Lords day doth the redemption.

3. Vpon the Sabbath they are forbidden, *omne opus*, all worke in generall: but on other Festivals, onely *opus servile*, all servile worke is interdicted: as in the Pasch, *vers.* 7. that is, all vvorke, saving about their meat and drinke, which was allowed to bee done then, but not vpon the Sabbath, nor vpon the Expiation day, *v.* 30. because then they fasted and eat nothing at all: but vpon the Sabbath it is not restrained for that cause, but for the holinesse of the day.

Exod. 12.

4. Vpon the Sabbath, the morning and evening sacrifice vvere double, over and beside the continuall dayly sacrifice: and heerein the Sabbath exceeded other Festivals.

Numb. 28. 9.

5. They differ in the time: the Sabbath was kept every weeke, the other but once in the yeere, as the Pasch, Pentecost, Feast of Tabernacles.

6. The Sabbath also hath a preeminence before the other, in respect of the place: both generall, as they must keepe it in all their habitations, whether in their owne countrey, or whersoever else, *Iun.* so could they not obserue other Feasts.

7. And in regard of the particular place: they ought to obserue the Sabbath in all their Townes, Villages and Synagogues; but the three solemne Feasts were kept onely at Ierusalem: so in these seven points, the seventh day, which was the Sabbath, had the preeminence before other Feasts. And the like difference there is now betweene the Lords day, and other Holy dayes, which are not to be kept all with the like necessitie, which is the generall opinion of the Romanists, and of some other: But the Lords day, as being of divine institution, is to bee preferred, as *Augustine* well saith: *Quomodo Maria virgo mater Domini principatum tenet inter omnes mulieres, ita inter cæteros dies, hæc omnium mater est:* As the virgine *Mary* the Mother of our Lord, is the chiefe among women: so among other dayes, this (namely the Lords day) is the mother of all other, *De temp. Serm.* 136.

9. Quest. *Of the divers kinds of Festivals.*

Vers. 4. *These are the Feasts* which you shall proclaime in their *season:* There were certaine seasons appoynted for some principall Feasts in the revolution of the yeere: for this was one vse of the creation of the celestiall bodies, to be for *signes and seasons;*

Genes 1. 14.

signes

signes both ordinary, as of the change, and disposition of the weather; and extraordinary, as the Sun was to *Ioshua*, and *Ezekiah*; and for seasons naturall, as to distinguish the moneths and seasons of the yeere; and civill or politicall, as of the Festivall dayes, which did fall out in their moneths and appoynted times. τὰ δ' σήμαλ'ες ἐρχνῶ ἐσπέρ ξεν Ἀστέρας. *Aratus. Phæn.*

2. The Gentiles also had their Festivall dayes and meetings: some for their civill occasions; such were their Faires and Markets, solemnities of their Princes, as their Birth and Coronation dayes: some were Ecclesiasticall, and of both kinds: some were *stativæ feriæ*, standing Feasts, which were constant and perpetuall: some were, *conceptivæ*, which were taken vp vpon some sudden and extraordinary occasion: some *imperativæ*, which were commanded and enjoyned by the Magistrates, as the Consuls and Pretors. And so was it among the Iewes: some Feasts were ordained by *Moses*, as these heere prescribed: some afterward were instituted by the authoritie of the Magistrates, as the Feast of *Purim*, of Lots, by *Esther* and *Mordecai*, and of the Dedication, by *Iudas Maccabeus*: some were vpon some speciall occasion enjoyned, as that solemne Feast vnder *Nehemiah, chap. 9. 1.* Besides these Ecclesiasticall Festivals, they had also then civill Solemnities, such as vvas that yeerely kept in *Shiloh, Iudg. 21. 21.*

3. Now the chiefe of these Feasts heere by *Moses* appoynted, were at such times, wherein those benefits were received, in remembrance whereof, those Festivall dayes were ordeined: that both by the commemoration of the benefit it selfe, and by the time wherein it was done, they might be more effectually stirred vp to the praise and worship of God, as the Pasch was kept at that very time, when they were delivered out of Egypt; and the *Pentecost* about that very season, when the Law was giuen.

10. Quest. *Of the moneth, day, and time of the day, wherein the Passeover was kept.* ver. 5.

1. *In the first moneth*: which was called, *Abib*, of the eares of corne, which in those countreys then appeare: called also *Nisan*, afterward, by a Chalde name: as all their Monethes were called, after their returne from Babylon: before the Hebrewes had names for their Moneths: as April was called, *Zif*. October, *Bul*. but the vsuall manner of naming of them is by the number of them; as the first, second, third moneth, and so of the rest. This first Moneth answereth to part of March, and part of Aprill: for the Hebrewes moneths and ours concurre not together, because they beginne their moneth alwayes with the Moone; our moneths are distinguished by the course of the Sunne, which every moneth entreth into a new signe. This moneth was the first for Ecclesiasticall businesse, for civill matter September: and it was ordained by *Moses* to bee the first moneth, vpon the Institution of the Passeover: and therein the most probable opinion is, that the world was created, and so of right is the beginning of Moneths. The *Athenians* began their yeere, *à Solstitio æstivali*, from Midsummer: the Romans, *à solstitio brumali*, from Midwinter: the Asians, *ab æquinoctio Autumnali*, from Autumne: the Hebrewes, *ab æquinoctio Vernali*, from the Spring equinoctiall. For their religious and Ecclesiasticall account, as now the yeere of the Lord with vs, beginneth from March, the time of Christs blessed Conception: but other civill affaires, as the hyring of servants, vsuall tearme of Leases, and such like, are accounted from the Autumne in October.

Exod 13.4. Esther 3.7. 1 King. 6.37. and v. 38. Exod. 12.1.

2. *In the fourteenth day of the moneth at even*: which was not the evening which went before the fourteenth day, as the Hebrewes doe begin their day from the euening, *Scaliger. lib. 5. de emend.* for then they should haue eaten vnleavened bread eight dayes, from the fourteenth day, *inclusiuè*, including it vnto the one and twentie at even: but it was the evening following the fourteenth day, and the beginning of the fifteenth day, when they put out of their houses vnleavened bread. This day was exactly kept by our blessed Saviour, when hee did eat his Passeover with his Disciples, though the Iewes put off the Passeover a day longer, to the fifteenth day at night, on which day they put Christ to death, which they would not haue done vpon the chiefe Festi-

The euening of the 14. day how to bee accounted.

When Christ eat his Passeover. Luke 22.7.

Iohn. 19.14. Feſtivall day: and it is directly named, the day of the preparation of the Paſſeover, *Bellarmine* and *Lorinus* thinke, the Iewes received the Paſſeover generally at the ſame time with our Saviour: but the foreſaid text is againſt it, and other places of the Goſpell, as is elſe where ſhewed at large, and needeth not to bee repeated heere.

Synopſ. cent.3. err.21.

Of the two evenings.

3. *Betweene the two Euenings*: 1. Not the twilight at night, and the twilight in the morning, as ſome thinke; for then it would follow, that they might eat the *Paſchall* Lambe in the morning, as well as at even. 2. Neither is it taken properly for the eventide after the Sunne-ſet, which had been too ſhort a time for them to diſpatch all the buſineſſe, belonging to the ſlaying and dreſſing of the Lambe. 3. But the word Euening, is taken more largely, for the declining part of the day: as vvhen Chriſt commanded the multitudes to ſit downe vpon the graſſe, it was the euening, ὀψίας γενομένης, *the Euening being come*, which could not bee the darke and duskiſh evening: for then it had beene too late for the people to haue gone every one to his place: ſo then by the two euenings, are meant the latter part of the day, from the ninth houre, about the time of the evening ſacrifice, and the twilight, which was the beginning of the night: ſo the time of ſlaying of the Paſchall Lambe, was from the ninth houre to the eleventh, as *Ioſephus* thinketh, *lib. 7. c. 17.* But ſome Hebrew Maſters ſay, the time was after the midſt of the day, when it was not lawfull to worke, as in the Euening of the Sabbaths, *Maimony*: But the firſt houre after Sunne-ſet, vvas the time of eating the Paſſeover.

Math. 14.15.

Exod. 12.8. Deut. 16.6.

11. Queſt. *Of the name of the Paſch, or Paſſeover, the Miniſter thereof and other ceremonies.*

1. The Hebrew word is, פסח *peſach*, which ſignifieth to paſſe over, which word the *Septuagint* retaine πάσχα, ſo called, not of their paſſing out of Egypt, or going over the red ſea; but of the Angels paſſing over their houſes, when as the firſt borne of the Egyptians were ſlaine.

2. Properly the Paſch is taken for the Paſchall Lambe, but ſometime it ſignifieth the other ſacrifices then offered, and all the time of the Feaſt, which continued ſeven dayes: But where it is ſaid, *That the high Prieſts would not enter into the common hall, leſt they ſhould bee defiled, but that they might eat the Paſſeover*: there it is properly taken for the Paſchall Lambe, not other ſacrifices, as *Lorin.* and *Bellarmin*: becauſe their opinion is, that they did eat the Paſſeover the night before, which cannot bee, as is ſhewed before, *qu.* 10. 2. And howſoever the other ſacrifices ſometime are called the Paſſeover, yet this phraſe, to eat the Paſſeover, alwayes implyeth the eating of the Paſchall Lambe.

Deut. 16.2. Actes 12.4. Iohn 18.28.

3. Sometime the Fathers ſeeme to deriue this word of the Greeke, πάσχειν, to ſuffer, as *Lactantius*, *Tertullian*, with ſome others; yet that is but by way of alluſion: as ſome will make *Cephas* the name of *Peter*, to agree with κεφαλὴ, an Head, and *Ieſus*, of ἰᾶν, *mederi*, to heale, as *Cyril. Hieroſol catech.* 10.

The Levites killed the Paſſeover.

4. Concerning the Miniſter of the Paſſeover, neither did every Maſter of an houſe ſlay it, as *Philo lib. de vit. Moſ.* though at the firſt inſtitution, before the Prieſthood was inſtituted, it was practiſed: nor yet did the Prieſt onely ſlay the Paſchall Lambe, as *Serarius in* 5. *Ioſ.* 4.22. But that is like, becauſe the Paſſeover was not killed in the Tabernacle, as other ſacrifices were: but the ſlaying of the Paſſeover was performed by the Levites, who alſo ſlayed the beaſts: and this need not ſeeme ſtrange, ſeeing the Levites did ſometime helpe the Prieſts in preparing their burnt offrings, in their great ſolemnities, when the number of the Prieſts ſufficed not.

2. Chro. 30 17. 2. Chro. 35.11.

5. Now at this time, when the Paſch was kept, as it vvere two great Feaſts vvere kept together: the Feaſt of the Paſſeover, and the Feaſt of vnleavened Bread: the firſt in remembrance of their deliverance from the Deſtroyer, vvho ſmote the firſt borne of Egypt: the other of their going out of Egypt, when for haſte they carryed with them vnleavened bread, which is therefore called the bread of affliction, *Deut.* 16.2. *Toſtat.*

6. Concer-

6. Concerning the ceremonies, ſome were perpetuall, as to eat the Paſchal Lambe roaſted, with vnleavened bread, and on the 14. day at even, in the firſt moneth, ſome were changed, as to eat it ſtanding, with their ſtaues in their hands, which geſture fitted their preſent occaſion, being ready to take their iourney out of Egypt, for our bleſſed Saviour tooke it ſitting, ſome ceremonies are doubted of, as the ſtriking the doore poſts with the blood of the Lambe: which *Lactantius* thinketh was vſed ſtill: *lib. 4. c. 26.* but it may ſeeme otherwiſe, becauſe then the Angell ſeeing the blood, paſſed over, and touched not their houſes, as hee did the Egyptians, now there was no ſuch occaſion in the land of Canaan: and beſide, then they layd the blood vpon the poſts of their owne dwelling houſes: but at Ieruſalem where they did keepe the Paſſeouer, they were ghueſt-wiſe in other mens houſes: but moſt of all, becauſe the blood was put to an other vſe: the Prieſt tooke it at the hands of the Levites, to ſprinkle it vpon the Altar as it may ſeeme.

Deut 16.3 7. Exod. 12. 10. Matth. 26. 20. The ſtriking of the blood vpon the doore poſts not a perpetuall ceremonie. Exod. 12 23. 2 Chron 30. 17

7. For the ſpirituall and myſticall ſenſe, *Heſychius*, by the firſt moneth, wherein the Paſſeover was kept, vnderſtandeth *initium novæ vitæ*, the beginning of a new life, by the Even wherein the Paſſeover was eaten: *Veſpertina tempora, in quibus Dominus advenit*, the latter times, as the eventide of the world, wherein the Lord came, *Ambroſe* by the Paſſeover meaneth, *tranſitum a vitijs*, our paſſing from ſinne, *Procopius*, *tranſitum ad patrem*: Chriſt paſſing out of this world to his Father: But the Paſchal Lambe the Apoſtle interpreteth to be Chriſt, who hath delivered vs from everlaſting deſtruction, as the Egyptians were from temporall: whoſe feaſt wee muſt keepe ſpiritually with the vnleavened bread of ſincerity and truth.

1 Cor. 5. 7. 8.

12. Queſt. *Of the feaſt of vnleavened bread: and of the two great ſolemne dayes, the firſt, and eighth.*

1. *On the fifteenth day*: the evening before, they beganne to eat vnleavened bread, which according to the civill accompt belonged vnto the 14. day, but after the legall computation was the beginning of the 15. day: which was the firſt ſolemne day of the feaſt: wherein our bleſſed Saviour the true Paſchall Lambe was ſacrificed.

2. *The feaſt of vnleavened bread:* 1. *Michael*, patriarke of Conſtantinople, is ſomewhat curious, who denyeth that which is vnleavened to bee bread (to prooue that Chriſt vſed not that which was vnleavened at his laſt ſupper) becauſe, ἄρτος, bread is derived of αἴρειν, to lift vp, becauſe it is puffed vp with the leaven: heere it is called indeed מצות, *matzoth*, vnleavened, *azyma*, without any addition of bread: but that muſt be vnderſtood. 2. Sometmie they made freſh and vnleavened cakes in haſte, to entertaine Gueſts, becauſe of their preſent vſe: As *Abraham* did. *Gene.* 18. 2. and *Lot*, *Gene.* 19. 3. but heere of purpoſe they were to put leaven out of their houſes: and to that end the Iewes to this day, vſe to ſearch every corner of their houſe with a candle on the 14. day, that no leaven be found: 3. With vnleavened bread they vſed alſo bitter and ſower herbes, which was in remembrance of their bitter affliction vnder the Egyptians: as the Caldeans are alſo called by the ſame word *hamar*, bitter enemies: And in this reſpect the vnleavened bread, being flaſh, and vnſavorie, is called, ἄρτος πτωχὸς, the bread of affliction, neither was it ſufficient for them to forbeare eating of leavened bread: but they are commanded directly to eat vnleavened both here and in other places.

Exod. 12 8. Abacuck. 1. 6. Deut. 16 3. Exod. 12 8.

3. *Seaven dayes yee ſhall eat*: they were to remember their deliverance out of their miſery all the dayes of their life, but the ſolemnity heereof in eating vnleavened bread was to continue not 8. dayes, as *Rupertus*; but onely 7: at the firſt inſtitution of this feaſt of vnleavened bread, they eat their bread without leaven, for the ſpace of thirty dayes, from the 15. of the firſt moneth, to the 15. of the ſecond, when the Manna was given them, *Exod.* 16. 1. as *Ioſephus* thinketh: 3. *antiq. c.* 1. but that was by reaſon of their neceſſity, becauſe they had no other in their journey comming forth in haſt.

Deut. 16. 3.

4. Now the firſt and laſt were the chiefe dayes, not one greater then an other, but both equally obſerved with abſtinence from all ſervile worke, and therein they were

more holy then the fiue dayes comming betweene, vnlesse the Sabbath did fall vpon any of them: but in regard of the sacrifices and oblations, all the dayes were alike: the same number was to be offered vpon all the 7. dayes. *Numb.* 28. 24.

13. Quest. *What Workes were not to bee done in the feast of the Passeover.*

1. *Yee shall doe no servile worke,* עבדה, *gnavodah,* that is all worke was forbidden excepting about their meat. 1. There were seven holy dayes, besides the Sabbath: in sixe of them no servile worke was to bee done: the first and seventh of the Passeover: the day of Pentecost. *v.* 21. of blowing of trumpets. *v.* 25. the first and seventh of the feast of Tabernacles, 35. 46. the seventh was the solemne day of expiation, wherein no worke was to be done at all, *ver.* 31. and so also vpon the Sabbath. *ver.* 3. 2. Vpon the other festivall dayes, they doe those workes which belonged to their foode, as to bake, roast, seeth, which could not be done the day before, without some detriment and imminution of their meat: but other workes, which might be done, as to thresh, to winnow, and dresse the corne, they were not to doe: likewise they were to dresse no more vpon the feast day then served for that day: yet that which remained they might eat the next day. 3. Beside the Hebrewes say, they might doe some servile worke, when a thing could not be deferred without great hurt, or corruption: as to gather grapes, when they were ripe: but they were not of purpose to deferre them til the festivall day. 4. Other workes of necessity they might doe also; as to doe any thing concerning the dead, yea to make a coffin for them, and to trie matters of life and death, to write letters, take accounts. 5. They might doe also such things as belonged to the feast: as though they might not trade in Merchandise, as in buying and selling, yet they might buy fruit, clothes, instruments, and such other things, which belonged to the feast. 6. Yet these things they might not doe, to marry, least the joy of their wedding, should take away the joy of the feast: nor fast or mourne, for they are commanded to reioyce in the feasts, they and their children, *Maimony.*

Exod. 12. 16.

Hebrewes doe not marry vpon their festivals. Deut. 16. 14.

2. Now whereas they were to doe no servile worke vpon this first great day of the Passeover: it is not like that Christ was put to death in the solemne day of the Passeover, as *Bellarmine,* and *Lorinus* thinke: for beside that these workes had beene very servile, as to carry Christs crosse, to digge and pitch it in the ground, to nayle Christ on the crosse, and such like: and beside the text is evident, that they would not put him to death, on the feast day, and the high Priests would not enter into the common Hall, least they should be defiled, and so not eat the Passeover: it seemeth then that they had not yet eat the Passeover; wherefore the more probable opinion is, that Christ kept the Passeover according to the Law; but the Iewes to avoide the concurrence of two great feastivals, as thinketh, *Burgensis,* put of the Pasch to the next day following, which was the Sabbath, and therefore it is said, *That Sabbath was an hie day, Iohn* 19. 31. because the great day of the Pasch, and the Sabbath come together.

Christ whether crucified in the very day of the Passeover

Marke 14 2.

Iohn 18. 28.

3. Whereas the seventh solemne day of the Passeouer, is called in Hebrew, עצרה, *gnatzereth,* and translated by the vulgar Latine: *collecta,* a gathering, it was not either a collection, or gathering for the vse of the Temple, or for the Poore, as *Lyran. Tostatus,* for the People were dismissed the morrow after the Passeover, to goe into their tents, nor yet was it so called of the gathering of their fruits, as *Sigonius, l. 3. de rep. Heb. c. 9.* for that solemne day was a time of rest. 3. But it was rather a day of restraint, as the word signifieth, and *Pagnin* translateth, *retentio, Iun. dies interdicti,* a day of interdiction: because the People were detayned, and restrained, from bodily labour. 4. The *Septuagint,* read ἔξοδια, that is, the departure, or dimission of the People: but it was lawfull for them to depart before: it was then a day of restraint, both because the people were kept from labour, and were detayned in the service of God, and so, *Montanus,* and

Deut. 16. 8.

Why the seventh day of the Passeover is called an holy assembly Deut. 16. 7.

and *Oleaſter*, vnderſtand it, becauſe then the People were gathered together to celebrate the praiſes of God.

14. Queſt. *Of the oblation of the ſheaſe of firſt fruites.* ver. 10.

1. *When ye be come into the land*, this law for the offering of their firſt fruits of their harveſt was deferred for the execution thereof, vntill they came into the land of Canaan, and vntill ſuch time, as they had peaceable poſſeſſion of the Countrey, and an harveſt of their owne; for in the wilderneſſe where the ground was barren, and they remooved from place to place, they could neither ſow, nor reape.

2. *The land which I will giue*: the Iſraelites obteined not the land by their owne ſtrength: for they were fewer in number, then the Canaanites, and they Gyantes in compariſon, and their Cities ſtrong, as it were walled vp to Heaven, the land of Canaan then was Gods gift, and not their owne purchaſe. Deut 1.28.

3. *Ye ſhall bring a ſheaſe*: the word עמר *gomer*, was both a meaſure, which was the tenth part of an Epha, as alſo a ſheafe, or handfull, δράγμαλα, *Septu.* as it is taken where *Ruth* is ſayd to haue gathered among the ſheaues, and the reaſon is, becauſe vſually that which was beaten out of a ſheafe, might fill a *ghomer*. Exod. 16 13. Ruth. 2.7.

4. *Of the firſt fruits of your harveſt*: 1. Which the Hebrewes take to be Barley harveſt: which was before the Wheate harveſt, and therefore *Ruth* is ſayd to come thither in the beginning of Barley harveſt; which as the *Chalde* expoundeth, was in the beginning of the Paſſeover, when they reaped the ſheafe for the waue offering: and the firſt fruits of their Wheate harveſt was offered at Pentecoſt. 2. Their harveſt was very timely in thoſe countreys, about the beginning of Aprill: *Plin.* 18. 18. not onely becauſe it was an hot countrey: for Affrica was much hotter, yet their corne was not ſo ſoone ripe, as *Auguſtine* confeſſeth: but for the goodneſſe of the ſoyle, and moſt of all the bleſſing of God, and therefore it is called, צבי *tzebi*, a pleaſant land, which word alſo ſignifieth a row-bucke: whereunto this land was compared, becauſe of the ſwift and ſpeedy ripening of the corne, as *R. Radak.* 3. Now they had three firſt fruits, the firſt *de novis granis*, of new corne, at the Paſſeover: the ſecond *de novis panibus*: of new bread at the Pentecoſt: the third, *de omnibus fructibus*, of all their fruit in the end of the yeere, in the ſeventh moneth: when they rejoyced, and went into the houſe of God, and Idolaters into the Temple of their falſe Gods, this laſt firſt fruits was giuen in a certaine proportion, about the ſixtieth part, as *Hierome* collecteth vpon *Ezech. c.* 45. 13. for of every *ghomer*, which contained tenne Ephaes, they were to bring the ſixt part of an Epha, that is the ſixtieth part of the *chomer*: and the other two firſt fruits were arbitrary: all the People brought not every one a ſheafe, but ſuch as would out of their devotion: or as *Cajetan* ſaith, *Vniverſitas Populi providebat*, the People in generall provided for the *chomer*, to be preſented that day. Ierc. 3.19. Ruth. 1 23. Exod. 34.22. Three kind of firſt fruits. Iud. 9.27.

5. Now the manner of preparing it was this. 1, The People reaped it in the night, whether it were a working day or a Sabbath, and it muſt bee taken from the ſtanding, and greene corne rather then drie. 2. The ſheafe was not offered as it was brought: but it was firſt dryed at the fire, and then beaten out, and ſo it was ground into meale, and ſo offered with oyle and incenſe, as it is preſcribed: *c.* 2. 15. *Maimony.* 3. And this was done vpon the morrow of the Sabbath: not of the Sabbath properly ſo called, but of the firſt ſolemne day of the Paſſeover called a Sabbath, becauſe of the reſt, *Oleaſter*: and therefore the ſheafe was not to be offered vpon that day of reſt, becauſe ſome ſervile workes belonged to the preparing thereof in the reaping, threſhing, grinding of it: ſo wee read that the Diſciples in the ſecond Sabbath, which was the morrow after the Paſch, rubbed eares of corne, as they went in the fields. *Luke* 6. 1.

6. *Heſychius*, by the firſt fruits heere offered vnderſtandeth Chriſt, who roſe againe on the morrow after the Sabbath (that the body may truely bee anſwerable to the ſhaddow) and ſo he became *Primitiæ dormientium*, the firſt fruits of them that ſleepe. 1. *Cor.* 15. 20.

15. Quest. *Of the Lambe, With the ceremonies thereto belonging, offered with the sheafe of first fruits,* v. 13. 14.

1. This was the fourth ceremoniall dutie belonging to the Pasch: The first was the eating of the Paschall Lambe; the second, the vsing onely of vnleavened bread; the third, the offering of the sheafe of the first fruits; and the fourth was, the bringing of a Lambe for a burnt offering.

2. This Lambe must be, 1. not aboue a yeere old, vnder it might be, but it must not exceed. 2. And this Lambe must be without blemish, though for a free offering they might bring a beast that had some part lacking, or superfluous, *chap.* 22. 25. yet heere it was not allowed: for this was not a free or voluntary offering, but it was offered, *Deo mandante*, by Gods commandement, *Tostat. q.* 12. 3. And this oblation of a lambe was peculiar to the service of this day, which was the morrow after the Passeover, beside the daily morning and euening sacrifice, which vpon no occasion were to be intermitted, and beside the sacrifices appoynted for every of the seven dayes of this solemne Feast.

Exod. 29. 41.
Num. 28. 23. 24

3. *Two tenth deales:* 1. that is, two Gomers, which both make the fift part of an Epha: double to the vsuall proportion, which was but one tenth part of an Epha for a Lambe: which rule was perpetuall in all other sacrifices of Lambes, excepting onely this. 2. Yet all was not burnt vpon the Altar; but the Priest onely tooke an handfull, as is before prescribed, *c.* 2. 6. the rest was his owne. 3. And it is said to bee a sacrifice of a sweet savour, by a metaphoricall speech, *i. e.* it should be acceptable to God, as sweet odours are vnto men: for otherwise God smelleth not as man, neither is the burning of floure in it selfe an acceptable smell.

Numb. 15. 4.

4. *The burnt offering therof:* 1. this was to be powred on the lambe; which custome Saint *Paul* alludeth vnto, when he saith, εἰ καὶ σπένδομαι, &c. *Though I bee offered vp vpon the sacrifice, and service of your faith.* 2. A fourth part of an Hin of wine is prescribed, which was about halfe a pint: for an Hin contained twelue logges, and euery log sixe egges. 3. The quantitie of oyle is not expressed, but it was answerable in proportion to the wine, *Numb.* 15. 4. and beside these, Salt and Incense were to bee vsed: which because they were to bee joyned with all meat offerings, according to the prescription, *Leviticus* 2. 13. 15. saving in the sacrifice for sinne, *chap.* 5. 11. which had no incense, and in the offering of Iealousie, which had neither oyle, nor incense, are here omitted.

Numb. 15. 5.
Philip. 2. 17.
Numb. 5. 15.

5. *Hesy.* by these two tenth deales, vnderstandeth the *divine*, and *humane* nature of Christ: *Radulphus*, the two precepts of loue, toward God and our neighbour: *Bruno*, the contrition of heart, and satisfaction in workes: But I let these mysticall applications passe.

16. Quest. *Of the interdict of eating any thing of the new Corne, before the Sheafe was offered.*

1. There are three kind of meats forbidden, לחם *lechem*, bread, קלי *kali*, parched corne, πεφρυγμένα, *Septuag.* and כרמל *carmell*, greene or full eares, such as grew in Carmell, not *pulse*, frumentie, made of corne sod in water: whereupon *Tostatus* noteth, that they might eat greene eares, *sine alia operatione*, without any other labour or dressing: But all vse of new corne was forbidden in three degrees; whether it were perfect bread, or corne as it grew, or betweene both, when it was but *polenta*, as the Latine readeth, but pulse, howsoever dressed, and eaten in meale or flowre, before it was made into bread; which word *polenta*, may seeme to be derived of פול *pol*, which signifieth, *faba*, a beane or fetch, *Ezech.* 4. 9.

2. The *Hebrewes* thinke, that this must be vnderstood onely of fiue sorts of graine, Wheat, Rie, Oats, and two sorts of Barley: but it is meant rather of all kind of corne, which might be eaten, as beanes, pease, lintels, fetches, and such like, which in time of necessitie they might eat; as the Prophet is bid to make bread of such, *Ezek.* 4. 9.

3. And whereas this is prescribed as a Law for ever; that must bee vnderstood, during the state of that Common-wealth: and they vvere to obserue it *in all their habita-*

habitations: not, *quamdiu manserint habitacula*, as long as their habitations remaine, as *Tostatus:* for beside that, it were an improper speech, the time is expressed before, of the continuance of this Law. Nor yet is it the meaning, that they should in every of their dwellings offer this sheafe of their first Fruits, for that was impossible: But as the Hebrewes obserue, till after midday, (which is heere called, גבורת *gnetzem*, or *ghetzem*, the body or strength of the day, which is at noone) they should not eat of their new fruits: for by that time of the day, they were sure the first fruits were offered, before which time, they could neither make vse of their new fruits privately, nor make any offering of them vpon the Altar: But their old fruits were not forbidden; for the first fruits for them was offered before: Whosoever transgressed herein, was to be beaten: and hee that offended in these three, in eating bread, parched, or greene corne, was to be beaten thrice, *Maimony.*

17. Quest. *Of the numbring of the Feast of Weekes, and Wherefore it was instituted*, v. 15.

1. Whereas it is said, *Yee shall count from the morrow after the Sabbath:* It must bee vnderstood, not for the Sabbath day properly, but for the first day of the Passeover, which is called a Sabbath, because of the exact rest from all servile labour. Some of the Iewes vnderstand the Sabbath, which might fall into the weeke of the Passeover: some, the whole Paschall weeke, and so differ in their account of the feast of Weeks: but the truest reckoning, is from the next day after the Pasch, which was the 16. day of *Nisan, Oleaster.*

2. They must count seven weekes complete, *Heb. seuen Sabbaths:* for so the Sabbath, which was the seventh day, is taken for the whole space of the seven dayes: as the Pharisee saith, he fasted twice in the Sabbath, *Luke* 18. 12. that is, in the weeke, as the Iewes to this day, vse to fast on the second and fift day of every weeke.

3. They must bee complete Weekes: and therefore they must begin, say the Hebrewes, to account from the Euening; and seeing they must bee full weekes, they must not include the day of Pentecost, but there must be seven weekes beside, which make fortie nine dayes: But as *Tostatus* noteth, the Christians doe make their computation otherwise; they count *inclusivè*, including both the day of the Pasch, and of Pentecost: but the Iewes excluded the day of the Pasch, and beside that, from the morrow after they counted seuen weekes.

4. *Ye shall number fiftie dayes:* therefore the Hebrewes say, they must account, not onely the weekes, but the dayes exactly: of this number of Fiftie, πεντηκοντα, is the word *Pentecost* derived, which is the name of this Feast. Actes 2. 1. and 20. 16.

5. The causes of the institution of this Feast, were these: 1. to remember the giving of the Law in Mount *Sinai:* 2. to testifie their thankes for the quiet possession of the land of Canaan, and the fruitfulnes of the earth: 3. thereby was shadowed forth the comming of the Holy Ghost, at the Feast of Pentecost, at what time before they had received the Law.

6. I omit the mysticall applications: as of *Hesychius*, who applieth this offering of new fruits, to the newnesse of life which is wrought in vs by the spirit: or of *Radulphus*, to the resurrection, when we all shalbe renewed: or of *Rupertus*, of the remission of our sinnes in the spirituall Iubile, represented by these fiftie dayes.

18. Quest. *Of the offering of two vnleavened loaues*, v. 17.

1. Whereas it is said, *out of your habitations:* 1. not that, *qualibet domus tenebatur offerre:* that every house was bound to bring these two loaues, *Caietan* for they could not bring the loaues from farre, while they were good: 2. nor as *Tostat.* did they buy these loaues at Ierusalem, as they might their sacrifices; for then had they not been the fruits of their owne ground: 3. but hereby is signified, that they must be their owne fruits, not out of an other Countrey, nor received from strangers, as *c.* 22. 25. *Iun.* 4. as also, these two loaues were provided, as the sheafe at the Pasch, at the charge of the Congregation, in the name of the rest.

2. And whereas theſe loaues muſt be baken without leaven, which was forbidden to be offered, *c.*2.11. we need not with *Radulphus*, to runne to a ſpirituall ſenſe, to apply it to the leaven of malice, which muſt be wanting in our ſacrifices: but the right ſolution of the doubt, is this: that theſe loaues vvere not offered on the Altar, vpon which no leaven ſhould come, but were given to the Prieſts, as the firſt fruits, wherein they might offer both leaven and hony; and for the ſame cauſe, theſe two loaues being not in the nature of a meat offering, the other drinke offerings which were joyned with them, are not here preſcribed, *Toſtat.*

3. The Hebrewes haue theſe obſervations concerning the leavened loaues: Firſt, they were to bring three *Seahs*, that is, an Epha, or Buſhell, and that being ground, and made into floure, they were to take two Gomers, or tenth deales, for the two loaues or cakes, and leaven them which were for the Prieſts vſe; the reſt might bee redeemed, and eaten by any. Secondly, the making of them might not be on the Feaſt day, or Sabbath, but on the euening before. Thirdly, the length of them, they ſay, was ſeven hands, the breadth, foure; the height, foure fingers, *Maimony.*

19. Queſt. *Of the ſacrifices to bee offered in the Pentecoſt, whether they be the ſame which are preſcribed, Num.*28.28. *and of the Ceremonies thereunto belonging.*

1. Whereas they are here to bring one bullocke and two rammes for a burnt offering, and two lambes for a peace offering, beſide the ſeven lambes for a burnt offering: but *Numb.*28.28. no mention is made at all of a peace offering, but of two bullockes and one ramme: 1. We neither with *Radulphus*, runne to a ſpirituall ſenſe: 2. Nor with *Rickelius*, take theſe two lambes for the daily ſacrifice, for that is expreſſly mentioned beſide, *Numb.*28.23. 3. Nor yet with *Lorinus*, that what is not expreſſed here, muſt thence be ſupplied: 4. But with *Toſtatus*, that theſe ſacrifices belonged ſpecially to the ceremony of this day, beſide thoſe in that place appoynted for the Pentecoſt: ſo that vpon this day, vvere offered in all, foure and twentie beaſts, twentie for a burnt offering, two rammes for a ſinne offering, and two lambes for a peace offering: ſo alſo *Maimony.*

2. And vvhereas the Law was, that the Prieſt that offered, ſhould haue that which belonged to the Prieſt, for the ſervice of that day, both in the ſinne offering, *chap.* 7. *v.* 7. meat offering, *ibid. v.* 9. peace offering, *v.* 33. *Toſtatus* heere moveth a queſtion; that as every one of the people bringing two loaues for the firſt fruits, this would haue been too much for the Prieſt that miniſtred this day, and far beyond the Prieſts portions vpon other dayes; and he anſwereth it thus: That the firſt Fruits belonged generally to all the Prieſts, *Numb.* 28. 13. both the firſt of their Fruits, and firſt of their Cattell: and ſo the loaues offered by the people for their firſt Fruits, vvere divided among the Prieſts, excepting theſe two loaues, vvhich were for a ſhake offering. But admitting all this to bee true, concerning the diviſion of the firſt fruites, there was no vſe of it heere: becauſe, as is before ſhewed, *q.* 16.1. every one of the people brought not his two loaues: but theſe, as alſo the ſacrifices of this day, were provided by the charge of the Congregation.

3. Some differences are here obſerved betweene theſe ſacrifices, and others: 1. as here a goat is appoynted for a ſinne offering of the people, whereas a bullocke is preſcribed, *c.*4.14. and nothing was to be eaten thereof, but it was to bee burnt without the campe: but heere the Prieſt hath the remainder. Heereunto *Toſtatus* well anſwereth, that a Bullocke was to bee offered for ſome ſpeciall ſinne of the Congregation: but heere a Goat in generall for all their ſinnes; and therefore it was of the kinde of a common ſacrifice. 2. Whereas alſo here the Peace offering is the Prieſts, *v.* 20. and yet ordinarily, hee had but the breaſt and right ſhoulder, *chap.* 7. 32,33. Hee alſo heere anſwereth vvell, that this peace offering vvas offered in generall for all the Congregation; and ſo no particular man had right therein: and therefore it belonged to the Prieſt.

4. And

4. And further it is to be obſerved, that heere are 8. beaſts for a burnt offring, but three onely for the other ſacrifices: the reaſon is, becauſe the burnt offering directly concerned the glory of God, and was onely offered to his praiſe, without any relation to the offerer, as there was in the ſinne offering, and peace offering, which were offred either for expiation of ſinne, or obteyning ſome benefit, therefore the burnt offerings were to exceed in number, *Toſtat.* and the multiplying of ſacrifices was rather to giue content to the People, leſt they might be entiſed to offer them to Idoles, then that God had any delight or pleaſure in them, *Pellican.*

5. And whereas it was not expreſſed heere, they ſhould bee without blemiſh, yet that is to be vnderſtood, as alſo other ceremonies required in the Sacrifices, according to the rules before preſcribed.

20. Queſt. *Of the ſolemnity of the feaſt of Pentecoſt.* ver. 21.

1. Foure things ſet foorth the ſolemnity of this feaſt heere preſcribed. 1. It muſt be an holy convocation: the People were generally then to aſſemble together. 2. They muſt doe no ſervile worke therein: that is, no worke, ſaving about their victuals. 3. It muſt bee kept for ever; that is during the ſtate and condition of that People. 4. And in all their habitations, they were bound to reſt vpon this day, whereſoever they dwelled.

2. This feaſt differeth from the Sabbath, therein no worke was to bee done at all, no not about their meat: heere onely ſervile worke is inhibited, it differeth from the Paſch, which was to continue ſeven dayes, but this was but for one day.

3. *Heſychius* maketh it a type of Pentecoſt, when the holy Ghoſt came vpon the Diſciples: of the which ſolemne day theſe excellencies are obſerved. 1. *In ipſo vocatio gentium, non prædicare ſolum, ſed operari cæpit:* therein the calling of the Gentiles was not onely preached, but practiſed, many out of diverſe nations being then called; as ſhewed, *Acts* 2. *Heſychius.* 2. In other feaſts thoſe things are expreſſed: *Quæ ſpectant ad corpoream Chriſti peregrinationem,* which belong to the bodily peregrination of Chriſt, but here the actions of the ſpirit take beginning: *Nazianzen orat. de Pentec.* 3. *Gregory* thus compareth it with the Nativity: in that *Deus ſuſcepit hominem*, God tooke vpon him Man: heere *Homines venientem ſuper ſe ſuſceperunt Deum,* Men receiue God comming vpon them: there *Deus factus eſt homo*: God was made man: heere *Homines facti ſunt Dij*, Men in a manner become Gods: *Hom.* 30. *in Evangel.* 4. Vpon two ſolemne dayes onely in the yeere they vſed to Baptiſe: vpon this day of Pentecoſt, and the other was the Paſch, *Tertull. de Baptiſ. c.* 29. vpon theſe, and the like conſiderations, *Euſebius*, doubteth not to call it, ἑορτῶν ἑορτὴν, the feaſt of feaſts: wherein he obſerveth that *Conſtantine* the great left his life about noone. *l.* 4 *de vit. Conſt. c.* 6. 4. 5. This day is kept among Chriſtians, 50. dayes of Eaſter, as Pentecoſt notes among the Iewes: but heere is not ſo great neceſſity of this ſtint of dayes: that they which kept it on the fortieth, as ſome did, ſhould therefore bee counted Heretikes, as it was decreed, *Concil.* 3. *Melevitan. c.* 43.

21. Queſt. *Why this law of leaving gleanings for the Poore is heere repeated.* v. 22.

1. Becauſe the People were of an hard heart, they were often to bee put in mind of this duty, not covetouſly, to ſcrape all to themſelues. *Toſtat.* 4. 17.

2. And that by pretext of offering the firſt fruits twice in the feaſt of the Paſch, and Pentecoſt, they might thinke all the reſt their owne: this Law is rehearſed, before ſet downe. *c.* 19. 9.

3. By the bounty of God toward them, when they reaped their grounds, they were more effectually ſtirred vp to mercy toward the Poore: *Cum tam benignum Dominum experiantur*, when they perceived God to be ſo favorable vnto them: *Pellic.*

4. And in their feaſts they had a charge given them, that the Poore ſhould rejoyce Deut. 16. 11. 14
together

Deut 24.19. Malach 3.10. together with them: for the loue of God, and our neighbour muſt goe together, and therefore God promiſeth the like bleſſing of the works of their hands, for the keeping of this law, in leaving gleanings for the Poore, as hee doth for the paying of their Tithes.

22. Queſt. *The feaſt of blowing of Trumpets wherefore inſtituted, and the manner thereof.*

Numb. 10.10. 1 This feaſt of blowing of Trumpets, differed from others: for in the beginning of every Moneth they did blow with Trumpets, but they were of ſilver, as is appointed in that place: but this Trumpet is called, שופר, *ſhophar*, which was of a Rams horne, and with the ſame they began the yeere of Iubile, *Leu.* 25.9.

Numb 28.11. Numb.29.2. And beſide the vſuall ſacrifices appointed for the new Moone, over and aboue theſe ſacrifices were to be added, which are preſcribed for the beginning of the yeere.

Pſalm.98.5. Nehe.8.15. 2. The Hebrewes concerning this blowing of Trumpets haue theſe obſervations, 1. They muſt be only of Rammes hornes. 2. They did blow with the other Trumpets in the Sanctuary, but with the Cornet, or Horne in other places, and they vſed them within the beginning of the yeere. 3. And they did blow the Trumpet in their feaſts, not onely in Ieruſalem, but in other alſo of their cities. 4. And all were bound to heare the ſound of the Trumpet, except vvomen ſervants, and children. 5. But what manner of ſound was called *terugnah*, an alarme they profeſſe they doe not know, *Maimony*.

3. There was a threefold vſe of their Trumpets, for the calling, and diſmiſſing of the Congregation: for Warre, and for ſolemnizing of their feaſts as is expreſſed, *Numb.* 10.

4. Now for the end and vſe of this feaſt. 1. The Hebrewes thinke that it was in remembrance of *Iſaacks* deliverance, when he ſhould haue beene ſacrificed, and a Ram caught by the hornes, was taken in his ſtead, and therefore it is called a memoriall, *R. Sal.* but if this were the reaſon why it is ſo called: other feaſts alſo ſhould bee ſaid to be memorialls; as the Paſch wherein there was a commemoration of their deliverance out of Egypt. 2. Neither was it inſtituted for a memoriall of the giving of the Law: as *Caietan, Fonſeca:* for that was celebrated in the feaſt of Pentecoſt. 3. But the true reaſon hereof was this, it was *paraſceue feſti proximi*, a preparation to the next feaſt of expiation, *Calvin:* that God might haue them in remembrance to forgiue them their ſinnes: O therefore it is called a memoriall, not that God was put in mind by the ſounding of a Trumpet: but they were hereby put in mind to humble themſelues, that God might remember to be mercifull vnto them: and therefore the Iewes from this time during the ſpace of tenne dayes, exerciſed themſelues in almes-deeds, and prayers, riſing vp in the night, and going to the Synagogue.

5. Concerning the ſpirituall vſe. 1 *Heſychius*, and *Procopius*, apply it to the reſurrection, which ſhall be *In voce Archangeli, in tuba Dei*, in the voice of an Archeangell, and in the trumpet of God. 2. *Origen*, vnderſtandeth it of the Preaching of the Goſpell by the Apoſtles, who were as Gods trumpeters: and ſo, who meditateth in the law of God: *Feſtivitatem gerit memoriæ tubarum:* doth celebrate the feſtivall, and memoriall of the blowing of trumpets, *Hom.* 13. *in Numer:* and of this application two reaſons may bee given: that as their trumpets were made of ſilver, ſo the word which the Apoſtles preached was pure as ſilver: and as the trumpet can giue no ſound of it ſelfe vnleſſe it bee winded: ſo the Apoſtles ſpake as they were inſpired. *Borr.* 3. Typically it ſetteth foorth the memoriall, of that Ramme which was taken to be a ſacrifice for the redemption of the vvorld, ſhadowed foorth in *Iſaac. Borr.* 4. And morally it expreſſed their joy and thankefulneſſe to God. *Propter collectos totius anni fructus*, for the gathering of all the fruits of the earth: *Pellic*, and it admoniſhed them to awake which were aſleepe in ſinne, and to enquire into their workes: *Maimony*.

23. Queſt.

23. Queſt. *Of the computation of the ſeventh moneth, and of the dayes of the moneth.*

1. This moneth was called by a Syrian name *Tiſbri*, which *Oleaſter* will haue to ſignifie, *remanens*, a remainder: rather it commeth of *Tizoſh*, which ſignifies, new wine, which was in that moneth prepared, the Hebrewes alſo call it *Ethanim*: the moneth of the *ſtrong*; not becauſe as ſome thinke the ſtrong foundations of the world were then layd, which is generally held to haue beene created in the ſpring: but it is ſo called either of the ſtrength of the fruits of the yeere then gathered, or elſe of the chiefe feſtivall dayes ſolemnized this moneth.

2. Now this ſeventh moneth, was the firſt moneth of the yeere concerning civill affaires: and the computation of their yeeres, as of the ſeventh yeere of reſt, and of the Iubile, beganne from the ſeventh moneth. *Levit.* 25.10. which was the end of the old yeere, and the beginning of a new: but for Eccleſiaſticall buſineſſe, the firſt moneth was *Niſan*, which anſwereth to part of our March and Aprill: and from this time, the yeeres are accounted vnto the building of *Salomons* Temple: the reaſon of this double account is this, becauſe if they ſhould haue begunne their ſeventh yeere of reſt from the ſpring, wherein they were neither to ſow nor reape: they ſhould haue wanted the fruits of two yeeres: for neither ſhould they reape that which they ſowed the former yeere, nor ſow that which they ſhould reape the next yeere. *Burgenſ. add. 1. in* 13. *Exod.*

Exod. 12. 1.

1 King. 6 1.

3. And as they had two kinds of account for moneths, ſo it ſeemeth they had for the dayes of their moneth: for their civill moneth had 30. dayes: as from the 17. day of the ſecond moneth, to the 17. day of the ſeventh moneth; in the time of *Noahs* flood are counted 150. daies which is juſt fiue moneths, allowing 30 dayes to a moneth: But in their Eccleſiaſticall affaires, as for the computations of their feaſts, they reckoned from the new moone: as to find out their Paſſeover, they firſt obſerued their *vernall equinoctiall*, which is about the 12. of March; then they counted 14. dayes from the firſt new moone after that: ſo for the ſeventh moneth, they waited for the equinoctiall in the Autumne, when the Sunne entred into *Libra*: and then they make their reckoning from the firſt moneth after that: for vnleſſe this difference of account bee admitted: their Paſſeover ſhould not fall out alwayes in the ſpring, if they counted but 28. dayes, or foure weekes to a moneth, according to the courſe of the moone: for the time would not fall out even, the yeere of the Sunne exceeding the yeere of ſuch moneths by 11. dayes: like as among the Saraſens their moneth *Rumadan*, wherein is the ſolemne faſt, falleth out every moneth in the yeere, which they account only by the courſe of the moone without any addition of dayes.

Gen c. 7. 11. 24. c. 8. v. 5.

The computation of the dayes of the moneth among the Iewes.

4. As for *Toſtatus* conjecture, that the Hebrewes every third yeere had *annum emboliſmalem* a yeere of emboliſme, that is of addition, counting 13. moneths to the yeere: and ſo they made the od account of the former yeeres even: that cannot ſtand, becauſe their yeere was divided but into 12. moneths conſtantly and perpetually, as *Salomon* had 12. officers, for every moneth one, to make proviſion for his houſe, this doubt cannot be well reconciled, vnleſſe ſuch adverſitie in account bee preſuppoſed of the dayes of their moneth, as is evident in the computation of their moneths: And thus is it with vs at this day, we haue two accompts of our moneths, one aſtronomicall, allowing 30. dayes to a moneth, the time of the Sunnes ſtaying in one ſigne: and a legall or civill account, which giveth vnto a moneth but 28. dayes, which maketh foure weekes.

1 King. 4. 7.

24. Queſt. *Of the ſolemne day of expiation, and the rites thereunto belonging.* ver. 27.

1. For the name it is called the day *Cippurim*, of expiations, in the plurall, becauſe *Ob multa delicta opus habebant multiplici reconciliatione*, for many offences they had need of much reconciliation, *Calvin*: it is derived of כפר *cappar*, which ſignifieth to hide, to cover, and conſequently to appeaſe: becauſe God in mercy covereth our ſinnes not ſeeing them to take revenge: *Oleaſter*.

2. Three

2. Three duties belonged to this day: abstinence from worke, humbling and afflicting of their soules, and offering of sacrifice, which is not heere expressed: but is elsewhere to bee supplyed: and it was of two sorts: first, either such as belonged to their humiliation, as were the sinne offerings before prescribed, *vers.* 16. 2. Or vvhich appertained to the solemnitie of this day, as is supplyed, *Numb.* 29. 8.

3. By humbling of their soules, that is, their persons, is meant, both the mortifying of their affections, and the taming of their bodies by fasting; and therefore the Prophet reprooveth them, because they fasted to strife and debate: they were then as well inwardly, as outwardly to be humbled, *Oleaster*: and the Hebrewes obserue, that they were to abstaine from fiue things: from eating, drinking, from their vvines, from bathing, from putting on their shooes, *Tostat. q.* 22. But the Iewes afterward tooke vnto them great libertie, spending this day in play and mirth, as *Theodoret* saith, it was their guise in his time, *q.* 32. *in Levit.*

Isai. 58. 4.

4. Beside this solemne Fast, they afterward also vpon severall occasions, tooke vp other Fasts, as of the fourth, fift, seventh, and tenth moneth: the first, when the Citie was broken vp, not as *Hierome* thinketh, because *Moses* then descending, brake the tables of stone: for this day of Expiation, rather called to remembrance that accident, about the sinne of the Calfe, which God, at *Moses* request pardoned, as generally the *Hebrewes* hold: The second was, for the dissolution of the Temple: the third, for the slaughter of *Gedaliah*, in the seventh moneth: the fourth, because in the tenth moneth the citie began to bee besieged. But these Fastes were voluntary, and therefore they of the captivitie had sent to enquire of the Priests, vvhether they should keepe those Fastes still, or not: but this Fast heere prescribed, vvas of necessitie to bee kept of all.

Zachar. 8. 19.
Ierem. 52. 46.

Of divers fasts of the Iewes.
Ierem. 52. 12.
2 Kings 25. 25.
Ierem. 52. 4.
Zachar. 7. 3.

5. The penaltie in not observing this day, was to bee cut off: but with this difference, as *Tostatus* obserueth, that hee which did not humble himselfe, in abstaining from his delights, was to be cut off, *v.* 29. that is, by the hand of God. But he that did any worke at all that day (wherein it was equall to a Sabbath) was to be destroyed by the hand of the Magistrate, as the man that gathered stickes vpon the Sabbath, was stoned, *Numb.* 15. for it was a greater offence to doe a vvorke this day, then not to abstaine from meat, as to prepare meat, rather then to eat it being prepared.

6. The Hebrewes here obserue, that for doing any thing beside vvorke vpon this day, which was forbidden, as also vpon the Sabbath, one punishment was, to be scourged onely. 2. If he did transgresse ignorantly, he was to bring a sinne offering according to the Law: if presumptuously he did violate it by vvorking, hee vvas to bee cut off. 3. But they are excepted which vvere vveake and sicke from fasting. 4. And the same Law vvas for the Sabbath, and this day of fasting, saving, that hee vvhich transgressed the one, was to be stoned, the other to be cut off, *Maimony*.

7. Whereas it is sayd, *v.* 21. *It shall bee an ordinance for ever in all your habitations*: this must be vnderstood concerning the humbling of themselues, and abstinence from vvorke, vvhich they were to obserue every where, euen out of the land: but the other Ceremonies and sacrifices, vvhich vvere tyed vnto the Sanctuary, they could not obserue out of their Countrey: and so in the other Festivitie, some Ceremonies they might obserue in any place, as the eating of vnleavened Bread, but not the sacrifices, *Tostatus qu.* 22.

25. Quest. *Of the continuing of the Sabbath from Even to Even*, vers. 32.

1. We refuse the opinion of *Aben Ezra*, who thinketh, that time was onely obserued for that solemne day of Expiation, and not for other Festivals: whereas they are expressely commanded at the Passeover, to eat vnleavened bread at even the 14. day, and so to continue seven daies vnto the 21. day at even. This opinion is refused of other Hebrewes, who hold *Aben Ezra* for this to be an Heretike.

2. Nor yet is this space of 24. houres now of necessitie to bee kept in our Festivals,

vals, as hold *Silveſter*, and *Roſella*, cited by *Lorinus*: for it is onely a poſitiue Law, and bindeth not now: *Lorinus* confuteth them, becauſe ſome Holy dayes are onely kept in the fore-noone, as Saint *Blaſius* day; ſome onely in the after-noone: but ſuch blind Holy dayes ſhould not be kept at all.

3. Nor yet doe we approue *Lorinus* his conceit, that now the beſt time for Feſtivall and Faſting dayes, and dayes of Indulgence, is from midnight to midnight, becauſe Chriſt roſe about that time: for beſide that there is no vſe of labour or abſtinence from meat at midnight, and therefore it is in vaine to begin the Feſtivall or Faſting day there: Our bleſſed Saviour did not riſe at midnight, but at the breaking or dawning of the day, τῇ ἐπιφωσκούσῃ, and ſo it may ſuffice to keep a remembrance of Chriſts reſurrection from the beginning of day light. Math. 28. 1.

4. And whereas ſome obſerue, that the Hebrewes began their Feſtivall day, ſixe houres after-noone the day before, *Borrh.* that muſt be vnderſtood as a preparation to the Feſtivall, not as a part of it.

5. But *Oleaſter* is much deceived, who heereby would diſſolue a doubt, about the time of Chriſts eating the Paſſeover, vvhich hee ſaith hee did the thirteenth day at even, and that hee ſuffered the fourteenth day: for heerein Chriſt ſhould apparantly haue tranſgreſſed the Law, which preſcribeth the Paſſeover to be eaten the foureteenth day at night: neither ſhould the body anſwere fully to the type, if the ſolemne day of the Paſſeover, being kept the fifteenth day, Chriſt had ſuffered vpon the fourteenth day. When Chriſt ate his Paſſeover.

26. Queſt. *Of the Feaſt of Tabernacles, the manner and end thereof, and the continuance,* v. 34.

1. This Feaſt was called the Feaſt *Haſſuccoth*, of Tabernacles: not made of boards, skinnes, or other coverings, as tabernacles vſe to bee made of, but they were boughes made of branches of trees, *v.* 40. called σκηνοπηγία, not of *ſcenos*, a ſhadow, and *phagin*, to eat, as *Aquin. Lyra.* of eating in the ſhadow; or as *Toſtat.* of κοινὸς, common, of eating in common, *Toſtat.* but of σκηνὴ, a tabernacle, and πήγνυμι, to pitch: becauſe in this feaſt they pitched, and ſet vp Boothes and Tabernacles. Iohn 7. 2.

2. To this Feaſt belonged three ceremonies: to abſtaine from worke, to dwell in tents, and to offer ſacrifices, which were not every day the ſame, while ſeven dayes continued; but the number every day decreaſed: they offered the firſt day, thirteene bullockes for a burnt offering, and the next day twelue, and ſo one leſſe every day, ſo that vpon the ſeventh day were offered but ſeven bullocks, *Num.* 28. 15. *to* 35.

3. Which is an euident argument, that the eight day here mentioned, was no part of the feaſt of Tabernacles, which laſted but ſeven dayes, as *Auguſtine* is of opinion, *Tract.* 28. *in Ioann. Burgenſ.* and ſome others: for then as ſeuen bullockes were offered on the ſeventh day, ſo ſix ſhould haue been for the eight day: but there was but one bullocke offered. And whereas it is ſayd, that in the time of the *Maccabees*, they kept this Feaſt of the Dedication eight dayes, as they did the Feaſt of Tabernacles: that may be vnderſtood of the whole time of the Feaſt, wherunto the eight day was joyned as an appendix. The eight day no part of the Feaſt of Tabernacles. Numb. 28. 36. 2 Macc. 10. 6.

4. This Feaſt was kept, 1. in remembrance of their peregrination in the wilderneſſe, where they dwelt in tents, *verſ.* 43. 2. And of Gods protection, who ſhadowed them with a cloud, as the *Chalde* noteth in the ſame place. 3. And *Euthymius* maketh it a type of Paradiſe, wherein *Adam* lived in the ſhade of trees. 4. *Heſychius* applyeth it to the ſtate of this preſent life: we muſt *præſentibus tanquam tabernaculis vti*, vſe this preſent world as a tabernacle. 5. It was alſo a figure of Chriſts bleſſed incarnation, who dwelt among vs, *Iohn* 1. 14. as in the tabernacle of his fleſh, and was conceiued about this time: and in the ſeventh moneth was dedicated the Temple of *Solomon*, 2 *Chron.* 5. 3. an illuſtrious type of the glorious Temple of Chriſts body, *Iohn* 2. 19. 21. 6. And generally the ſolemnitie of this Feaſt calling to remembrance their former miſerable eſtate, when they came out of Egypt, and dwelt in tents, prefigured the faithfull Congregation in the New Teſtament, who when they haue put off the tabernacle

bernacle of this fleſh, hope by Chriſt to haue an eternall dwelling in heauen, 2. *Corinth.* 5. 1. of which ſpirituall keeping of the Feaſt of Tabernacles, *Zachary* propheſieth, *Zachar.* 14. 16. 14.

27. Queſt. *Of the Sacrifices belonging to the Feaſt of Tabernacles*, verſ. 36.

1. The ſacrifices preſcribed for this Feaſt, are expreſſed, *Numb.* 29. how in every of the 7. dayes, fourteene lambes were to be offred, which come to 98 in all, whereof *R. Salom.* giveth this reaſon, that they might eſcape ſo many curſes, as they are ſummed, if they bee added together, *Deuter.* 27. 28. But no certaine reaſon can bee given of theſe things, it being in the will of the Inſtitutor, to appoynt what number it pleaſed him.

2. Likewiſe vpon the firſt day they offered thirteene Bullockes for a burnt ſacrifice, and every day one leſſe for ſeven dayes, which make in all ſeventie, *Num.* 24. 13. to 36. Which diminution ſome vnderſtand of the decreaſing of the ſtrength of the enemies till the *Meſſiah* come: Some ſay it was in remembrance of the ſeventie ſoules which went downe into Egypt, *Maymon. hiſt. Scholaſt.* but they were ſeventie fiue. *Cyril. Alexandrin.* applyeth it to the decreaſe of ceremonies more and more toward the comming of the *Meſſiah*, *c.* 14. *de adorat.* *Origen*, of the diminiſhing of ſinne, and growing to perfection by the comming of *Meſſiah*, *hom.* 24. *in Numer.* But theſe ſeuen dayes of the Feaſt of Tabernacles, more properly ſignifieth the ſtate and condition of the Church militant here in earth: and by the eight day, wherein was a ſolemne aſſembly, is ſignified the holy Aſſembly and Congregation of the Saints in heaven, whereof the Apoſtle ſpeaketh, *Hebr.* 12. 23. *Radulph.*

28. Queſt. *Of the eighth ſolemne day in the Feaſt of Tabernacles*, v. 36.

1. Of the reaſon of this name, עצרת *gnatzereth*: ſee before, *qu.* 11. 3. vvhere hath been ſhewed, that the word ſignifieth, *retentio*, a reſtraint, or ſhutting vp, as the word, עצר *gnatzar*, is vſed: where it is ſayd, that the Lord *had ſhut vp every wombe in the houſe of Abimelech*, *Gen.* 20. 18. and ſo this day the people were reſtrained from their worke, and were called together to the Sanctuary, and detained in the ſervice of God: in which ſenſe it is alſo tranſlated, *concio. Vatab. convocatio*, *Pag.* an aſſembly, convocation; it was not called *collecta*, a gathering, of the collection of money, as the *Latine* readeth, and *Toſtat. Lyran.* yeeld the reaſon: the *Septuagint* call it, ἐξόδιον, of the going out of the Feaſts, *Cyrill. Alexandrin.* becauſe they made an end of the gathering of the Fruits, *in Zachar.* 14. but the vvord properly ſignifieth a reſtraint, interdict, as *Iun.*

2. It was neither a part of the Feaſt of Tabernacles; becauſe vpon this day they dwelled not in tents, but came to the Sanctuary, *Toſtat.* neither was it a Feaſt by it ſelfe, as the *Doway* Gloſſemen make it: but it was *complementum feſti*, a complement of the feaſt, *Lorin.* and a concluſion of it.

3. Neither as *Burgenſ.* had it, *nullam literalem rationem*, no literall reaſon, but was altogether figuratiue, to ſet foorth the Congregation of the faithfull in Chriſt: who alſo denieth any collection at all to bee made therein: nor yet was this aſſembly onely to that end, to make collection for the charges of the Sanctuary, as *Toſtat.* but this Aſſembly was partly to teſtifie their joy for their peace and proſperitie, and gathering their fruites; which joy was better ſolemnized in their houſes, then in tents: And from hence by a corrupt imitation, the Heathen tooke vp their Feaſts called, Θαλύσια, vvhen they preſented the firſt of their Fruits vnto their Gods, *Cal. Rh. lib.* 12. *cap.* 19. and the Athenians had their Feaſts called, σκίρα, ſo called of the ſhaddow of their tents and boughes, dedicated to *Minerva*, *Strabo. lib.* 9. as alſo it was figuratiue, to ſhew the ſpirituall joy of the faithfull vnder Chriſt, but ſpecially in the kingdome of Heaven: as is ſhewed before, *qu.* 26.

29. Queſt.

29. Queſt. *Of the maintenance of the Sanctuary.*

1. Though this ſolemne aſſembly were not called to that end to make collection for the Charges of the Sanctuary: as *Lyran. Toſtat.* For the ſeventh day of the Paſſeover is called by the ſame name, which the Latine interpreteth, *collecta*, a collection, yet it is not vnlike but that there was ſome gathering then made of the People to that end, which *Burge.* thinketh was vpon the firſt day of the 12. moneth: but then there was no generall aſſembly, or feſtivall meeting, which is the fitteſt ſeaſon for ſuch collections. Deut 16.7.

2. Now the Sanctuary had no certaine revenue to maintaine it, as Churches now haue: for all the offerings, and vowes belonged to the Prieſts, ſo that the maintenance of the Sanctuary, was moſt rayſed by the voluntary contribution of the People: who would bee more willing to contribute to the vſe of the Sanctuary, then to the neceſſity of the Prieſts, and therefore the Lord would rather haue that arbitrary then the other.

3. Theſe then were the meanes for the maintenance of the charges of the Sanctuary, as for the fabricke thereof, and providing of the Sacrifices: they were of three ſorts: either voluntary, or required of them, or mixt, partly arbitrary, partly exacted, and expected of them. 1. The voluntary was either by vow, when any thing was given determinately for the vſe of the Sanctuary: for otherwiſe every thing ſeparated from the common vſe in generall was the Prieſts, or by frank gift, ſo often as they came into the Temple: to which end was a cheſt prepared with an hole in it, to receiue their gifts, and wee read alſo in the Goſpell of their caſting into the treaſury. Numb. 18.13. 2 King 12.9. Luke 21.2.
2. The ſummes exacted and required of them were for every one halfe a ſhekell, that went vnder the tale and number, of theſe two kind of gifts expreſſe mention is made. Exod. 30.13.
2. *King.* 12.4. 3. The third kind was partly required, when they came vp vnto the feaſts, for they were charged not to come vp empty, but touching the quantity, it was arbitrary to giue what they would. Deut. 16.16.

4. This generall collection, or contribution, was expected of the People at every feaſt, but chiefely in the feaſt of Tabernacles; becauſe that was the laſt feaſt of the yeere, and there was a generall aſſembly of all, this was that great and laſt of the feaſt of Tabernacles, when Chriſt cryed aloud to the People, and gaue his ſpirituall almes, his heavenly doctrine to the People, as is mentioned by the Evangeliſt. Dent. 16.17. Nehem. 8.18. Iohn 7.2.37.

30. Queſt. *How theſe feaſtes ſhould be kept without any diminution of other Sacrifices.* ver. 37.38.

1. Foure kind of Sacrifices are mentioned, *v.* 37. to bee offered vpon theſe feſtival dayes expreſſed in this Chapter: as ſacrifices made by fire (which are vnderſtood to be the ſinne offerings) burnt offerings, meat offrings, ſacrifices (that is peace offrings) and drinke offerings.

2. *Every one vpon his day:* becauſe diverſe rites were preſcribed in the ſeverall feaſts, differing from the other: as the rites of the Paſch differed from the Pentecoſt, and of that from the feaſt of Tabernacles, and in the ſame feaſt, the rites of every day differed: as in the feaſt of Tabernacles every day, had it ſeverall ſervice, and number of ſacrifices, as is preſcribed, *Numb.* 29. ſo this phraſe ſignifieth, that every day ſhould haue his apt, and peculiar ſervice, as by the ſame ſpeach is expreſſed the helpe of God in fit and convenient time: *The thing of the day for the day*: And ſo it is ſaid: *The thing of the yeere for the yeere*, that is, a like rate for every yeere. 1 King. 8.59. 1 King. 10.25.

3. Now theſe Sacrifices muſt be performed without any diminution, beſide all other duties: which are theſe foure. 1. Excepting the *Sabbathes*, that is, the ſacrifices thereunto belonging, which were two Lambes in the morning, beſide the daily offering, three in all, and as many at night: ſixe in the whole, *Lorinus*, rather then foure, as *Toſtat.* and vnder the name of Sabbaths, *Hugo*, comprehendeth other feſtivalls, with their ſacrifices which were inſtituted afterward, as the feaſt of Purim, by *Eſther* and *Mordechee*, and the feaſt of the dedication by the Machabees: but they are named The offering of the Sabath how much.

heere the Sabbaths of the Lord, which were instituted of God: their voluntary oblations vpon other new festivals, may be comprehended vnder free offerings. 2. Their gifts are excepted: as their first Fruits, Tithes, and such like, or rather their franke gifts: as *Iosias* gaue at the Passeover, 30. thousand sheepe, and the Princes 2600. sheepe, 2. *Chron.* 35.28. 3. And beside their vowes, which they gaue of devotion, namely in particular, as when one vowed a burnt offering, or peace offering, or sinne offering: for some sinne offerings were required by law, and therefore they are not heere named: but generall vowes without any limitation or determination, were the Priests, as *Tostatus* obserueth, because it is sayd every חרם, *cherem*, devoted thing, that is, separated from the common vse should be the Priests, *Numb.* 18.13. 4. Their free offerings are excepted: as if a man would bring a voluntary oblation, vpon any of the festivall dayes: it should not abridge the number of them which were prescribed.

Vowes of two kinds.

31. Quest. *Of the time and continuance of the feast of Tabernacles.* ver. 39.

1. *In the fifteenth day:* which must be vnderstood to beginne in the euen before, according to the generall rule before prescribed, *ver.* 32. and it must be conceiued, that aforehand they gathered their boughes and branches to make bowers: they were not to doe it on the solemne festivall day, wherein they were to doe no servile worke.

2. By the fruits of the land are not meant their corne; for what was gathered long before, in the time of Pentecost: but the latter fruits of their Vines, and Olives, and so all their fruits were gathered: and therefore it is called the feast of ingathering. *Exod.* 23.16.

3. They were to keepe a feast seven dayes: not that all these seven dayes they were to rest from their labour, which was onely restrained vpon the first, and the last: but there were for every of those dayes a certaine number of extraordinary sacrifices appointed, which made them festivall, and differing from other dayes. *Tostat.*

4. The first and eight day are said not to bee a Sabbath, as the Latine readeth, but a rest, or cessation from labour: for the word is not שבת, *shabbath*, a Sabbath, but שבתון, *shabbathon*, *a rest*, as the *Septuagint* translate, ἀνάπαυσις, a cessation, or rest; and yet sometimes, their other chiefe festivals are called by the name of *Sabbath*: as the first day of vnleavened bread, *ver.* 11. but the name doubled, *shabbath shabbathon*, is onely given vnto the Sabbath, *ver.* 3. or to such dayes, as for cessation from all worke were equivolent to the Sabbath: as the solemne day of expiation. *v.* 32. This day then which was the eight is called a Sabbath, and day of rest: and indeed it was a solemne festivall day.

32. Quest. *Of the vse of the boughes and branches in generall, vsed in the feast of Tabernacles.* ver. 40.

The Hebrewes haue these obseruations. 1. That these branches which were of Palmes, and of other trees were not to build their boothes with; for then whole woods would haue not sufficed, but some they finished their booths with, some they carryed in their hands, and daunced, and leaped, and compassed the Altar singing and praising God, repenting often, as the foot of their song, *Hosanna, saue vs now*: the like did the People to our blessed Saviour, though it were at the feast of the Passeover, to shew, that all the feasts had their determination, and accomplishment in him.

2. These Booths, or Arbors were not made thicke to keepe out the Sunne-shine, or Starre-light: and if it rayned it was lawfull to goe into their houses: neither were they bound so to dwell in tents, as that it was not lawfull to goe out at all: but it sufficed to eat and drinke, and lye in them, as they did in their houses, but they might walke, and solace themselues abroad at their pleasures.

3. And for the situation, and pitching of these boothes, they were set in open places, not vnder covert: as on the roofe of their houses, in their courts, and in the courts of

of the houſe of God, and in the ſtreets, *Nehem.* 8. 16. but as the multitude of people encreaſed, ſo they enlarged the place, where they made their boothes, not onely in the City but without, every one κατ' οἰκίαν, acccording to his family, as *Ioſ:* 3. *antiq.* c. 10. and ſo *Origen* ſaith, they went out of the City to keepe the feaſt of Tabernacles: *hom.* 9. *in Exod.*

4. Now for the circumſtances of time, perſons, and place. 1. This carrying of branches was onely, they ſay vpon the fift day, becauſe heere it is ſayd: *Yee ſhall take them the firſt day, ver.* 40. 2. And they were onely to beare them in the Sanctuary. 3. And all were bound to cary their branches, even the children, that could waue a bough: but all were not bound to dwell in the boothes, the ſicke and their ſervants, that miniſtred vnto them were excepted: And all danced not in the Sanctuary, but onely the graver ſort, and the Wiſemen and Elders, and the reſt looked on: neither were they to dance with pride, or an high minde, but after a lowly manner, as thinking vilely of themſelues: as *David* did when he danced before the Arke, ſaying, *I will yet be more vile then this, and will be baſe in mine owne eyes*, 2. *Sam.* 6. 22. *Maimony.* Their dancing in the feaſt of Tabernacles.

5. The Hebrewes adde further, that every of theſe ſeven dayes they brought water from the brooke *Shiloah*, in a golden veſſell conteyning 3. logges, which is a pint and an halfe, and powred it with wine vpon the Altar: whereunto ſome thinke that our bleſſed Saviour alluded, when on the laſt day of this great feaſt hee cryed out: *If any man thirſt let him come vnto me and drinke; and he that beleeveth in me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living waters. Iohn* 7. 37, 38. But our bleſſed Saviour would not approoue any of their ſuperſtitious additions, and traditions; and he in expreſſe words hath reference vnto the Scripture, not to their practiſe.

6. *Heſychius*, maketh this ſpirituall vſe of this feaſt of Tabernacles: *Non inhiare præſentibus, nec adhærere terrenis:* not to be addicted to terrene things: and as they reſted from their labour, when they kept this feaſt, ſo *Ab operibus terrenis ceſſantes feſta celebremus:* let vs celebrate feaſts, ceaſing from ſinne.

33. Queſt. *Of the particular kind of trees heere named for the vſe of the Tabernacles.*

1. They muſt take the fruit of הדר *hadar*, a goodly tree, which ſome will haue to be the Cedar: *Iacob de vitriac:* but hee ſayth the fruit thereof is as bigge as a mans head: which had beene vnhanſome to cary in their hands: ſome the Pine tree: ſome *malum Perſicum*, the Peach, *Ioſeph. ant* 3. 10. but the Hebrewes in generall, to whom agree. *Vatab. Lyran. Toſtat.* with others, thinke it to be the Pome-citron: But rather it ſignifieth generally, any beautifull tree that is for ornament, *Oleaſter:* and ſpecially thoſe which are named for the vſe of the Tabernacle, *Nehemiah* 8. 15. as the Oliue, which hath the epithite of *Faire*, given vnto it, *Ieremiah* 11. 16. the Myrtle tree, and the tree שמן *ſhemen*, of oyle: which the *Septuagint*, take to bee the Cypreſſe: ſome the Pine tree, others the Cedar: any of theſe oyle trees might bee taken, *Iun.* both the fruit, as heere expreſſed, and the leaues named, *Nehem.* 8. *Oleaſter.*

2. The next were, *cappoth*, the boughes of the Palme trees, ſo called, becauſe they were like to the palme of the hand; which word, *Palma*, the Palme tree, is ſo named of the ſimilitude of the hand, and hath ſprigs growing forth like vnto fingers, called δάκτυλοι; and ſo very fitly was the Palme vſed as a ſigne of victory: as the triumphant ſervants of God are deſcribed with *palmes in their hands, Revel.* 7. 9. as it is in the Pſalme, *Thou teacheſt my hands to warre, and my fingers to fight, Pſal.* 144. 1. The Greeke word is here, καλλιωπα, the thicke boughes like a beeſome, together with the leaues, as they are named, ענף *gnale*, φύλλα, the leafe of the Palmes, *Nehem.* 8. 15. they are called, βαΐα, the boughes of Palmes, *Iohn* 12. 13. and κλάδοι, *Matth* 21. 8. and στιβάδες, the branches, *Mark.* 11. 8. the Hebrewes thinke, they were the ſtiffe branches of the Palme or Date tree, before they were budded, like vnto a ſcepter, *Maimony*: but they were rather the roddes with the leaues. There is great ſtore of theſe trees in Iudea, Of the Palme-tree.

and Phœnicia, which may seeme to haue the name thereof: for φοινιξ, is a Palme tree; it is greene and flourishing, *Psal.* 92. 13. and streight and tall, to the which the Church is resembled, *Cant.* 7. 8.

3. *The boughes of thicke trees:* which the Hebrewes vnderstand to be the Mirtle tree, called הדס *hadas*, μυρσινη: but the Myrtle is expressed by name, beside the leaues of *thicke* trees, *Nehem.* 8. 15. It is therefore taken more generally for any thicke trees, such as are the Ivie, and Vine tree, *Oleaster.* The Hebrewes note, that there must bee three leaues together, or else it was not thicke, *Maimon.* but more leaues then so were required to make the branch thicke.

4. They also vsed Willowes of the brooke, ערבי *gnarbe*, so called of the mixture of the ground with the water where they grow, *Oleaster:* it is called, ἄγνος, of αγνὸς, pure; because it was a signe of chastitie, which the Matrons of Athens strewed their beds with in their Feasts, *Dioscor. l.* 1. *c.* 116. The vse of it was, to bind their arbors, and the bundles of the other branches, which they carried in their hands: and therefore the Willow of the brooke is commended, as being fit for that vse, and easie to bee had: it groweth fast, and therefore it is called, ἰτέα, and in Latine, *salix, à saliendo,* of the fast growing: in which respect the growth of the godly man, is likened to the Willow, *Isa.* 44. 4.

5. The Hebrewes haue here very curious obseruations: 1. as that they must onely vse these foure branches; of the Pome citron, which they carry in their left hand, and of the Palme, Mirtle, Willow, (whereof they make one bundle) which they carry in their right hand: they might make their Boothes of any other trees, but none else must they beare in their hand but these, and they must haue all of them. 2. The Palme branch must be foure hands breadth long, the other three, and the Pome-citron not lesse then an egge, *Maimon.* But as is before shewed, the branches of other thicke trees also might be vsed: and for the length, it is but their owne tradition, *Moses* speaketh nothing of it.

6. The mysticall Expositions of *Hesychius* and others, here I omit: as by the goodly tree hee vnderstandeth him, *qui fructum dat in tempore,* who bringeth forth fruit in time: by the Palme tree, the righteous man, who is sayd to flourish like a Palme tree: by the thicke trees, *omnes virtutum fructus,* all the fruits of vertues; and, *salix continentiam significat,* the Willow signifieth continencie.

34. Quest. *Of the manner of celebrating the Feast of Tabernacles, by Whom, and Wherefore.*

1. The Hebrewes obserue, that these Tabernacles called *succoth,* (for there was an other word, *ohel,* for the Tabernacle of the Sanctuary) were to be made only of trees, not to bee covered with cloth, or any thing of evill savour, nor with boughes which did fall off, but were cut: they must not bee lower then ten hand-bredths, nor higher then twentie cubites, but as broad as they would, and their Boothes were not to haue lesse then three sides.

2. In these Boothes they were to continue seven dayes, rejoycing and making merry: the word חג *chag,* which is here taken for a Feast, some translate by the vvord, *tripudiare,* to daunce, *Pagnin:* but it alwayes doth not so signifie: for the Pasch is called by that name, *Exod.* 12. 11. and yet they did celebrate it standing, not leaping or daunsing: This Feast of Tabernacles, it is like, was solemnized with daunsing, which was of diuers sorts: *sacra,* sacred, or religious, as *David* daunced before the Arke, 2 *Sam* 6. 12. and idolaters vsed also to daunce before their Idoles, as the Israelites before the golden Calfe, *Exod.* 22. *Convivialis,* daunsing vsed in their Feasts, and Festivall solemnities, *Iudg.* 19. 21. *Militaris,* the triumphant daunsing and reioycing of souldiers, comming from the victorie of their enemies: as when the Damosels met *Saul* and *David* returning from the slaughter of *Goliah,* 1. *Sam.* 18. 7. And so it is like, they expressed their inward joy in this Feast, by the outward gesture and motion of the body.

Of diuers kinds of daunsing

3. From this Law of dwelling in tents, the Hebrewes except women, servants, young

young children, ſicke perſons, and watchmen during their time of watching: all elſe were bound, not only the home-borne, which are here by name expreſſed; and ſo the word *ezrach* properly ſignifieth, as *Caietan*: but other alſo converted to their religion, though ſtrangers borne, were bound to keepe the Feſtivals, and other rites of the Law, *Toſtat.*

4. Now the end of this Feaſt vvas, 1. To bring to their remembrance the benefites vvhich they received of God, when they dwelt in Tents in the Wildernesſe, God, *præeunte, protegente, providente*, both going before them, and directing them by a cloud, (to the which the Chaldee Paraphraſe hath ſpeciall relation heere) and protecting them from their enemies, and providing food for them. 2. To teſtifie their thankefulneſſe, that God had brought them out of a deſart place into a fruitfull land, and given them peace, and that they now preſently enioyed the fruites thereof. 3. And this Feaſt was appoynted, that therein the Law might bee read vnto them, which was in the end of every ſeventh yeere, *Deut.* 31. 10. 4. The myſticall end was, to teach vs, *quod peregrini & inquilini ſumus in terrâ*, that wee are ſtrangers and pilgrims in earth, that wee ſhould not dwell ſeven dayes onely in tents, as the Iſraelites, but all our life long, and ſo bee Heyres of *Abraham*, *Iſaac*, and *Iacob*, who dwelled in tents all their life, and to be imitators of our Saviour, who had no place to hide his head in, and ſhould ſeeke *ſupernam quietem*, reſt in heaven, *Heſych.*

4. *Places of Doctrine.*

1. Doctr. *Kingdomes and Dominions are at the diſpoſing of God.*

AS here, *v.* 10. the Lord is ſayd to giue the land of Canaan to the children of Iſrael: ſo the Lord gaue all thoſe lands into the hands of *Nebuchadnezzar*, *Ier.* 27. 6. The devill lyed, when hee ſaid it was in his power to giue the kingdomes of the earth, *Matth.* 4. 9. But it is God that ſetteth vp, and pulleth downe Kings. Which teacheth men not ambitiouſly to aſpire vnto kingdomes before their time: as *David*, though the annoynted King, would not lay his hand vpon *Saul*: whereupon *Ambroſe* thus inferreth: *quo facto docuit, non præripiendum regnum, etiamſi debeatur, ſed expectandum, vt ſuo tempore deferatur*: by the which fact he taught, the kingdome not to be prevented, though it be due, but expected to be given in due time, *Apolog. David. c.* 6.

2. Doct. *Feſtivall dayes to be kept.*

Though the Iſraelites were to remember the benefits, which they had received of God, and ſpecially their deliverance out of the land of Egypt all the dayes of their life, *Deut.* 16. 3. yet they had certaine ſolemne dayes appoynted to that end, in a godly pollicie, that they might be ſtirred vp to a more effectuall and thankfull remembrance of them, and to diſtinguiſh them from the Gentiles: ſo as the Apoſtle ſaith, *Hee that obſerveth a day, obſerveth it to the Lord*, *Rom.* 14. 6. It is lawfull for Chriſtians to obſerue vpon ſpeciall daies the memoriall of Chriſts Nativity, Paſſion, Aſcenſion, and the like: as *Auguſtine* ſpeaketh of keeping the Paſch: *conſummat juſtos, confirmat dubios, damnat incredulos*: it perfiteth the juſt, confirmeth the doubtfull, and condemneth the incredulous, *Serm.* 168.

3. Doct. *Of the vſe of Feſtivall dayes.*

Theſe Feſtivals were appoynted vnto the Iſraelites, for the remembrance of ſome ſpeciall benefits: as the Paſſeover, of their deliverance out of Egypt; the Pentecoſt, of giving the Law, and ſo of the reſt: So now the Feſtivities are ordained to that end, to remember the great workes of the Lord: and this it is, *to obſerue a day vnto the Lord*, as the Apoſtle ſayth, cited before, that is, to the honour and praiſe of God, and not to ſatisfie our owne pleaſure, as *Bernard* ſayth, *Sanctorum ſolennitates manifeſtum eſt, ad animas potius, quam corpora pertinere*: it is manifeſt, that the ſolemnities

lemnities of the Saints belong rather to the Soule, then the Bodie, *De Solemnitat. sanct. Serm.* 1.

4. Doct. *Of dayes of publike Fast and humiliation.*

As the Israelites kept a solemne Fast yeerely vpon the tenth day of the seventh moneth, for a reconciliation, *v.* 28. so now it is both lawfull and commendable, as in private families, vpon some speciall occasions to vse fasting and Prayer, 1. *Cor.* 7. 5. so likewise publikely, by the appoyntment of the Magistrate, for the diverting and deprecating of some imminent evils: as *Augustine*, in the time of a great drought, thus spake to the people in a Sermon: *Etsi omni tempore vos oportet corde compuncto Dei misericordiam requirere, nunc tamen propter imminentem severitatem peccatis nostris debitam, cum ingenti gemitu assiduis orationibus debemus Dei misericordiam implorare:* Although wee should at all times with a contrite heart intreat the mercy of God, yet now most of all, because of the imminent severitie of punishment due vnto our sinnes, *Serm.* 173.

5. *Places of Confutation.*

1. Confut. *Against the multitude of Festivall dayes.*

Lorinus is somewhat moderate, in respect of the rest, who counteth but 80. Holy dayes in all, together with the Dominicals, or Lords dayes: But some of them are more lavish, who bring in a great rabble beside, to the number welnigh, of two hundred, as is shewed elsewhere: yea, *Tostatus* in sober sadnesse saith, that there are, *plures Festivitates*, more festivities vnder the Gospell, then were in the Law, for these two reasons: because now Christians must, *magis vacare Deo*, more attend vpon the service of God: and the Iewes were not, *assueti jugo legis*, as yet accustomed to the yoke of the Law: and therefore would not haue endured so many Festivals, *Tostat. qu.* 2. *Lorin. p* 744.

Synops. cent. 2. *err.* 75.

Contrad. 1. It may seeme strange, that so graue a Writer should so much forget himselfe, to affirme, that Christians ought to haue more Festivals then the Israelites: they had beside fiftie two Sabbaths, seven Festivals at the Passeover: Pentecost, the first and tenth day of the seventh moneth; eight dayes at the feast of Tabernacles, and thirteene new Moones, whereof one was counted before for September, which made in all thirtie, beside the feast of *Purim*, and of the Dedication, and the fast of the 4. 5. 7. 10. moneth mentioned in *Zach. c.* 8. 19. in all about 40. beside the Sabbaths, whereas *Lorinus* alloweth but 30.

2. We indeed must more attend the service of God, but in spirit, *Iohn* 4. 24. not in such externall manner: neither is it a yoke to haue dayes of recreation, but an ease: And if it be a burthen, God did of purpose lay it vpon them, to humble them, as Saint *Peter* confesseth, such a yoke was imposed vpon them, *which neither they nor their fathers could beare, Acts* 15. 10.

3. The Apostle (howsoever *Tostatus* would seeme to pretend some reason) vtterly condemneth the Iudaicall observation of dayes, moneths, and yeeres, *Galat.* 4. 10. and *Bernard* well saith: *Patriæ est, non exilij ista frequentia gaudiorum, & numerositas Festivitatum*: This frequent rejoycing, and number of Festivals, becommeth our countrey in heaven, not this place of banishment, *Epist.* 175.

2. Confut. *That the committing of sinne is more grievous vpon the Lords day, then vpon other.*

This is denyed by *Bellarmine. l.* 3. *de cul. sanctor. c.* 10. and *Lorinus* also saith, it is no probable opinion: *Præcipi tempore sacro actus internos amoris Dei, vel contritionis*, That the internall actes of the loue of God, and contrition are commanded in the holy time: neither that any such thing can be gathered out of the Scriptures, or Fathers, for it belongeth

belongeth to religion, not to the practiſe of charity, or repentance: *Lorinus, pag. 744. cap. 2. 6.*

Contra. 1. The Scripture directly commandeth, abſtinencie from ſinne vpon the Sabbath: *Which is the doing of their owne will.* Iſay 58 13.

2. And if the circumſtance of the place doe agravate a ſinne, as ſacriledge is more heynous, then common theft; ſo alſo by the ſame reaſon the circumſtance of the time, ſhall adde to the greatneſſe of the ſinne.

3. *Auguſtine* ſaith, *Spiritualiter obſervat Sabbatum Chriſtianus, abſtinens ſe ab opere ſervili. 1. A peccato:* A Chriſtian ſpiritually keepeth the Sabbath, abſteyning from ſervile workes, that is, ſinne, *tract. 3. in Ioann:* the Councell of *Matiſcone* decreed thus: *Eſtote omnes in laudibus & hymnis Dei corpore & animo intenti: die Dominicà quiſque ſeipſum lachrymis & precibus afficiat:* be yee all both in body and ſoule, intent vpon the praiſe of God: let every one with Teares and Prayers afflict himſelfe vpon the Lords day, *Matiſc 2. c. 1.* ſee then the boldneſſe of theſe men, who deny that it can bee gathered out of Scriptures, or Fathers, that the internall acts of the loue of God, contrition, repentance, are required vpon the Lords day: I oppoſe againſt *Lorinus*, the judgement of a graue writer of their owne, who writeth thus: *Majus peccatum eſt, ſi quis in die feſto peccat mortaliter, quam ſi peccet in alijs diebus, cum magis tunc teneatur Deum colere:* it is a greater ſinne, if any ſinne mortally vpon a feſtivall day, then if hee ſinne vpon other dayes, being then more bound to ſerue God, *Toſtat. q. 2.*

3. Confut. *That the change of the Sabbath into the Lords day is of Diuine inſtitution.*

It is the opinion of the Romaniſts, that the Lords day as it is now obſerved, dependeth onely vpon the tradition of the Apoſtles, not warranted by Scripture, *Rhemiſt. in Math. 15. ſect. 3.* And to the ſame purpoſe *Toſtatus* ſaith, that Chriſt inſtituted not Holy-dayes in the new Teſtament, as *Moſes* did in the old: *Quia homines jam eruditi erant in ritu colendi:* becauſe men were ſufficiently inſtructed in the manner of Gods worſhip in the new Teſtament, *&c.* and ſo he left it wholly to his Church: *q. 2.*

Contra. 1. *Bellarmine* himſelfe ſheweth the antiquity of the obſervation of the Lords day out of theſe Scriptures, therefore it is not a tradition without Scripture. Acts 20. 7. 1 Cor 16 2. 2. That which the Apoſtles inſtituted as a law to be kept of the Church: they did by the inſtinct of the ſpirit, and ſo by Divine authority; as in that their decree to abſteine from ſtrangled, and blood, which was to continue but for a time, they write thus: *It ſeemed good to vs, and the holy Ghoſt*, much more were the perpetuall ordinances of the Church, as was this of the Lords day, appointed by the direction of the Spirit. 2. To ſeparate dayes, and to make one more excellent then an other, doth belong onely to God: he hath times, and ſeaſons in his owne power, and heereunto agreeth that ſaying of *Eccleſiaſticus*: that in the knowledge of God the dayes are divided one from an other. 3. *Auguſtine* ſaith, *Venerabilis iſte dies, &c.* this is, *A day to bee reverenced, wherein the Children of Iſrael went over the red Sea: The Manna rayned, Chriſt was baptized, he fed 5. thouſand with 5. loaues, wherein he roſe againe,* entred into the houſe the doores being ſhut, wherein the holy Ghoſt came downe vpon the Apoſtles, *Serm. 154.* how can this day be but of Divine inſtitution, which hath beene ſanctified by ſo many great workes by the Lord himſelfe. Revel. 1. 10. Acts 15. Acts 7. ἐν γνώσει αὐτῆς διεχωρίσθησαν. Eccl. 33. 8.

4. Confut. *That our bleſſed Saviour ſuffered not in the ſolemne day of the Iewiſh Paſſeover.*

This is affirmed by the Romaniſts, that Chriſt was put to death in the ſolemne feaſt of the Iewes, vpon the 15. day, being the firſt of the vnleavened bread; but wee hold indeed that Chriſt ſuffered vpon the 15. day, which was by right the ſolemne day of the Paſſeover, but the Iewes to avoyd the concurrence of two feſtivall dayes, the Paſch, and the Sabbath, deferred it till the 16. day, and ſo kept it together with the Sabbath: which is the opinion alſo of *Rupertus*, and *Burgenſ.* heereof ſomewhat hath beene ſaid before. *q. 8.* and *q. 11.* 2. But for further confirmation thereof, this vnanſwerable

swerable argument shall be added: it is held by all ancient writers, and not by the Romanistes denyed, that the Pentecost next after the Passion of our Saviour was vpon our Dominicall day, which was the first day of the weeke: which cannot bee, if the Iewes kept their Passeover the day before the Sabbath, for they were to begin their accompt of the 50. dayes, from the morrow after the Sabbath. *ver.* 15. that is the day of the Passeover, wherein they rested, as the Rabbines generally, *Iosephus*, *Lyranus*, *Caietan*, expound it, now the morrow after the Passeover was the Sabbath; from thence beginning the account for 50. dayes, Pentecost will fall out vpon the Sabbath, which is the seventh day: and not vpon the first day of the weeke being our Lords day, the answere of some, that the account beganne the first day after the Sabbath properly so called, that is the seventh day: or that they beganne to number the third day after the Pasch, if the second were a Sabbath, as *Bellarmine* is against the text, and the generall opinion of the Rabbines, which exactly begin their reckoning the morrow, or next day after the Pasch.

Lib. 3. de cult. sanctor. c. 13.

5. Confut. *That the soules of the dead being in punishment, haue no intermission of their paine on the Lords day.*

Lorinus, speaking of the rest of the Sabbath, alleadgeth out of *Damia.* and assenteth vnto him, that vpon the Lords day: *Animos defunctorum requiescere, & a supplicijs feriari:* the soules of the dead doe rest, and are eased of their paine, and returne vnto it the next day. *Lorinus. p.* 747

Contra. 1. The holy rest of the Lords day, needeth not such a fabulous defense, it is grounded vpon the authority of the Scriptures: wee may say to him as *Iob* to his friends pleading deceitfully for God: *Will yee speake wickedly for God. Iob* 13. 7. so the truth needeth no such defence. 2. How standeth this with their opinion, that the Lords day is not of Divine, but Ecclesiasticall constitution: can any other then a divine ordinance haue force in hell. 3. The Scripture saith of them which are in torment: *Their Worme dyeth not, and the fire never goeth out. Marke* 9. 44. what mitigation then can there be of punishment: *Ad refrigerium justi vocantur, ad supplicium rapiuntur injusti:* the just are called to rest, the vnjust are carryed to punishment, *Cyprian. Serm. de Mortal.* This taketh away as all Purgatory paines, so mitigation of Hellish torments.

6. *Morall Observations.*

1. Morall. *God in all places must bee served, and his Sabbaths observed.*

VEr. 3. *It is the Sabbath of the Lord in all your dwellings:* whereseoever they dwelt, and to whatsoever countrey they came, they were bound to this law: as the Israelites are charged: to talke of the Law when they sate in their houses, walked by the way, lying downe, and rising vp: *Deut.* 6. 7. for like as *Peccator, leges peccati, quocunque jerit, circumfert*, a sinner caryeth about with him the law of sinne whethersoever he goeth, *Augustine*: so a righteous man, should every where be mindfull of God, and of his Law.

2. Morall. *Of the right sanctifying of the Sabbath.*

Hesychius, vpon these words, *Sixe dayes shall Worke bee done: but in the seventh day shalbe the Sabbath*, giveth this note: *Hanc festivitatem nemo celebrare qui non operatus est bona opera, & Deo digna potest:* No man can celebrate this festivall day vnlesse hee doe good workes, worthy of God, *&c* Hee then that is exercised in doing of good, is the best keeper of the Sabbath, as our blessed Saviour sayth: *Is it lawfull to doe a good*

deed

deed on the Sabbath day, or to doe evill? *Marke* 3. 4. ſhewing that the Sabbath is beſt kept by doing of good.

3. Morall. *Thankes to bee rendred to God for his beneſits.*

The Lord requireth but a ſheaſe in a *Ghomer*, about a pottle, to bee brought for all their encreaſe of the fruits of the Earth. *ver.* 10. whereby is ſhewed that God requireth onely thankes of vs for all his bleſſings: which is a ſmall thing to the value of his gifts: ſo the Prophet *Dauid* ſaith, *What ſhall I pay the Lord for all his beneſits to mee, I will take the cup of ſaving health, and call vpon the name of the Lord*, *Pſalme* 116. 12,13. *Ambroſe*, heere ſaith well: *Dicit per prophetam Deus, ſi Dominus ſum, vbi timor meus, ſi Pater, vbi amor meus; tu autem cum gratias non agis, Deum nec diligis, nec Vereris: vnde aut contumax ſeruus, aut ſuperbus es filius:* the Lord ſayth by his Prophet, if I bee your Lord where is my feare, if your Father, where is my loue: you then while you giue no thankes, neither loue God, nor feare him, and ſo thou art either a ſtubborne ſervant, or a proud ſonne. *Serm.* 43.

4. Morall. *Of the true celebrating of feſtivall times.*

Vpon the ſolemne day of reconciliation, which was kept on the tenth day of the ſeventh moneth, which was one of their chiefe feſtivals, they are but to humble their ſoules, *ver.* 27. which teacheth vs how to keepe a true feaſt vnto the Lord, by humbling of our ſoules, by true repentance, and amendment of our liues, and ſo the Apoſtle ſaith: *Let vs keepe a feaſt, not with the old leaven of maliciouſneſſe, but with the vnleavened bread of ſincerity, and trueth.* 1. *Cor.* 5. 8. *O mira feſtivitas! dies feſtus vocatur afflictio animæ vide ergo ſi vis diem feſtum agere, ſi vis, vt lætetur Deus ſuper te afflige animam:* O wonderfull feſtivity! the feſtivall day is called an afflicting of the ſoule: ſee then if thou wilt keepe a feaſt vnto God, if thou wilt haue God to rejoyce over thee, afflict thy ſoule: *Hom.* 13. *in Numer.*

CHAP. XXIIII.

1. *The Argument, Contents, and Parts.*

IN this Chapter are ſet foorth, firſt certaine rules touching ſome rites of the Sanctuary, to *ver.* 10. Secondly, certaine lawes for civill matters.

1. The rites are two. 1. Concerning the providing of oyle for the Candleſticke. *ver.* 2. with the vſage of it for the place and time. *ver.* 3. 4. 2. Of the ſhew bread, the number, and quality. 5. Order and place. 6. The appurtenance of incenſe. 7. The time of renewing the ſhew bread. 8. The vſe of them for the Prieſts. 9.

2. Here: 1. The occaſions of theſe lawes is ſet downe: which was by reaſon of a certaine fact done, by the ſonne of an Imaelitiſh woman: where his perſon is deſcribed. 10. his fact. 11. the order taken with him. 12. 2. The lawes are firſt preſcribed, then executed. *ver.* 13. the lawes preſcribed, are either particuler concerning the blaſphemer. 14. or generall, of blaſphemy, the leſſer. 15. or greater. 16. of killing a man. 17. or beaſt. 18. of the law of rebellion. 20. 21. the execution, generall to bind all to the law. 22. particuler for the ſtoning of the blaſphemer. *v.* 23.

The

2. *The diuers Readings.*

VErſe 3. *Shall ſet them before the Lord.* L. D. *ſhall diſpoſe or order them before the Lord.* H. N. *or dreſſe them.* G. *fit th.m.* I. ערך *gnaroch*, to diſpoſe.

L. D. Alt. V. 7. *That the bread may be for a memoriall,* L. D. rather; *that it may be to the bread for a memoriall.* I. N. it is referred to the pure Incenſe before ſpoken of.

L. D. Alt. V. 12. *Till they might know, What our Lord would command.* L. D. rather; *that the mind of the Lord might be ſhewed them.* Cæter.

V. 18. *He that ſtriketh a beaſt.* L. D. *ſmiteth* the life of a beaſt. H. *that is, killeth.*

V. 23. *And they ſtoned him.* L. D. *ſtoned, or overwhelmed him with ſtones.* Cæter. for there are two words in the Originall, רגם, *ragam*, which ſignifieth *obruere*, to overwhelme, and אבן, *aben*, a ſtone: they ſo ſtoned him, that hee was covered with ſtones.

L. D. Det.

3. *The Queſtions diſcuſſed.*

1. Queſt. *By whom the oyle was provided for the Lampes, and what kind of oyle it was.* ver. 1.

1. BEcauſe the charges of the Sanctuary, it having no certaine revenues, were to be ſupplyed by the benevolence of the People: *Moſes* is directed to giue this in charge to the Iſraelites to bring oyle for the Lampes: as alſo at their common charge, things were ſupplied for the three other miniſteriall ſervices, as incenſe for the Golden Altar, ſacrifices for the burnt offering altar, and ſhew bread for the Table.

2. And whereas the People brought oyle of their voluntary minde, as they did other things for the Sanctuary, *Exod.* 25. 6. that was at the firſt creation of the Tabernacle: but this commandement was a perpetuall ſupply to be made afterward, as they are bi l to doe, *Exod.* 27. 2. yet it was left vnto them arbitrary in part: for neither any man is charged in particular, nor yet any preciſe quantity is preſcribed: but they are admoniſhed onely in generall to bring, every man according to his devotion.

3. But whereas there are diverſe kinds of oyle: *Macrobius* maketh 16. *Columella.* 10. *Cato* 8. ſeverall kinds: and oyle may be drawen out of many things, as out of Nuttes, Apples, Wheate, and the oyle heere preſcribed muſt be of the Oliue, and the pureſt: there were three ſorts of it; ſome which flowed of it ſelfe out of the Oliue: and ſome which was beaten out: and that which was preſſed out laſt of all: the firſt was for the Lampe, the ſecond for the offerings, the third for other vſes: *Toſtat.* but heerein he is deceived: for the beaten oyle is heere expreſſely named for the light of the Lampes, the Latine expreſſeth two properties, it muſt bee *lucidum, & purum:* bright and pure, but the pureneſſe of the oyle, whereof mention is made onely in the text, includeth both the brightneſſe of the colour, and pureneſſe of ſubſtance.

4. They were to vſe no waxe for the lights in the Sanctuary, becauſe it was neere vnto honey, which they were forbidden to offer: and this was a kind of oblation given to maintaine the lights; neither were they to apply to this vſe any tallow, which beſide that it was not ſo fit for ſmell, was not ſo decent in the vſe: if it were of beaſts fit for ſacrifice, it was to be burnt vpon the Altar, if of other, it was not to be brought into the Sanctuary, yet they might vſe both waxe, and tallow in their civill lights: as it ſeemeth the lampes which *Gedeons* Souldiers vſed, were of other matter then oyle, becauſe they caryed them in their hands, when they had broken their pitchers.

5. *Heſychi.* applyeth it thus: *Oleum miſericordia eſt,* by this oyle is ſignified mercy, which oyle the lampes of the fiue fooliſh Virgins wanted, being without charity, rather it ſignifieth the graces of Gods ſpirit, and the purity of our affections, which we muſt

muſt bring when we come before the Lord, *Calvin:* and the beating of this oyle ſignifieth the labour and diligence of the Miniſters in preaching of the Word.

2. Queſt. *Whether the Lampes in the Sanctuary burned both day, and night.* ver. 3.

1. The opinion of ſome is, that 4. lampes burned in the night, and 3. in the day, *Ioſephus. 2. antiq. c. 10.* with whom conſent, *Lyran. Caietan. Lorinus:* whoſe reaſons are theſe. 1. Becauſe it is ſayd heere, they ſhould burne ever before the Lord. 2. There was no more vſe of them in the night then in the day; for they ſacrificed not in the night, *Caietan*; therefore they might aſwell burne by the day, as the night, to adde a grace, and maieſty to the place. 3. They are commanded aſwell to dreſſe them in the morning, as the evening, *Exod.* 30.7. *Lorin. p.* 8.19.

Contra. 1. They muſt burne continually, that is, night by night, as the continuall burnt ſacrifice was from day to day, ſo *Targ. Ionathan.* 2. There were diverſe ſerviſes, which continued till it was darke, as the diſpatching, and furniſhing of their burnt offerings: yea they burnt all the night vpon the Altar, till the morning, *c.* 6.9. and the Prieſts kept the Lords watch all the night, 2. *Chron.* 13.11. there was need therefore for theſe ſervices of the vſe of lampes by night, but not by day; for the Tabernacle was lightſome enough: therefore *Cajetan*, much forgetteth himſelfe, in ſaying, the Candles were not lighted: *Propter officium aliquod exercendum nocturno tempore:* for the exerciſe of any office in the night.

2. The lampes indeed were dreſſed in the morning, that they might be readier at the even: but they were not lighted then as at even, and therefore the phraſe is altered of purpoſe; for the Prieſt is ſayd onely to dreſſe the lampes in the morning, *behetibho. Exod.* 30.7. in bettring them, ὅταν ὀπτανάζῃ, when hee prepareth them: but hee is ſaid in the evening to ſet them on fire, *behagnaloth, ver.* 8. in cauſing them to aſcend, in putting fire vnto them, which vſeth to aſcend, ὅταν ἅπτῃ, when hee kindleth them: *Septuagint.*

3. The better opinion then is; that the lampes burned onely from the evening to the morning, as *Toſtat. Oleaſt. Vatab. Iun.* with others, as it is expreſſely ſayd: that in the morning the lampes went out: *Eli could not ſee, and yet the light of God went out, Samuel ſlept.* 1. *Sam.* 3.2.3. *Caietan* forceth an other ſenſe, that the meaning is, *Samuel* was ſo blind, that he could not ſee, when any of the lampes went out: but the Hebrew conjunction, diſtinguiſhing the two clauſes wil not admit that conſtruction: this clauſe, (*Yet the light went out,*) is referred to the time, when the Lord called *Samuel.* 2. And it is expreſſely ſaid, that the lampes were to burne every evening. 2. *Chron.* 13.11. no mention being made at all of the morning. 3. There was no vſe of the lampes in the day, as there was in the night: and a ſuperfluous thing of no vſe, it is not like was inſtituted, ſo *Heſychius* alſo vnderſtandeth this burning of the lampes to haue beene onely in the night, myſtically applying it thus; *Vſque mane accendamus, in præſenti, videlicet, ſeculo:* let vs burne (the lampes of almes,) vntill the morning, that is, in this preſent world.

3. Queſt. *Of the forme, and faſhion of the golden Candleſticke.*

1. It was not made of caſt worke, or of plates of gold vpon yron: as *Comeſtor. hiſt. Scholaſt. in Exod.* but it was of gold beaten with hammer: *Exod.* 25.21. which had ſeven branches, three of one ſide, and three of an other, and one in the middeſt, with boules, knops, and flowers, three of every ſort in the ſeverall branches, and foure in the ſhaft, all which *Ioſephus* numbreth to, 70.

2. It was made of a talent of gold, which being double to the common tallent, weighed an 120. pound: ſo that it ſeemeth to haue beene very maſſie, and lofty withall, there was but one of them in the Sanctuary: *Solomon* made for the vſe of the Temple tenne: fiue at the right hand, fiue at the left, 1. *Kings* 7.49. not λυχνίας μυρίας, tenne thouſand lampes, as *Ioſephus* greatly miſtaketh.

3. The

3. The lampes of the candlesticks were moveable as *Philo* and *Iosephus* thinke, and so might be put off, and on: *Tostatus* thinketh they were of one solide worke with the candlesticks; but the other is more agreeable to the text, where it is sayd, the lampes thereof shalt thou put thereon.

4. It was situated on the South side of the Tabernacle, over against the table of Shew-bread, on the North, *Exod.* 40.24. and before the second vaile, which was before the Arke; and therfore it is said, *The pure Candlesticke before the Lord: v.* 4. It was so set that all the Lampes might give light before them, *Numb.* 8.2. they were then placed long waies, not crosse, or overthwart: so then this golden candlesticke served both for ornament, and for necessary vse of the Sanctuary. It was not for vaine pompe, and ostentation, as that *Dionysius* set vp at *Tarentum*, which had so many lampes as bee dayes in the yeere, *Athen. l.* 5. *c.* 14.

5. *Hesychius*, and before him *Clemens* and *Cyrill*, *Alexand.* apply this Candlesticke to our Saviour Christ: *Super quo incenditur lucerna, id est, spiritus sanctus*: vpon whom the lampe is kindled, that is the holy Spirit: But more fitly is the Church of God compared to the Candlesticke, which holdeth out the light of Gods truth vnto the World: and is it selfe inlightned with the oyle of Grace powred into it, *Zach.* 4.12. and by the blessed presence of Christ, who is in the middes of the Candlestickes of his Church. *Revel.* 1.13.

4. Quest. *Of the Shew-bread, Wherefore it was so called, and of the making thereof.* ver. 5.

1. It is called the bread, לחם פנים *panim*, of the faces, *Exod.* 25.30. not of the print which they had on both sides, representing the face of a man, or some such like figure, made betweene two vessels, as printed wafer-cakes: for being cakes or loaues of a great thickenesse, and largenesse, consisting of two *ghomers*, that is pottles of flower: they could not be baked in that manner, as *Tostatus* conjectureth, *q.* 6. they were therfore called the face, or shew-bread, ἄρτος ἐνωπιος, *Septuagint*, because they were ἐνωπιον, before the face of God: *Exod.* 25. 30. and so the bread given vnto *David*: is said to be taken from the face, or presence of God, 1. *Sam.* 21.6. and in the same sense: it is called, ערך *gnaraih*, the order, or disposition of bread, *Exod.* 40. 23. or the bread: *Hamma guarasheth*, of order, or disposing, 1. *Chr.* 9.32. and so the *Septuagint*, call it sometimes, ἄρτον προθεσεως, the bread of proposing: sometime προθεσιν ἄρτε, the proposing of bread. It is therefore named *the Shew bread*, of the proposing and shewing, and setting foorth of it, as in the presence of God.

2. They are bid to take fine flower, *v* 5. that is, from the hands of the children of Israel, *v.* 8 to bee provided at the common charge, which the Hebrewes thinke was out of the halfe shekel, which every one gaue, *Exod.* 30.13. And afterward an order was made by *Nehemiah*, that every one should giue the third part of a shekel for the maintenance of the Shew-bread, and the dayly burnt offering, and other services of the Temple, *Nehemiah* 20.32. which was not alwayes given in the kind, that is, in flower.

3. *And bake*, in their free and voluntary offerings: the People might bake and dresse their meat offerings themselues, and so offer them: but in the ordinary sacrifices the Priests themselues prepared them with the helpe of the Levites; and so was the Shew-bread by the Priests and Levites prepared, 1. *Chron.* 9. 32. though the Priests onely brought it into the Sanctuary: contrary to the opinion of *Tostatus*: who would haue the Shew-bread onely baken by the Priests.

4. *Twelue cakes*, according to the number of the children of Israel: for after the tenne Tribes were divided, yet the bread was set in order as before, 2. *Chron.* 13.11. And when they were caryed into captivity, yet there remained some of every Tribe that feared God, 2. *Chron.* 30.18. as long after Saint *James* writeth his Epistle to the twelue Tribes, that were scattered abroad, *Iam.* 1.1. therefore it was requisite that the twelue loaues should remaine still: as in the Priests pectorall, the twelue pretious stones were still applyed after the tenne tribes fell away.

5. *Two*

5. *Two tenth deales ſhall be one cake*: which were two Ghomers, vvhich proportion might be appointed in remembrance how the Lord fed them ſometime in the deſert vvith *Manna*, allowing vnto every one dayly a Ghomer: The cakes vvere made, as the Hebrewes obſerue, in this manner, 1. They boulted 24 tenth deales, that is, Ghomers of fine flower, (for a Ghomer is the tenth part of an Epha,) and thereof they made 12 loaues, vvhich each one might vveigh 8 pound. 2. They had three mouldes, one for the dough, an other vvhen they vvere baked, a third after they were taken out of the oven. 3. Every cake was tenne hand breadth long, 5 in breadth, and 7 fingers high, *Maimony*: ſo they were ſquare, not round, as the Miſſall hoſt is.

6. By the 12. loaues *Beda* vnderſtandeth the 12. Apoſtles, *Qui panibus verbi reficiunt*, vvho feed and refreſh the People vvith the bread of the word of God.

5. Queſt. *Of the placing, and remooving, and renewing of the Shew-bread.*

1. The 12 loaues vvere not ſet one by an other, but in two rowes: ſixe in one row, one vpon an other, and ſixe in an other, and they were placed vpon the pure table, made of Shittim vvood, overlaid vvith plates of gold, the forme and faſhion thereof is deſcribed, *Exod.*25.24.

2. There vvas incenſe put into theſe rowes, not vpon every loafe ſome, as *Toſtatus q.* 36. nor vvas the incenſe ſet in a cup vpon the rowes, as *Ioſephus, lib.*3. *antiq. cap.*8. but rather beſide them vpon the table, as the Hebrewes generally hold: for ſo the preposition *gnal*, or *ghal* is taken, *Gene.*14.6. and 16.7. and this incenſe vvas burned vpon the altar, vvhen they tooke away the bread, *for a memoriall*; not that God needeth any ſuch thing to put him in remembrance, but to bee a ſigne vnto the People, that God remembred his covenant made vvith them.

3. Every Sabbath the bread vvas renewed, vvhen the Prieſts entred vpon their ſervice, vvhich vvas vpon the Sabbath, 2. *Chron.*23.4. and it vvas done in this manner: foure Prieſts tooke the two rowes of ſhew-bread, and two incenſe cuppes, every of them one; and foure Prieſts vvent before them, at the ſame inſtant remooving the old, vvhen they ſet on the new, becauſe it is ſaid, the bread ſhall be before me continually. *Exod.*25.30. *Maimony.*

4. But vvhereas it is ſaid, the bread vvas ſet on hot, 1. *Sam.* 22.6. it vvas neither kept hot of purpoſe, nor baked preſently before, as *Toſtat.* thinketh: for the Hebrewes generally hold, that it vvas baked the Evening before: but they are called *calidi*, hot, that is, *recentes*, new, *Vatabl.* And ſo ſtill freſh bread vvas to bee renewed every Sabbath: for if they ſhould haue continued any longer, they vvould haue beene mouldy, and not ſo fit for vſe.

5. Spiritually the incenſe ſignifieth our acceptance with God by Faith in Chriſt, who offered vp a Sacrifice of a ſweet ſmelling ſavour vnto God, *Epheſ* 5.2. And ſo our Prayers offered vp by him, are as incenſe, *Revel.*8.3. the remooving of the loaues every Sabbath *Beda* applyeth thus: ſo the faithfull Paſtors of the Church, having finiſhed their labours in the Church; *Æterna in Cœlis quiete remunerantur*: are rewarded with everlaſting reſt in Heaven.

6. Queſt. *How the Shew-bread was divided among the Prieſts.* verſe 9.

1. Before the Prieſts were divided into their courſes, and turnes, which changed every weeke, the ſhew-bread was equally divided among them, otherwiſe then in other ſacrifices, the remainder whereof belonged to the Prieſt, that offered them. c.7.33. But after they were appointed to keepe their courſes, which changed vpon the Sabbath, they which went out, had halfe of them, and they which came in, had the other halfe, which they divided among them: excepting vpon their ſolemne feaſts, when all of them gaue attendance; they were then divided equally among them all: And the high Prieſt did ſhare halfe with the Prieſts, becauſe it is ſaid heere, it ſhall bee for *Aaron*, and his ſonnes, *v.* 9.

2. The Hebrewes note that the Prieſts had 25. gifts: whereof 5 were to be eaten

onely within the walles of Ieruſalem, and 8. onely in the Sanctuary within the walles of the Church-yard, which were theſe: the fleſh of the ſinne offering, *Levit.* 6.26. the fleſh of the treſpaſſe offering, *Levit.* 7. 6. the peace offering of the Congregation, *Levit.*23.19.20. the remainder of the Sheafe, or Ghomer: *Levit.*23.10. the remainder of the Iſraelites meat offering, *Levit.* 2.3.10. the two loaues of the firſt fruits, *Levit.* 23.20. the ſhew-bread, *Levit.* 24. 9. the Lepers log of oyle, *Levit.* 14. 10. *Maimony.*

3. Now onely the males of the Prieſts might eat of the ſhew-bread, becauſe it was moſt holy: as our bleſſed Saviour ſaith, it was lawfull onely for the Prieſts to eat of it, *Matth.* 12.4. and the Prieſts were allowed to eat of the holy bread, though they had a blemiſh vpon them, *Levit.*21.22. yet in caſe of neceſſity, other beſide the Prieſts might eat of them, as the high Prieſt gaue thereof vnto *David*, 1. *Sam.*21. which fact was defended, and approved by our bleſſed Saviour.

7. Queſt. *Of the man that blaſphemed God, and the occaſion thereof.* ver. 10.

1. He is ſaid to be the ſonne of an Egyptian by an Iſraelitiſh Woman, ſome thinke that Egyptian was his father, whom *Moſes* ſlew, *Lyran*: but there is no probability of it, that was 40. yeeres before: neither is it like, that he was conceived in adultery, as ſome Hebrewes: for it is ſaid, *among the children of Iſrael*: hee was reputed as among them, therefore not like to haue beene a baſtard: it is like that in Egypt, many Iſraelitiſh vvomen married to Egyptians, to decline their rage, and fury: for as then the law was not given them, not to joyne in marriage with the Heathen.

2. His mothers name is ſaid to be *Salomith*, which is interpreted by the Hebrewes *pacifice loquens*, ſpeaking peaceably: noting her lightneſſe, inſinuating her ſelfe to every one: But this name ſhee had before any ſuch adulterous act was committed, as they imagine: and therefore it was not given her vpon any ſuch occaſion: and beſide this name is found given to divers others, both men, *Ezra.* 8. 10. 2. *Chron.* 23. 10. and vvomen. 1. *Chron.*3.19.

3. Touching the occaſion, 1. Neither was he in drinke, as *Lyranus*, for their vſuall drinke in the wilderneſſe was vvater, and their food was *Manna*, 2. Nor yet vvas this ſtrife heere mentioned about the ſhew-bread, as *R. Solom.* for that nothing concerned him, 3. Nor was this contention, about the placing of his tents among other of the tribe of *Dan*: for their tents were diſpoſed according to the families of their fathers, not of their mothers, 4. Therefore nothing being expreſſely ſet downe, concerning the occaſion: it is better to leaue it as vncertaine, then to build vpon conjectures of ſmall probability. *Toſtat.*

8. Queſt. *How this man blaſphemed the name of God.*

1. The firſt word heere vſed is נקב which ſignifieth to expreſſe, or name: and ſo is heere tranſlated by the *Septuagint*, by the vvord ὀνομάζειν, to name; which is ſometimes taken in the good part: as where the Prophet ſayth: *Thou ſhalt bee called With a new name, Which the mouth of the Lord ſhall name, Iſay* 62.2. And therefore ſome thinke that here curſing is expreſſed, δυσημίοις λέξεσι, with ſeemely vvords: as in *Iob*: curſing is expreſſed by the name of bleſſing: as Sathan ſaith vnto the Lord, *Iob* 1. 11. vvhere *Caietan* thinketh, that the word is taken in the proper ſenſe: but the text will not beare it: for that had beene no accuſation, to ſay hee ſhall bleſſe thee to thy face: nor yet did Sathan vſe a milder word, leſt he ſhould provoke God: as *Didymus. Hieromo in catena*, thinketh that the writer rather of the booke, ſo expreſſeth that harſh word of blaſpheming, and curſing, by an εὐφημία, or cleanneſſe of ſpeach, vvhich is alſo the opinion of *Philip Presbiter. Beda. Iun.* and other vpon that place, and ſo this phraſe is vſed, in other places of Scripture, 1. *Kings* 22.23. beſide other in this booke of *Iob*, but this word cannot be taken in the better part heere, where a law is made againſt blaſphemers, which muſt bee expreſſed in playne tearmes, ſpecially the offence being capitall.

Why bleſſing is vſed for curſing.

Iob 1.7 11.

2. Some

2. Some holding the ſame ſenſe of the word, to name, or expreſſe, will haue this law to bee intended againſt the bare pronouncing of that name of God, יהוה *Iehovah*, which ought not to bee named but onely by the Prieſts in their benedictions: thus the Hebrewes: and therefore directly this name, *Iehovah*, is expreſſed, *v.* 16. but the very meaning of *Iehovah*, if it were not in contempt, deſerved not a capitall puniſhment.

3. Neither was it ſimply vnlawfull, to vſe the name *Iehouah*: as they ſay there was a ſecret name of the City of Rome, which was not be vttered, and therefore one *Valerius*, was put to death, for publiſhing of it, *Solin. cap.* 1. for if it were not lawfull to pronounce this name, why is it written in Scripture: or how ſhould that place bee read, where the Lord ſaith: *By my name Iehovah I was not known vnto them, Exod.* 6. 3. That is, hee had not ſhewed his power in effecting and accompliſhing his promiſes made vnto the Fathers, which is inſinuated by that name: True it is, that the name, *Iehovah*, doth moſt liuely expreſſe the Majeſtie of God (though no name can ſet forth the Divine, and incomprehenſible eſſence) ſhewing his eternall being: as the Lord himſelfe explaineth his name, אהיה, *ehieh*, I am: *Exod.* 3. 14. and as Saint *Iohn* expoundeth it, he that was, that is, and is to come, *Revel.* 1. 8. In the which name *Iehovah*, is alſo expreſſed the myſtery of the Trinity, his power, and all ſeeing providence: And this being of all other the moſt glorious, efficacious, and ſignificant name of God, is with great reverence, and more ſparingly to be vſed: as ſometime the name of God is conceived for more reverence: as it is ſaid, *The right hand of the power, Mark.* 14. 62. For *the right hand of the power of God, Luke* 22. 69. and ſo they vſed to ſay *the bleſſed, Marke* 14. 61. for *the bleſſed God*: yet all this ſheweth not, but that the name of *Iehovah*, may be vſed with reverence.

The name *Iehovah*, why ineffable.

ἐδέν γαρ ὄνομα ὅτι θεὸν κυριολογεῖῶς σωτὸν. Iuſt. Mart. cap. πρὸς Ελλ.

3. Some, taking the word in the ſame ſenſe, for expreſſing or naming, doe explaine it by the word following, hee did expreſſe the name of God, to blaſpheme it: and ſo it is vnlawfull to name *Iehovah*: with blaſphemy: *Vatabl. Caietan.* but afterward the law is more againſt him, that *expreſſeth* the name of *Iehovah*, as they interpret it, without any other addition.

4. Therefore the other notice of the word, נקב *nakab*, which is *perforare*, to pierce, or ſtrike through, as it is taken ſometime in Scripture, *Iſay* 36. 76. is proper heere: becauſe blaſphemers doe as it were pierce, and ſtrike through the name of God with their maledictions, and execrations, *Oleaſter*: and ſo the word properly ſignifieth to curſe, and not ſimply to name, as it is vſed, where *Balak* biddeth *Balaam* to curſe Iſrael, *Numb.* 23. 25. and the next word (קלל,) which is to ſet light by, explaineth the meaning of the former word: that he ſeemed to vilifie, and ſet at naught the God of Iſrael: And ſo his blaſphemy was directly againſt the God of Itrael, rather then the Iſraelites, as *Hierome* ſeemeth to be of opinion.

9. Queſt. *Of Moſes conſulting with God about the puniſhment of the blaſphemer.* verſe 12.

1. This cauſe the People brought vnto *Moſes*, becauſe it was of great weight, and concerned the glory of God directly: for all ſuch cauſes, when inferiour Iudges were choſen, were reſerved for *Moſes* cogniſance, *Exod.* 18. 18. 22. Neither was there as yet any puniſhment ſet downe for blaſphemers: but blaſphemy is onely forbidden, in the third commandement, the penalty was deferred in the wiſedome of God, vntill it might be by ſome example of ſeuerity eſtabliſhed: as heere.

2. Now as *Philo* diſtinguiſheth. 3. *de vita Moſis*: there was *triplex genus prophetiæ*: a threefold kind of Prophecy in *Moſes*: firſt all his writings were inſpired of God: ſecondly vpon ſundry occaſions hee received anſweres from God: and he ſpake many things *divino afflatu*, by divine inſpiration: heere his direction from God is of the ſecond kind.

3. And three wayes did the Lord vse to speake vnto *Moses*: first from the mercy seate or propitiation, when *Moses* entred in thither to consult with God, *Numb.*7.8,9. which was by singular priviledge: for ordinarily the high Priest, onely entred in thither, and but once in the yeere: secondly, the Lord vsed to speake with him at the doore of the Tabernacle: *Exod.*24.42. thirdly, out of the cloud: *Numb.*12.5. which of these wayes the Lord spake vnto *Moses* heere is not expressed: neither is it needfull to enquire.

4. But *Moses* thought it fit to put him in ward, or prison, (though properly there could bee no sure prisons in the wilderneſſe, where they dwelt in tents,) hee was kept in custody, and like enough in chaines, or fetters: which was done for these causes. 1. Because *Moses* in all doubtfull cases vsed to consult with God, as about the cause of *Zelophehads* daughters, *Numb.*27.1. and in a like matter moved by the chiefe of the family of Gilead, *Numb.*36.1. 2. The crime being very hainous, *Moses* would receiue direction from God, for the inflicting of a condigne punishment: so did hee in an other like case, of the man that gathered stickes vpon the Sabbath, who was likewise put in ward, till the Lords pleasure was knowne. 3. And by this delay vsed by *Moses*, all Magistrates are taught, not to precipitate the execution of the sentence of death: *Tiberius* the Emperour would haue it deferred 10. dayes, *Sueton. in vit. c.* 75. *Theodosius* the elder. 30. dayes, which law was made by occasion of the rash, and sudden slaughter of the Thessalonians: *Theodosius* the younger being asked, why hee did not cause them to be put to death, that were injurious to him, vsed to say: *Vtinam eos etiam in vitam revocare possem, qui jam mortui sunt:* I wish rather that I could call them to life, that are dead already, *Nicephor. lib.*6.14. *cap.*3. *Nero* also in his first fiue yeeres, when hee was to set his hand to the sentence of condemnation, was wont to say, *vtinam nescirem literas*, I would I knew not how to write a letter. *Sueton. in Nerone.*

*Potest pœna dilata exigi, non potest exacta revocari. Sen l.*2. *de Ira c.*23.

10. Quest. *Why the blasphemer was stoned to death, and the manner thereof.* ver. 14.

1. The greatnesse of this sinne required so severe a punishment. 1. It seemeth hee was a Proselyte converted to the Faith of Israel: and therefore his sinne was the greater. 2. *Philo* thinketh hee contended with a man, *ex sacerdotali genere:* of the kinred of the Priests, and so tooke occasion to speake evill, even of the holy things. *ibid.* 3. But it is most certaine, that he blasphemed, and spake evill of God, which did make his sinne insufferable: for if *Michael* durst not giue rayling speeches to the Devill: and it was forbidden the Iewes to rayle vpon the Gods of the Heathen, as *Iosephus* saith: *lib.*4. *antiq. cap. vltim:* because they were not to take their names into their mouthes, *Hosh.*2.19. *Zachar.*13.2. Neither were they to speake evill of their rulers, *Exod.*22.28. How much greater impiety is it to speake evill of God, of whom we receiue all good things: worthily therefore was he stoned to death; which punishment, *Saxea illius animæ respondebat*, was answerable to his stonie heart. *Phil. ibid.*

3. Now they that heard the blasphemer, were to lay their hands vpon his head. *v.* 14. 1. Not taking an oath, that their testimony was true, as *Maldonat:* for the sentence was past already. 2. Or heereby to testifie, that they all deserved to dye; but that this one was taken as a sacrifice of justice, as they vsed to the same ends to lay their hands vpon their sacrifices: *Oleaster.* 3. But heereby rather they cleared themselues, as not guilty of his sinne. 4. And by this gesture vsed a kind of imprecation, that his sinne might light vpon his head: *Pineus.* 5. As also they which heard him, and witnessed against him, did by this imposing of their hands, avouch, and confirme their testimony: and therefore it is required, that the hands of the witnesses should be first vpon the offender, *Deut.*17.7. the Hebrewes hold that this gesture of imposing the hands was peculiar vnto this sinne of blasphemy, and that they did not so to any other offender.

11. Quest. *How the sinne of blasphemy is committed.*

1. Blasphemy is committed against God, when he is rayled vpon, vnder the names of

of *Iehovah*, *Adoni*. or the like; as alſo when Chriſt, borne of the Virgine *Mary*, is ſcoffed: as *Iulian* ſcoffingly was wont to call him the Carpenters ſonne.

2. When his glorious attributes are diſgraced, as his juſtice, mercy, providence is denyed: or his wiſedome blamed: And therefore it is ſaid of *Iob*, hee did not charge God fooliſhly, as though his affliction had beene vnjuſtly layd vpon him.

3. And further God is blaſphemed when his workes are blamed, as when one ſaith, *Hoc ſic eſſe non debuit*: this ought not to be thus, nor that ſo: *Aut ſi quis labatur in dogmatibus*, if any doe faile in the doctrine of Faith, beleeving falſely in the bleſſed Trinity; or if hee confeſſe an Heretike, to be a Catholike, *Hierom in Epiſtol. ad Epheſ*: or when *Verbum humanum pro divino ducitur*; the word of man is taken for the word of God, or the divine word, for the word of man. *Borrh.*

12. Queſt. *Whether there bee any difference betweene curſing of God, and blaſpheming the name of God.*

This doubt is mooved, becauſe *ver.* 15. it is ſaid, he which curſeth his God, ſhall beare his ſinne, and *ver.* 16. hee that blaſphemeth his God, ſhall die the death: to remoove this doubt.

1. Some thinke, that both theſe are a repetition of the ſame thing, and to curſe God, and blaſpheme his name, are all one: and to beare his ſinne, is to beare the puniſhment of ſinne, that is death; as it is expreſſely ſaid afterward: *Toſtat. q.* 4. to whom aſſenteth *Lorinus*: But it ſhould ſeeme to haue beene ſuperfluous to make a repetition of the ſame thing.

2. The Hebrewes make this difference, that hee is not to bee ſtoned that curſeth, vnleſſe he vſe the name *Iehovah*: but *Maimony* addeth alſo the name *Adonai*: and hee ſheweth that vſe of not naming *Iehovah*, but in the Sanctuary by the Prieſts, in bleſſing the People, according to that forme. *Numb.* 6. 23. was taken vp: and after the death of *Simeon* the juſt, it was not named by the Prieſt, that none but they which were meet might learne it: yea their wiſe men did not learne their diſciples, and children that name, but once in ſeven yeares: *Idem*: But not onely the name *Iehovah*, or *Adonai*: but every name of God may bee blaſphemed: not by pronouncing, or not obſerving the letters, but in not giving due reverence vnto the Divine Majeſtie. *Numb.* 20. 12. and 25. 30. Of the name *Iehovah*.

3. *Chryſoſtome*, whom *Caietan* followeth, vnderſtand the word *Eelohim* of the Prince, and Magiſtrate: to rayle on them, was not worthy ſo great a puniſhment, as to blaſpheme God. But this law is made by reaſon of the Egyptians blaſpheming of God.

4 Nor yet doth *Procopius* ſatisfie, *by curſing of his God, or Gods*, vnderſtanding the falſe Gods, whom they worſhipped, for this law is made onely for the Iſraelites, the worſhippers of the true God.

5. *Philo*, will haue it a greater ſinne, to take the name of God in vaine, vnder which the third commandement is ſet foorth, then to curſe, or blaſpheme: as a man will not vſe the name of his Parents in vaine. *lib.* 3. *de vit. Moſ*: but who ſeeth not, that it is a greater ſinne to abuſe the name of God impiouſly, then to vſe it vainely, or ſuperfluouſly.

6. *Origen*, quite contrary, will haue the firſt offence to bee the greater, and the other the leſſe: becauſe it is more to beare *his ſinne*, then *to die the death*; *Quia mors pro vindictâ datur, vbi vero non ſoluta eſt vindicta, peccatum manet*: for heere death is given for a revenge, and ſo the ſinne is pardoned; but if no revenge is taken in this life, the ſinne remaineth eternally to bee puniſhed afterward: as hee ſheweth by the parable of the rich man, and *Lazarus*: *Hom.* 14. *in Levitic*: But *Origen* heere remembred not how revenge was taken in this life of the old world, and the Sodomites; who notwithſtanding, as the Scripture teſtifieth of them, doe ſuffer the vengeance of eternall fire. 2. *Pet.* 2. 5. *Iude* 5. 7.

7. Wherefore the best solution is this, that heere two degrees of blasphemy are set downe; the lesse, when one blasphemeth, *& infirmitate & impotentia*, of a weakenesse and infirmity; the greater, when he doth it, *certa malitia*, of a set malice, *Iun. analys.* and before him, *Hesychius* destinguisheth betweene him, *Qui blasphemat per ignorantiam*: blasphemeth by ignorance; and him, *Qui blasphemat in scientiâ*, blasphemeth wittingly; and so also *Hierome*: *Blasphemia non solùm aperta est, vt de irâ nascitur; sed & absque ira sedatâ mente profertur*: blasphemie is not onely open, proceeding of wrath: but without wrath it is sometime vttered of a calme minde: *in Epist. ad Ephes.* And such an observation haue the Hebrewes: that he which heareth a word of blasphemy from the mouth of an Israelite, is bound to rent his clothes; but if from the mouth of an Heathen, hee is not to rent his clothes: neither had *Eliakim*, and *Shebna* rent their clothes, *Isay* 36. 22. when they heard the blasphemy of *Rabsake*, but that hee was an Apostata: *Maimony*.

13. Quest. *Why the blasphemer was stoned to death by the People.*

1. Whereas he that cursed God, that is, of ignorance, and infirmity, as is before resolved, is said to beare his sinne, that is, the punishment of his sinne reserved for the judgement of God: yet he that blasphemeth wittingly, and willingly, shall bee stoned to death by the People. 1. Because the injury done to God, concerneth all his worshippers, who ought to bee zealous to mainetaine his honour. 2. That all by this severe punishment might bee admonished to take heed of the like: as the reason is rendred, *Deut.* 13. 11. *That all Israel may feare*: 3. Because by this meanes the Lord may turne from the fiercenesse of his wrath, *ibid.* 17. which would be kindled, if the blasphemer should goe vnpunished, *Tostat.*

2. But this is no true difference, which *Tostatus* obserueth, that in the punishment of sinnes committed against God, all the People were to stone the offender, as heere but in other trespasses against man, as in homicide, adultery, the People are bid to stone him, not all the People. For sinnes committed against God directly, doe more shew contempt of God, then other; and men are more bold to offend against God then man, because these sinnes are more speedily revenged, and punished, then the other. But allowing his reasons for the greatnesse of the sinne of blasphemy, and why it ought to bee straightly punished: he is deceived in his other observations, for hee that gaue of his seed to Moloch, which was directly against God, was to be stoned of the People, *all* is not expressed. *cap.* 20 2. yet it must bee vnderstood. 2. And generally in every sinne worthy of death, all the hands of the People were to be vpon him, *Deut.* 17. 7. 3. And whereas specially it is expressed, that all the People shall stone the disobedient sonne, *Deut.* 21. 18. and the maide which played the whore, and was espoused to an other, and revealed it not, *Deut.* 22. 20. *Tostatus* answereth, that this is expressely set downe in the punishment of these two, that all the People shall stone them, because otherwise they appeared not to bee so grievous sinnes, as the other, of homicide, and adultery. This answere I say is not sufficient, neither doth it satisfie.

3. And as this law heere is established, to stone the blasphemer to death, so was it practised: but many times erroneously, when they judged that to bee blasphemy which was not: as when our blessed Saviour said: *They should see the Sonne of man sitting at the right hand of the power, and come in the Cloudes. Matth.* 26. 64. The high Priest rent his clothes, as if he had spoken blasphemy against God, and so condemned him to die: changing his manner of death by stoning, into crucifying, as more ignominious; so also *Stephen* for the like words, in saying, *I see the Heavens open, and the Sonne of Man sitting at the right hand of God*: was condemned for blasphemy, and stoned. *Acts* 7. 58.

14. Quest *Of the greatnesse of the sinne of bloodshed, and the punishment thereof.* ver. 17.

1. This law is joyned to the other against blasphemy: to shew, as *Hesychius* collecteth,

lecteth, that God indeed by blaſphemy is not hurt, or his glory diminiſhed, but the blaſphemer, *percutit animam*: ſlayeth the ſoule of others: *Quos allicit ad impietatem*, whom by his blaſpheming of God, hee enticeth to impiety; but this taketh away the literall ſenſe of this law: But *Radulphus* better expreſſeth the reaſon of this connection, leſt God might ſeeme: *Suas vlciſci injurias, alienas contemnere*, to revenge his owne wrongs, and contemne other mens: to the law of blaſphemy againſt God is joyned, this other of homicide againſt man: *Theodoret* addeth, becauſe the blaſphemer, when he cannot ſlay God, *lingua ferit*, ſmiteth him with his tongue, *q.*33. and ſo theſe two ſinnes, blaſphemie againſt God, and homicide againſt man, ſeeme both to proceed from the ſame fountaine of hatred, and malice.

2. Homicide is a kind of ſacriledge, and as *Philo* calleth it, of all ſacriledge the greateſt, becauſe it taketh away, *rem pretioſiſſimam*, the moſt pretious thing, and ſo hindereth Gods ſervice: and beſide, as it is againſt God, ſo alſo againſt humane ſociety, for it taketh away the ſucceeding poſterity of him, that is ſlaine: And therefore it is ſaid of *Abel*, that *Vox ſanguinum ejus*, the voice of his bloods (in the plurall) that is, *Vox ſanguinis generationum: the voyce of the blood of his poſterity*, cryed for vengeance, *Chald. paraphraſt*: and therefore juſtly is the murtherer to bee ſlaine, that all hope alſo of his poſterity may be cut off.

3. Yea, not onely wilfull murther is puniſhed by death: but alſo the very purpoſe of ſlaying eſcapeth not vnpuniſhed: as *Ioſephs* brethren ſay, that their brothers blood was required at their hands, *Gene.*42.21. whom they purpoſed onely to haue ſlaine: and he that killed one againſt his will, was puniſhed with baniſhment, *Numb.*35.6.11. no perſons were excepted: God puniſhed the Angels, as the Devill is called a murtherer, who murthered our firſt parents in Paradiſe, and therefore was puniſhed: and the ſecond Man of the world, *Cain* was accurſed for ſlaying his brother: yea God ſpared not his own children: the ſword departed not from *Davids* houſe, 2. *Sam.*12.10. Becauſe of the murther of *Urias*; Neither can any place, free or exempt the murtherer from puniſhment, hee ſhall bee taken from the Altar, *Exod.*21.14. as *Ioab* was, 1. *Kings* 2.28. But though one guilty of blood might bee ſlaine at the Altar, and in the Temple, yet to ſhed the blood of innocents in the Temple, is ſo much the more hainous, as the Sybarites killed a Muſitian at the Altar of *Iuno*: and in deteſtation of that fact, blood after that iſſued out of the ground: if the ſtory bee true, *Ælian.* 3. *var. cap.* 42. Iohn 8.44.

4. And not onely blood is required of man, but even of a beaſt, whoſe fleſh is not to be eaten, for the horror of the fact, *Exod.*22.28. yea the very inſtruments, and inſenſible things are curſed: as the earth where *Abel* was ſlayne, *Gene.*4.12. and the mountaines of Gilboa, where *Saul* and *Ionathans* blood was ſhed, 2. *Sam.*1.21. And among the Athenians, the ſtones, weapons, and ſuch like inſtruments of the death of any were judged; as the Image which fell vpon one *Nico*, and ſlew him, was condemned, and caſt into the Sea, *Suidas in Nicon.*

5. The judgement of murther, was either ordinary, or extraordinary: the ordinary was by the Magiſtrate: as it is ſaid: *Whoſoever ſheddeth mans blood, by man ſhall his blood be ſhed, Gene.*9.6. and ſo among the Iewes: there were Iudges to that end: *Hee that killeth is culpable of judgement: Math.*5.11. They had three Courts of Iudges, one conſiſting of three, to whom ſmaller matters were committed: an other of 23. that Iudged matters of life and death: and an higher Court of 70. called the *Sanedrim*, who conſulted of matters of ſtate: who onely were in Ieruſalem, the other officers were in every City. *Deut.*16.28. Divers Courts of Iudges amongſt the Iewes.

6. The extraordinary judgement was by the hand of God, both in judging of it, as our bleſſed Saviour ſaith, hee that ſmiteth with the ſword, ſhall be ſmitten with the ſword, *Matth.*26.52. as alſo in diſcovering it; as the Cranes bewrayed the murtherers of *Ibycus: Suid in Ibyc.* and the Swallowes were the occaſion of diſcovering *Beſſus*, that killed his father: *Plutark.* Some alſo are often troubled with the viſions, and apparitions of thoſe whom they had ſlaine, as *Theodoricus* of *Boetius*, and *Symmachus*, whom he had vnjuſtly put to death: *Sigon. de Reg. Ital.* And hereof it is that the dead bodies *Ibycus vt periit vindex fuit alis volans prius* Auſon *in Mon.*

bodies at the preſence of the murtherers doe often bleed: the reaſons whereof may be ſome *antipathie* in nature, or rather the ſecret will of God, who taketh revenge for the defaceing of his image; yea it is ſaid, that the ſoules of the Saints, vnder the Altar, which are at reſt in Chriſt, doe call for vengeance for the ſhedding of their blood. *Revel.* 6. 4.

Εὗρε θεὸς ἢ ἀλίβόν. Theocr. Idyll. 10.

Εἰ δ' ἐθὲν ἀνὴρ τις ἐλπεται τι λαθέμεν ἔρδων ἁμαρτάνει

Pind *in Olymp*

15. Queſt. *Of the Law of retaliation, the equitie, and manner thereof.*

1. I will omit *Heſychius* his myſticall expoſition, as hee which ſpiritually ſcandalizeth his brother, in his eye, that is his knowledge, in his teeth, that is in his words, and the like: *Similem ſuſtinebit maculam in judicio futuro*: ſhall ſuſteyne the like in the judgement to come, and that of *Origen*, who applyeth it to the cenſure of the Church, that he which *læſerit oculum animæ*, hurteth the eye of the ſoule, that is, offendeth his brother: *Auferatur oculus ab eo, qui Eccleſiæ præeſt*: his eye ſhould bee taken away by him, that is ſet over the Church: *Hom.* 10. *in Exod.* nor yet is *Theodorets* opinion to be received, who thinketh this law was not preſcribed, that the Iewes ſhould ſuffer any ſuch thing, eye for eye, tooth for tooth: but that *Metus patiendi libidinem agendi coerceret*, the feare of ſuffering theſe things ſhould reſtraine them from doing the like. *q.* 34. for this is a poſitiue law.

2. Some on the other ſide, take this law according to the letter, that what hurt one had done to his neighbour in any of his limmes, or partes, eye, tooth, hand, foot, hee ſhould haue the like done to him, as is elſewhere preſcribed, *Exod.* 19. 20. ſo *Toſtatus* Deut. 19. 20. *qu.* 13. who yeeldeth this reaſon: that ſatisfaction ſhould bee made in the ſame kind, not recompence by money, becauſe whereas the ſeruant was to be ſet free for his hurt, *Exod.* 21. 26. If the freeman ſhould haue a peece of money for his hurt: the bond ſeruant ſhould haue a greater recompenſe, then the free: But heereunto may bee anſwered. 1. That there could bee no recompence to a ſeruant by money, becauſe all was his Maſters, and therefore he was to bee awarded his liberty. 2. That this law was not to bee ſtrictly executed according to the letter, may appeare by theſe reaſons. 1. Becauſe it were vnjuſt, if a Magiſtrate did any hurt to a private perſon, that hee ſhould bee ſo done vnto, as this law, litterally vnderſtood, requireth: As the Philoſopher ſpeaking of this law of Retaliation which hee calleth ἀντιπεπονθὸς, *contrapaſſum*, Ethic. 5. 5. a ſuffering of the like; and giving inſtance of this very caſe, would not haue an equality obſerved, but ἀναλογία, a proportion. 2. This law was impoſſible to be kept according to the letter, for if a blind man had ſmit out an others eyes, his eyes could not be put out againe.

3. Therefore the meaning is, that a compoſition ſhould bee made in money, not at the will, and choice of the party grieved, who had received the hurt, whether hee would that the like hurt bee done to the offender, as *Lyran.* But it was left to the diſcretion of the Iudge, whether to impoſe money, or to inflict the like puniſhment: as it is left arbitrary to him, *Exod.* 21. 22. 24. And whereas they were to take no recompence for the life of the murtherer, *Numb.* 35. 31. it ſeemeth that all other mulctes might be commuted with money. And thus the Hebrewes vnderſtand this law, who giue theſe obſervations heere following.

4. The Hebrewes heere giue theſe rules. 1. If one man hurt an other, hee is not to be hurt againe, but to make recompenſe out of the beſt of his goods: and hee muſt pay for theſe fiue things, for the dammage, the payne, the healing, the reſting from his affaires, and the ſhame; and the dammage muſt be eſteemed, if he want an eye, hand, or foot, as if he were to be ſold in the market. 2. If he loſe an hand, or any other part, he payeth for all fiue; if his hand be not ſmitten off, but ſwell, and bee healed againe; hee payeth for all but the dammage; if it ſwell, but is not much hurt, hee payeth but for three, the payne, healing, and ſhame; if he ſmite him with a cloth, hee payeth onely for the ſhame: and likewiſe, if he ſhaue off his haire, he payeth but for the ſhame, becauſe it will grow againe. 3. He that hurteth his owne ſeruant, payeth for all but his reſting, if hee hurt his neighbours ſeruant, Canaanite, or Hebrew, hee payeth for all fiue: for

Hebrewes rules about recompence to be made for hurt done.

for there is one law for the ſtranger, and the homeborne. 4. If one hurt an others wife, he ſhall pay for her reſting, and healing to her Husband: for the paine, ſhame, and dammage to her ſelfe: if the hurt bee in open place, as in her face, or necke, her Husband ſhall haue two parts, ſhe the third: if in a ſecret place, ſhee ſhall haue two parts, and her Husband a third. 5. If one hurt his owne wife, hee is bound to pay her out of hand for all but her healing, which he muſt alſo beare, and hee ſhall haue no benefit by that which he payeth, but ſhe may giue it, if ſhe will to an other. 6. And generally he which holdeth out his hand, to ſmite an other, ſpecially a righteous man of Iſrael, is a wicked man: for if the law provide not to giue vnto an offender beyond a ſtint of ſtripes, it much more forbiddeth it to ſmite a juſt man, *Maimony.*

5. This cuſtome of the Hebrewes of compenſation to be made in money is agreeable to that law of the Romanes, which is the 53. of the 12. tables: *Si membrum rupit meum, è pacto (h. e. extra pactum) talis eſto:* if he haue ſhaken any of my members, out of any compact, or agreement: (that is, if none be made betweene them for ſatisfaction,) let him be in like caſe: *Gell. l.* 20. 1. ſo then if any other agreement be made, that ſatisfied, without any other puniſhment inflicted.

6. But *Hugo* is heere deceived; that it was lawfull for any private man to revenge himſelfe by doing the like hurt, which he received: as the revenger of blood might kill the ſlayer, if he found him without the City of refuge, *Numb.*35.27. yet he confeſſeth that this rule of retaliation did not hold in other wrongs done in a mans goods: for there compenſation was to be made, as fiue Oxen for one that was ſtollen, and foure ſheepe for one. *Exod.*22.1.

Contra. 1. Our bleſſed Saviour directly ſpeaketh againſt this liberty of private revenge, which the corrupt interpreter gaue vnto the People, *Matth.* 5.36. Which power was onely in the Iudge, as is evidently expreſſed, *Exod.* 21.22. 2. The reaſon is not alike for the revenger of blood: for there the life was taken away, heere onely a member hurt, and for ones life taken away, no recompenſe by money was admitted, *Numb.*36.32. 3. That law for reſtitution in matters of theft ſheweth, that it was a thing practiſed among the Hebrewes to recompence dammages, by reſtitution: and if the theefe had not wherewith to ſatisfie, hee was to bee ſold to make ſatisfaction: ſee the like law for recompenſing of hurts done to the body, *Exod.*21.19.

16. Queſt. *What ſmiting of beaſt or man, is vnderſtood.* ver. 27.

1. The Hebrewes vnderſtand the firſt clauſe, of the ſmiting of a beaſt, without killing of it, if it bee but hurt or maimed: and heere they giue theſe rules. 1. That this law is extended as well to the hurting or ſpoyling of any other goods, as well as of cattell. 2. The hurt muſt bee done, not ignorantly, but preſumptuouſly: if one doe not the hurt himſelfe, but bee onely the cauſe of it: hee is to make it good, which was by making compenſation, or reſtitution by money.

2. Concerning the other clauſe, of ſtriking a man. 1. Some doe thinke it is meant of ſtriking without death, or mayme, which are before ſpoken of, as *Toſtatus*: who followeth the Latine tranſlation, *punietur:* he ſhall be puniſhed: but in the originall, it is, *Hee ſhall die the death,* which putteth the matter out of doubt, that the law intendeth ſuch ſmiting, as whereupon death followeth: for otherwiſe it ſhould not be ſentenced by death: and the ſame word, נכה *nacah,* to ſmite is heere vſed, which, *v.* 17. is taken for killing.

3. *R. Solom,* vnderſtandeth this law of ſmiting the Father or Mother, which is judged worthy of death, *Exod.*21.15. but the words haue a more generall ſenſe: as appeareth before. *v.* 17.

4. Therefore this is a repetition of the former lawes before mentioned againſt ſmiting of man, or beaſt: *Propter majorem expreſſionem,* for the playner evidence, *Lyr:* and that Homicide, *ſtudioſius caveatur:* ſhould bee more carefully taken heed of, *Pellican:* and this repetition is the rather made, becauſe of the law following, that there ſhould not

not bee two manner of judgements, but all one both for the ſtranger, and the home-borne: *Cajetan.*

5. *Hezchius* heere flyeth out to a ſpirituall ſenſe: *Qui percuſſerit mortali plagâ, quæ trahit ad impietatem*: hee which ſmiteth with a mortall ſtroke, that draweth to impiety, ſhall dye the death: but I will paſſe by it.

17. Queſt. *How the ſtranger and homeborne, were tyed to the ſame law, and wherein.*

1. *The ſame law ſhall be*, both in reſpect of the law of equality, and relation, as alſo in regard of the acceptation of perſons, as c. 19. 15. that they ſhould not favour an Iſraelite more then a ſtranger.

2. For although in other things an Iſraelite were to be preferred before a ſtranger: as in places of honour, and dignity, to the which the ſtranger was not to bee admitted, as the Edomites, and Egyptians, not till the third generation; the Moabites and Ammonites, not till the tenth, *Deut.* 23.3.8. yet they were alike, *Quantum ad inflictionem pœnarum*: in regard of the inflicting of puniſhment, *Toſtatus.*

3. By a ſtranger heere, is vnderſtood one converted to the Iſraelites Faith, who were called proſelytes, as the *Septuagint* expound, who were bound to the ſame lawes: concerning infidels, and vnbeleeving ſtrangers, if they blaſphemed God, they were to be puniſhed, as now a Turke or Iew among Chriſtians blaſpheming Chriſt, is not to be endured; for although an Infidell is not to be compelled to receiue the Faith, *Tenetur tamen non eſſe injurioſus*: yet he is bound, not to bee injurious to religion: *Oleaſter.* this is evident concerning ſtrangers delinquents: they were to bee puniſhed by the ſame law; if they killed or blaſphemed: but where they were patients, not agents, it is an other queſtion: *Calvin* thinketh, that it was not lawfull for an Iſraelite to kill an Infidell: becauſe God without exception receiveth into his protection all mortall men, *ad imaginem ſuam creatos*: created according to his image: but *R. Solom.* is of a contrary opinion, that if a Iew killed one not converted to the Faith, hee incurred not the penalty of death. And this is probable, becauſe they were not to ſuffer any Idolatrous Gentiles to bee amongſt them; they are commanded to deſtroy them, and driue them out, *Numb.* 33.54. As *Ambroſe* ſpeaking of the law of vſury, which they might take of a ſtranger, not of a brother, ſaith: *Ab hoc vſuram exige, quem non ſit crimen occidere*: take vſury of him, whom it is no offence to kill, *de Tobia. c.* 15.

Whether it were lawfull for an Iſraelite to kill an vnbeleeving Gentile,

4. But this liberty of the Iſraelites towards Infidels muſt bee limited by theſe two conditions. 1. It was to bee conſidered, whether the vnbeleeving Gentile were of the nations, that dwell afarre off; their Women, and Children, they were to ſaue aliue: or of the Canaanites, whom they were vtterly to deſtroy. 2. Though they were not wholly converted, and ſo circumciſed: yet if they were wel-willers to their religion, and enclining to it, ſuch as *Ruth* was, *Ruth* 2. They were tenderly to be vſed: but if profeſſed Idolaters, and blaſphemers, they were not to bee accounted of, but to bee held as prophane Perſons, and Dogges.

Deut. 20.14.16

18. Queſt. *Of the manner of ſtoning to death.* ver. 23.

1. *They put him out of the hoſt.* Them which were ſtoned, they caſt out of the hoſt there, and ſtoned them afterward out of their Cities, for theſe reaſons. 1. Becauſe of legall pollution, which might be taken by the deed. 2. A morall reaſon was, to ſhew the indignitie of the fact, that he was not worthy, *Nec vivere, nec mori inter eos*: as not to liue, ſo not to die among them: *Oleaſt.* 3. A civill reaſon was, becauſe ſuch were denyed Sepulture, but heere overwhelmed, and ſo buried in an heape of ſtones: as the Prophet ſpeaketh of the cruell oppreſſor; *Thou ſhalt not bee joyned with them in the graue, becauſe thou haſt deſtroyed the Land*: and a little before, *Thou art caſt out of the graue as an abominable branch. Iſay* 4.19 20.

2 *They ſtoned him with ſtones*: סקל *ragham*, ſignifieth to overwhelme with ſtones: as they vſed ſometime to lay an heape of ſtones vpon them which were ſtoned: as they did vpon *Abſalom* being killed: 2. *Sam.* 18.17.

3. The

3. The manner of their ſtoning was this. 1. They brought him that was ſtoned to an high place, ſtript him off his clothes, and tyed his hands. 2. Then one of the witneſſes ſtroke him behind in his backe with a great ſtone; if hee dyed not of that, two other of the witneſſes tooke a great ſtone, as much as they could lift, and caſt it vpon his heart. 3. If yet he were not dead; then all the People tooke vp ſtones, and caſt at him, according to the law. *Deut.*17.7.

4. *Places of Doctrine.*

1. Doct. *Of the danger of marriages with ſuch as are of an other faith, and Religion.*

THis appeareth evidently by the mariage of the Iſraelitiſh vvoman, with an Egyptian, *ver.* 10. whoſe ſonne was a blaſphemer: and ſuch are the offſpring of ſuch like mariages, where the parents are of contrary Religion; for beſide the danger of ſuch, to be corrupted, their children are for the moſt part prone to the worſe part: and therefore the Iſraelites are forbidden to marry their ſonnes, and daugeters vvith the Canaanites, leſt they ſhould goe a whoring after their Gods, *Exod.*34. 16. and ſo the wrath of God be kindled againſt them, *Deut.*7.3. Yet ſome caſes there are, wherin ſuch mariages are tollerated. 1. When by divine inſtinct, they are directed to ſuch marriages, for thoſe ends and purpoſes, vvhich God hath appointed: ſuch was *Sampſons* marriage, *Iud.*14. 1. that by this occaſion he might be revenged of the enemies of God. 2. In caſe of neceſſity, vvhere no other choiſe is to be made: As *Abraham* tooke a vvife for his ſonne from among his kinred, vvho yet vvere Idolaters: as *Laban* had his images, *Gene.*31.29. 3. For the ceſſation of Hoſtility, and eſtabliſhing of a mutuall Peace, if there bee no feare of hurt to Religion: as *Salomon* a king of Peace to that end ſeemeth to haue married *Pharaohs* daughter: but that marriage ſucceeded ill in him, for his ſtrange vvives ſtole away his heart from the true worſhip of God: But *Sigebertus*, king of France with better ſucceſſe tooke to wife *Brunechildis*, the daughter of *Athanagildus*: king of Spaine, an Arrian, by which meanes peace was confirmed betweene the nations, and ſhee was converted. *Greg. Turon. l.*4. 4. And this is another caſe, wherein ſuch marriages may bee admitted; where apparant hope is of their converſion; which reaſon might haue induced *Moſes* to marry *Zipporah*, the daughter of the Idolatrous Prieſt of Midian, *Exod.* 2. And for the ſame cauſe, when as *Rupertus* had laboured by Preaching to convert the *Bojans* to the Chriſtian Faith, *and had the* repulſe; *Theodoricus*, king of France, gaue his daughter to *Theodon*, the king of the ſaid *Boians* to wife; by which meanes they were converted to the Chriſtian Faith: *Aventin. l.* 3. *Bojor:* But where none of theſe foreſaid cauſes are to be found, nor others of the like validity, it is ſimply more ſafe to decline ſuch marriages, according to the Apoſtles rule; *Not to be vnequally yoaked*, 2. *Cor.*6 14. The danger of ſuch marriages is thus ſet foorth by *Ambroſe*: *Quomodo congruere poteſt charitas, ſi diſcrepet fides, caue igitur alienam à fide vir Vxorem accerſas tibi: ſi Chriſtiana ſit, non eſt ſatis, niſi ambo ſitis initiati ſacramento Baptiſmatis, ad orationem vobis nocte ſurgendum eſt.* How ſhould loue accord, where Faith differeth, take heed therefore thou man, that thou take not a vvife of an other Faith: if ſhee bee a Chriſtian it is not enough, vnleſſe both bee initiate by the Sacrament of Baptiſme, you muſt both riſe vp by night to Prayer: *lib.* 1. *de Abraham c.* 9.

2. Doct. *Of the ſinne of Blaſphemy, how it is committed, and the greatneſſe thereof.*

Verſe 11. *He blaſphemed the name of the Lord:* this ſinne of blaſphemy is committed againſt God foure wayes. 1. *Addendo*, by adding: or attributing to God, that which he hath not: as in making him the author, or factor of evill, as the Idolatrous kings

kings ſervant did, 2. *Kings* 6. 2. *Detrahendo*, by taking from God, that which is due vnto him, as in denying Chriſt to bee God, as the *Arrianes*, or to bee perfect man, as the *Anabaptiſts*: or the holy Ghoſt to bee God, as the *Macedonians*, and ſuch like. 3. *Communicando*, by communicating that which is proper to God, to others: as the Iſraelites ſaid of the golden Calfe: *Theſe are thy Gods, which brought thee out of the land of Egypt, Exod.*32.4. 4. *Irreverenter vſurpando*, by vſing the name of God vnreverently, as in taking a falſe oath, or profaning of it in common talke, all which, as our bleſſed Saviour ſaith, *commeth of evill. Matth.*5.57. The firſt are Atheiſts, the ſecond Heretikes, the third ſuperſtitious perſons and Idolaters, the fourth profane and carnall men: The ſinne of blaſphemy is directly againſt God; and therefore more carefully to be declined, and every man is bound to revenge Gods quarrell, againſt all blaſphemers: as heere all the People ſtoned the blaſphemer to death; ſo *Heſychius*, *Communis eſſe debet omnibus, contra blaſphemos, pugna, qui communi noſtro benefactori, communi noſtræ vitæ, ex quo omnes eſſe & bene eſſe habemus, detrahere tentant*: Every man muſt maintaine a common battell againſt blaſphemers, who goe about to detract from our common benefactor, our common life: from whom we haue both our being, and well being.

Chryſoſt. Hom. 1. ad Pop. Antioch prope finem gives this advice: If you heare a man ſwearing, as you paſſe by the way, παρελθὲ, ὀπίσω μησον, κἂν πολλὰς ὀπὶ δεῖναι δέῃ, μὴ παραιτήσῃ, ῥᾴστον ἀυτὸ τρόπον ὄψῃ, σύνεχυσον τὸ στόμα, ἀχίασόν σε τῶν χειρῶν διὰ τῆς πληγῆς. If thou art called in queſtion for ſo doing, anſwer confidently, ὅτι ἡ βασιλέα τῶν ἀγγέλων ἐβλασφήμησα *Vide Loc.*

3. Doct. *Of the lawfull authority of the Magiſtrate, in putting malefactors to death.*

Verſe 17. *Hee that killeth any Man, ſhall be put to death*: that is, by the ſentence of the Magiſtrate: this text is impiouſly wreſted by the Anabaptiſts againſt the lawfull authority of Magiſtrates, as though they in putting Malefactors to death, ſhould bee obnoxious to this ſentence themſelues to be likewiſe guilty of death; whereas rather they are authorized heereby, to inflict the ſentence of death vpon blood-ſhedders, for by whom elſe ſhould this law be executed, then by the Magiſtrate? as here *Moſes* by direction from God, commanded the blaſphemer to bee ſtoned: This alſo is Saint *Pauls* doctrine: *Hee beareth not the ſword for nought, for he is the Miniſter of God, to take vengeance on him that doth evill, Rom.* 13.4. Their calling then is lawfull, and from God, as the king of Tyrus is called *Cherub*, *Protector*, the protecting Cherub. *Ezech.*28.16. Which *Hierom*, vpon that place, well applyeth to the lawfull vocation of good Kings, who protect the Church, and common-Wealth, as the Cherub did Paradiſe, with a fiery ſhaking ſword.

4. Doct. *Of the law of retaliation.*

Verſe 20. *Breach for breach, eye for eye*; It is juſt with God to recompenſe men even in the ſame kind, wherein they ſinned: as *Adam* offended in eating, and is puniſhed with labour in eating, he muſt eat his bread in the ſweate of his browes, *Gene.*3. *Cain*, abuſed his ſtrength in killing his brother, and was ſmitten with weakeneſſe, and trembling in his body: *Nadab*, and *Abihu*, ſinned in taking ſtrange fire, and ſlaine with fire. *Adonibezek*, cut off the fingers, and toes of others, and is ſo ſerved himſelfe: *Ind.* 1. *David* tooke away an other mans Wife, and *Abſalom* lyeth with his: In the ſtory of the Macchabees, which though it ſerveth not for doctrine, yet is profitable for example, there are diverſe notable examples of this kind: as *Nicanors* Head, and right Hand were ſtroken off, which he had lift vp againſt the Sanctuary, and blaſphemed the God of the Sanctuary, with the other, 1. *Macch.*7.38. *Calliſthenes* which had ſet fire on the holy gates, was himſelfe burnt with fire, 2. *Macch.*8.39. *Menelaus*, which had profaned the holy fire, and aſhes, himſelfe periſhed in aſhes, 2. *Macch.*13.8. And ſo as *Cyprian* ſaith: *Unde culpa cœpit, cœpit & pœna*: the puniſhment taketh beginning where the ſinne did.

Εἶχε παθοι τα᾽ κ᾽ ἔρεξε, νίκητ᾽ ἰδεῖα γενοῖτο. Ab Ariſt. Eth. 5.5. *Dicitur in Rhadamanthi Haud abſimile illud Sen. Tr. in Herc. fur: Act.* 3. *Quod quiſque fecit patitur.*

5. *Places of Confutation.*

1. Confut. *Against the ſuperſtitious vſe of Candles lighted by day, in Church, or Church-yard.*

Lorinus, avouching this ſuperſtitious cuſtome vſed in Popiſh Churches, with other of that ſide, would juſtifie it by diverſe miracles, telling vs of certaine waxe Candles, which burned a long time before the image of the Virgine *Mary*, and yet were not conſumed. *p.* 814. *col.* 2.

Contra. 1. Hee muſt bring better arguments for his Tapers, before hee can perſwade men of vnderſtanding; their blind and credulous People may believe their fables, that will not receiue the trueth: but they who loue the truth, hate ſuch lying fables: 2. The Iewes, even when the time of ceremonies endured, had no ſuch cuſtome: the Lampes in the Tabernacle onely were to giue light in the night, as is ſhewed before. *q.* 2. 2. Indeed the Heathen had ſuch a faſhion: as *Tertullian* ſaith, *Accendunt quotidie lucernas, quibus lux nulla eſt*, they burne lights every day, who haue no light: *Illis competunt teſtimonia tenebrarum*, theſe teſtimonies of darkeneſſe doe very well beſeeme them: *Apolog.* ſo this burning of candles at Noone-day in the Papall Church, is an evident argument that they are in darkeneſſe.

2. Confut. *Against the vſe of oyle in Sacraments.*

Lorinus, reprooveth *Simon Majolus*, one of their owne writers, becauſe hee ſhould ſay, *Oleum igni fovendo aptum, non ſacramentis conficiendis*, that oyle was fit to feed the fire, and lights, not to make Sacraments. *p.* 818. *col.* 2. And the common vſe of the Romane Church, is to vſe Oyle and Chriſme in their Sacraments, as of Baptiſme, of orders, extreame vnction: wherein, 1. They exceed the law of ceremonies in the old Teſtament, where oyle was vſed onely (excepting the conſecration of holy Perſons, as the Kings, Prieſts, and Prophets, and holy things belonging to the Sanctuary) for the feeding of the Lampes. *ver.* 2. Or for the food of the Prieſts, in mingling their meate offerings with oyle. 2. As for the oyle wherewith they anoynted the ſicke, *Iam.* 5. 14. It was a ſigne of the miraculous gift of healing, which is now ceaſed, and ſo the ceremony with it. 3. Neither was that a Sacrament, being not of Chriſts inſtitution; who ordeyned onely two, Baptiſme, and the Euchariſt, wherein he preſcribed no oyle at all to bee vſed, but onely water in the one, and bread, and wine in the other; And ſo *Tertullian* ſpeaking of Baptiſme, writeth to this effect: *Quoniam tanta ſimplicitate, ſine pompa, ſine apparatu novo aliquo, denique ſine ſumptu homo in aqua demiſſus*, becauſe with ſo great ſimplicity, without pompe, or any new preparation, or coſt, a man being let downe into the water commeth forth: *lib. de baptiſ.* heere is onely water mentioned, no Chriſme, ſpittle, oyle, or ſuch like.

3. Confut. *Against reſerving of the Sacrament.*

Whereas the Shew-bread was kept from Sabbath to Sabbath, ſome would warrant the reſervation of the conſecrated hoſt: and to this purpoſe, *Lorinus* alledgeth, out of *Burcardus*, a decree of the Councell *Turonenſ.* that it ſhould be kept in a boxe, but *intincta ſanguine Chriſti*: dipped in the blood of Chriſt, that hee may ſay truely to the ſicke, the body and blood of Chriſt: and it muſt be renewed, from the 7. day, to the 7. day, *Ne mucida fiat*, that it waxe not mouldy, *Lorin. p* 829. *col.* 2.

Contra. 1. This teſtimony in two maine poynts is againſt them: for the dipping of the Hoſt in the blood, (repreſented by the wine) overthroweth their conceit of *Concomitancie*, that the blood, and fleſh of Chriſt doe in the bread one company another: and their deceit of *tranſubſtantiation*: for if the Hoſt be the very fleſh of Chriſt, how can it become mouldy.

2. From the ceremonies of the Law we muſt take no preſident: for the Sacraments

of the Gospell: our blessed Saviour when hee instituted the Sacrament, bid them take and eat: *Non distulit, nec servari jussit in crastinum*, he deferred it not, neither bid it to be kept vntill the morrow: *Cyrill. hom. 5. in Levit. c. 7.*

4. Confut. *That Antichrist shall not come of the Tribe of Dan.*

Because this Egyptians sonne by an Israelitish woman, that blasphemed, was of the tribe of *Dan*, *ver.* 11. Some of the Romanists conjecture, that Antichrist shall come of *Dan*: and *Lorinus* thinketh it is a probable opinion, with *Bellarmine*, *Pererius*, and other of that side.

Contra. 1. This is a meere fansie, and counted a fabulous thing, by some of their owne men: *Tostatus*, *Oleaster. in 49. Genes:* and *Lorinus* though he thinke it a probable opinion, yet granteth that it cannot bee prooved by Scripture, as out of those places, which are vsually alleadged, *Gene. 49. 17. Jere. 8. 16.* And because the tribe of *Dan* is omitted in the *Revela. c. 9.* 2. For if Antichrist should come of *Dan*, his seat should rather be at Ierusalem, which was the chiefe Citty of the Iewes, then at Rome, which is agreed on both sides to be the place, where Antichrists City shall bee; according to Saint *Iohns* description, *Revel.* 17. 8. And so *Bernard* saith: *Bestia illa in Apocalypsi, cui datum est os loquens blasphemias, Petri cathedram occupat*, that beast in the Apocalypse, to whom a mouth was given speaking blasphemies, doth occupie the seat of *Peter*, *Epist.* 126.

5. Confut. *That the Pope is not Christs Vicar.*

Whereas, *ver.* 18. the Latine readeth, *He that smiteth a beast: reddet vicarium*, shall restore one in place thereof: *Lorinus* taketh occasion to speake of this word, *Vicarius*, *Vicar*, as it is given to the Pope, and will haue him not to be Saint *Peters*, but Christs Vicar. *p.* 845. *col.* 1.

Contra. 1. Concerning the spirituall regiment of the Church, Christ needeth not any Vicar: for he himselfe is present by power, and influence of his Grace, with his Church vnto the end of the World, *Matth.* 28. 20. And for the externall Ministery, not onely Saint *Peter*, but Saint *Paul* were Christs Vicars, with the other Apostles, being Embassadours for Christ, and in Christs stead, 2. *Corinth.* 5. 20. And all faithfull Bishops, and Pastors, as *Eusebius* Bishop of Rome acknowledgeth: *Caput Ecclesiæ Christus est, Christi autem Vicarij sacerdotes sunt, qui vice Christi legatione funguntur in Ecclesiâ*, Christ is the head of the Church, but Christs Vicars are the Priests, which in Christs stead doe performe his Embassage in the Church, *Epistol.* 3.

2. The Pope is rather Saint *Peters* Vicar, then Christs; as Pope *Symmachus* in his *Apologetic.* to *Anastatius* the Emperour, calleth himselfe the Vicar of *Peter*: and for this cause, none of the Popes are called by the name of *Peter*, shewing that they take themselues to be his Vicars: otherwise if they were Christs Vicars, as *Peter* was, it were no more presumption to be called by the name of *Peter*, then of *Paul*, who both, as *Gelasius* saith, *Pariter sanctam Romanam Ecclesiam Deo consecrarunt*: together did consecrate to God, the holy Romane Church, *decret. de Scriptur.*

6. Confut. *Against the Manichees, and Marcionites, Who condemned the old Law.*

Whereas by *Moses* Law, the equality of retaliation, & like retribution was allowed: *An eye for an eye, a tooth for a tooth*, *ver.* 20. those wicked Heretikes tooke occasion to accuse the authour of the old Testament with cruelty, which is mitigated, and taken away by our Saviour in the New.

Contra. Hereunto a double answere is framed. 1. That this law was given vnto the Iewes, (who were desirous of revenge,) σκληρῶς καὶ πεφοβήρως, vvisely, and fit for the time: who were not as yet capable of Christs doctrine; *If one bee smitten on the one Cheeke, to turne the other also*: to this purpose, *Isidor, Peluſiot. l. 4. Epist. 86.* And *Tertullian* to the same effect vseth this similitude: *Semper initia laxantur, fines contrahuntur,*

tur; propterea ſyluam quis creſcere ſinit, vt tempore ſuo cadat, alwayes the beginnings are enlarged, and the ends contracted: as one ſuffereth a wood to grow, that he may cut it downe in the end, *&c. Cont. Marcion.* 2. *c.* 6. ſo this liberty was granted in the Old law, which is abridged in the New: *When the axe was layd to the roote of the tree*, as our bleſſed Saviour ſaith, *Matth.* 3. 10.

2. Chriſt did not condemne this rule of the law being rightly vnderſtood, but taught an higher point of perfection, in bearing and ſuffering of wrong; yet that law was juſt and full of equity, by the which *Auguſtine* ſaith, *Iniuſtæ vltioni iuſtum modum figi, non fomitem, ſed limitem furoris aſſignari; non vt id quod ſopitum eſſet, hinc accendatur, ſed nè id, quod ardebat, vltra extendatur:* A juſt meaſure was ſet for vniuſt revenge, and a limite rather aſſigned for rage, then a baite; not that what was quenched ſhould bee kindled, but leſt that which burned might burne more. *lib.* 19. *Cont. Fauſt. c.* 25.

6. *Morall Obſeruations.*

1. Morall. *Of the reverent receiving of the Sacrament.*

AS the Shew-bread was onely to be eaten by the Prieſts. *ver.* 9. ſo now the Sacrament ſhould be received onely of ſuch, as are ſpirituall Prieſts vnto God: as the Scripture calleth all the Faithfull, *Revel.* 1. 6. And ſo *Ambroſe* hence well colleteth: *Vt panes propoſitionis edebant ſoli ſacerdotes, ita nunc puriorem panem manducare præſcriptum*, as the Prieſts onely eat the ſhew-bread, ſo now it is preſcribed, wee ſhould eat a purer bread, which came downe from heaven. *lib.* 8. *in Luke* 21.

4. Morall. *Againſt rage, and immoderate anger.*

This ſonne of an Egyptian, being provoked by ſtrife, in his anger and heat, revileth and curſeth, *v.* 10. which teacheth vs to moderate our anger, and paſſion, and not to ſuffer it to breake forth into rage, and intemperate ſpeech: as the Apoſtle ſaith, *Bee angry, but ſinne not; let not the Sunne goe downe vpon your wrath, Epheſ.* 4. 26. Whereupon *Hierome* thus interreth: *Quid agemus nos in die Iudicij, ſuper quorum iram, non vnius diei, ſed tantorum annorum ſol teſtis occubuit?* what ſhall we doe in the day of Iudgement, vpon whoſe wrath, not the Sunne of one day, but a witneſſe of many yeeres hath ſet? *Epiſt. ad Caſtorin.*

3. Morall. *Againſt the vngodly cuſtome of curſing, and ſwearing.*

It ſeemeth it was the vſuall cuſtome of this Egyptian Iſraelite, to curſe and blaſpheme, which vice every Chriſtian ought to labour againſt: as the Apoſtle exhorteth, *Not rendring evill for evill, nor rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye are thereunto called, that ye ſhould be heyres of bleſſing*, 1 *Pet.* 3 9. And Saint *Paul* counteth this ſinne of rayling, among thoſe ſinnes, which exclude out of Heaven, 1. *Cor.* 6 9. whereupon *Origen* thus exhorteth: *Videant ergo qui os ſuum quotidianâ pænè conſuetudine hoc vitio inſueſcant, quid illis periculi immineat:* let them therefore conſider, who by a dayly vſe accuſtome their mouth to this ſinne, what danger hangeth over their head, *Hom.* 14. *in Levit.*

4. Moral. *Not lawfull to rayle, not vpon the Wicked.*

Lorinus here obſerveth, that reviling is not to be returned, no, not vpon Heretikes: as *Michael*, the Arch-angell, durſt not giue rayling ſpeech to the Devill, *Iud.* 5. 9. then much more vnlawfull it is to rayle vpon the innocent: how then can he juſtifie his bad cuſtome, in calling Proteſtants Heretikes almoſt every where, vpon any occaſion: vpon whom, neither he, nor any of his ſect, ſhall ever be able truely to faſten any Hereſie? it is well knowne how full of rayling almoſt all their writings are peſtered: witneſſe

Hardings invectiue against B. *Iewell*, *Stapleton* against *Whitakers*, and diverse others: *Augustines* counsell by him produced, they all might doe well to follow: *Quando cuique vel dicendo, vel scribendo, etiam contumeliosis criminationibus lacessitus, quantum mihi Dominus donat, frenatis, & coercitis vanæ indignationis aculeis, auditori lectoriue consulens, non ego vt efficiar homini convitiando superior, sed errorem convincendo salubrior*: When I answere any in speaking or writing, yea provoked with contumelious accusations, as God enableth mee, brideling, and staying the pricks of vaine indignation, I haue such respect to my hearer, or reader, that I become not superior in rayling, but more profitable in convincing of error, *lib.3. cont. Petilian. c.1.*

CHAP. XXV.

1. *The Method and Argument.*

AS in the two former Chapters the externall profession of holinesse required of the people, is set forth in Ecclesiasticall and religious duties: so in this, in civill and politike: Where first are treated of the two publique solemnities of the seuenth yeere of Rest, and of the Iubile, to *vers.*14. Secondly, certaine Lawes and Orders, concerning buying and selling, as incidents and appurtenances to those times, are prescribed.

1. Concerning the solemnities; first, of the seventh yeere, hee sheweth the time when they shall begin to obserue it, *v.*2. then the manner: they must neither sow nor reape that yeere, *v.* 4. no nor reape that which groweth of it selfe, *v.* 5. but leaue it for the beasts and strangers, and others, *v.* 6. Secondly, of the Iubile, 1. of the time, when it should be kept: as for the yeere, *v.*8. moneth of the yeere, *v* 9. 2. The manner in those three priviledges: libertie of servants, returning to their possessions, and the rest of the ground, *v.*10. to *v.*14.

2. Concerning the Sale and redemption of Lands, and other things, having a relation to the Iubile: first, it is set foorth in generall, to *vers.* 23. then in particular, to *vers.* 55. In the generall, first, the Law is set downe for the sale of lands, as they are neere or farre off from the yeere of Iubilee, *vers.* 14. to *vers.* 17. Secondly, then a promise is added, of the fruitfulnesse of the earth, *vers.* 18. 19. By occasion hereof an objection is propounded, concerning their provision in the seventh yeere, *v.*20. and answered, *v.*21.23.

In particular are set forth Lawes: first, of the redemption of their lands, to *v.* 29. and houses, to *v.* 35. where is annexed by way of transition, a caution against vsury, *v.*35. to *v.*39. Secondly, of their persons, 1. of servants to the Hebrewes, to *ver.* 44. with an expresse difference betweene them and other servants, to *v.*46. 2. Of such as were servants vnto strangers, *v* 47. to 55.

For their lands, of any whatsoever, how they shalbe redeemed by his kinsman, *v.*25. himselfe, *v.*26. or they shall come out in the yeere of Iubile, *v.*28.

For their Houses: first, a difference is shewed betweene houses in walled and vnwalled townes, *vers.*29. to 32. Secondly, betweene the houses of Levites, and others: Thirdly, and betweene their cities and suburbs, *v.*34.35.

Concerning Vsury, is shewed, 1. of whom they were not to take it, *ver.*35. 2. Of what things, *v* 37.38. and the reason why, *v.*39.

Touching the Hebrew servants: first, the manner is set downe, *vers.* 39. 40. Secondly, the time, till the Iubile, *vers.* 40. 41. Thirdly, the reason why, they are Gods servants, *vers* 42.

For the servants of strangers, is expressed: first, of whom they shall buy them,

vers.

*verſ.*44.45. Secondly, for whom; themſelues, and their children. Thirdly, how long, for euer, *verſ.*46.

Concerning ſuch as were ſeruants to ſtrangers: firſt, the manner of their redemption is expreſſed: by whom, *v.*48.49. and how, *v.*50. to 53. Secondly, the manner of their ſeruice, *v.*53. Thirdly, their freedome in the Iubile, with a generall reaſon annexed, *verſ.*55.

2. *The diuers Readings.*

VErſe. 5. *The grapes of the firſt fruits,* L. D. rather *grapes of thy Vine vndreſſed.* L. D. Alt.
I. N. Heb of thy ſeparation: *i.* which thou ſeparateſt thy ſelfe from: *nazar,* to ſeparate.

Verſ. 6. *They ſhall be vnto you for meat.* L. D. *The Sabbath ſhall bee vnto you for meat.* L. D. Det.
N. that is, the *fruits of the Sabbath,* or reſt. I.

Verſ. 26. *If he haue no kinſman.* L. D. *No redeemer.* I. N. Cæter. *goel,* ſignifieth, the next kinſman, to whom the right of redemption belongeth. L. D. Alt.

Verſ. 30. *Within a full yeere may it be redeemed.* H. yeere of dayes, omitted. L. D. Det.

Verſ. 32. *The houſes of the Leuites, which are in the Cities.* L. D. *The cities of the Leuites, and the houſes of the cities of their poſſeſſion.* I. N. L. D. Det.

Verſ. 33. *If they bee not redeemed.* L. D. *If any redeeme of the Leuites.* N. V. *Or hee that redeemeth, ſhall be of the Leuites.* I. H. L. D. Alt.

Verſ. 35. *Thou ſhalt receiue him.* L. D. *rather relieue him,* N. *or ſtrengthen him,* I. heb. *chazak,* to apprehend or take, as by the hand. L. D. Alt.

Verſ. 43. *Afflict him not by might.* L. D. rather, *thou ſhalt not rule ouer him with rigour,* I. N. *pharach* ſignifieth, hardneſſe, crueltie, rigour. L. D. Alt.

Verſ. 44. *Of them ſhall yee buy bondmen, and bondmaids.* This clauſe is wanting.

Verſ. 47. *If the hand of a ſtranger grow ſtrong,* L. D. *attaine to riches,* Cæter. L. D. Det.

Verſ. 53. *His wages being allowed, for the which he ſerued before,* L. D. *As a yeerely hyred ſeruant ſhall hee be with him,* Cæter. L. D. Alt.

3. *The Queſtions diſcuſſed.*

1. Queſt. *Of Mount Sinai, where the Lord vttered theſe Lawes to Moſes.*

1. THis is not ſet downe out of place, as *Caietan* thinketh, that *Moſes* returneth to ſet downe other Lawes, which were delivered in Mount *Sinai:* but heere is vnderſtood, the plaine which was about Mount *Sinai,* which was the generall place: but the particular was either in the Tabernacle, or from the Mercie-ſeat, or in the doore of the Tabernacle, in which places the Lord vſed to ſpeake to *Moſes:* The Lord therefore is ſaid to haue ſpoken to *Moſes* in the Mount *Sinai,* becauſe the Iſraelites camped in the plaine, or deſert about *Sinai, Numb.*10.11.12. as *Manaſſes* is ſaid to bee buried in his houſe, 2. *Chron.*33.20. which was but in the garden of his houſe, 2. *Kings*21.18.

2. This name *Sinai,* is derived of סנה *seneh,* which ſignifieth a buſh, whereof the Latine *ſentis,* a thorne or bramble, may ſeeme to haue his originall: The whole tract or circuit of ground was called *choreb, Exod.*3.1. of the drineſſe and barrenneſſe thereof, the top and higheſt part whereof was called *Sinai, Iun.*

Non abſ ſi ἰνὸς, ὅτι ἐκεῖ ἐδόθη ἡ τὸ νόμε διαταγμς, ὅτ Επιμολ. αἰγα, Hebræorũ vocabulorum notationes non ab aliis linguis arceſſenda.

3. From this *Sinai* were giuen lawes, which begat bondage; but from *Sion* ſprang forth the Goſpell, procuring our ſpirituall libertie, *Hebr.*12.22. *Sinai* and *Hagar,* are made to ſignifie the ſame thing, namely, our ſpirituall ſeruitude; the one being a bondmayd, and the Law being delivered from the other. And therefore the Apoſtle ſaith, *Agar is Sina, Galat.*4.25. not that the Apoſtle alludeth vnto a towne in Arabia, *Lorin.* or that it was an other name of the mountaine, as *Chryſoſt. Theophyl.* but becauſe in the

Apoſtles Allegorie they both ſignified the ſame thing, namely, the Law of bondage; as Sion and Ieruſalem from heauen ſet forth our ſpirituall libertie.

2. Queſt. *Of the ſeventh yeere of reſt, the rites and manner thereof.*

1. Verſ. 2. *When thou ſhalt come:* This Law of the ſeventh Sabbaticall yeere, was not to bee kept in the wilderneſſe, but after they came into the land of Canaan: for in the wilderneſſe they could neither plow nor ſowe, from which labours they were to reſt in this ſeuenth yeere. Now this ſeventh yeere began to bee accounted preſently after the death of *Moſes:* ſo that the firſt Sabbaticall yeere was in the ſeventh yeere of *Ioſuahs* government. They did not then begin their account of the ſeventh yeere, (as ſome thinke) becauſe the land was not diuided till then, when *Caleb* was 85 yeere old, which was in the eight yeere after *Moſes* death, *Ioſh.* 14. 10. for vnleſſe we begin the account of the Sabbaticall yeere, and of the Iubile, from the death of *Moſes*, they will not fall out in the yeere of Chriſts paſſion, which was in the ſeuentie Iubile, *Br. coment.* and by this meanes the type and ſhadow, and the body ſhould not concurre and agree together: Beſide, when they did eate of the corne of the land, and Manna ceaſed, it is moſt like, that they began their Computation, becauſe it is ſayd, *When yee ſhall come into the land which I ſhall giue you:* but this was in the beginning of *Ioſhuahs* time, *Ioſh.* 5. 12. and ſo *Calebs* 85. yeere ſhall fall out rather in the Sabbaticall yeere, when the land had reſt from their enemies; then to begin the account of the firſt ſeventh yeere from thence.

When the Sabbaticall yeere began.

2. *But the ſeventh yeere:* which was to be counted certainely from ſeven, to ſeven: not from the beginning of ones ſervice, which was to come out in the ſeventh yeere, though he began his ſervice, but a yeere, yea, as it might fall out, not aboue a moneth or two before.

3. As on the Sabbath day man was to abſteine from labour which ſin brought vpon him: ſo in the ſeventh yeere the earth alſo was to reſt, which was accurſed for the ſinne of man: and in this yeere they were not to abſteyne from all labour, as vpon the Sabbath, but onely from the works of Husbandry, as plowing, ſowing, reaping, gathering of grapes, and other fruits: *Auguſtine* thinketh, they might plow, and ſow, but the poore were to reape: but the text is plaine, they were not to ſow at all. *Toſtatus* thinketh, they might plant trees, in their ſeverall, and encloſed grounds, and gather the fruites thereof: but the Hebrewes hold the contrarie, which is moſt agreeable to the text.

4. And whereas it is ſayd, *v.* 5. *that which groweth of it ſelfe:* as of the ſeed that was left in harueſt, or out of the rootes of the old, *thou ſhalt not reape,* that is, as in other yeares, by a peculiar right and intereſt, but in common as others did: ſo that this yeere no tenth was to be paid to the Levites: for the fruits being common, a certaine tenth could not be taken: the Levites lived of the tenths of the former yeere, which by Gods bleſſing yeelded double fruit, *v.* 22. and they might participate in common as other did: yet the firſt-fruits was to be paid, before they did eat thereof, according to the law, *c.* 23. 14. which was no certaine portion, as the tenth was, but any part ſeparated to that end in the name of the whole, *Toſtat. q.* 5.

Tithes & firſt fruits whether paid in the Sabaticall yeere.

5. *Neither gather the grapes of thy ſeparation.* 1. Not the grapes of the firſt fruits, as the Latine readeth, and *Toſtatus* expoundeth of the owners part, which he reaped firſt, for the owner had no more right then others. 2. Nor yet is it vnderſtood of their ſeparated grounds, *Cajetan:* for no grounds were encloſed, or ſeparated this yeere, or ſequeſtred from common vſe. 3. But the meaning is, they ſhould not gather the grapes, and other fruits, which were ſeparated from their private vſe, and ſo made common: *Iun.*

6. The Hebrewes further haue theſe obſervations about this yeere of remiſſion. 1. In this ſeventh yeere, they were to doe no workes of Husbandry, as to ſow, or plant trees, though ſuch as beare no fruit: to prune, or dung, remoue ſtones, or thornes, or ſmoke the trees to kill wormes: for the land muſt reſt. 2. They were not to bring the

the fruits of the seventh yeere into their house to lay them vp, but to reape, and thresh them, as they did eat them. 3. They were not to locke vp their Vineyards, or hedge their fields in the seventh yeere. 4. The fruits of that yeere, were for themselues, their servants, hirelings, and strangers; but they were not to feed the Heathen with them, nor carry them out of the land. 5. What remained, was for the beasts of the field; *Exod.* 23. 11. Not their domesticall cattell only: but they might not feed cattell with that which was properly mans meat. 6. The fruits of the seventh yeere were of more weight, then the holy thing: for that being redeemed with money, went out among other common things: but so did not these, these could not for any price bee made common: to this purpose, *Maimony in Iobel. c. 6, sec. 6.*

3. Quest. *Of the reason and causes of the institution of this seventh yeere of remission.*

1. A naturall reason was, that the earth by lying, and resting might gather strength, vsually other grounds doe rest every 3 or 4 yeere: the land of Canaan was onely to be spared every 7 yeere, which was, as *Calvin* saith, *Signum miræ fœcunditatis*, a signe of great fruitfulnesse. *Modo idem noster animus efficere posit, quod ager, qui cum multos annos quieuit, vbertates affert fruges solet &c. in Brut.*

2. A morall reason was, that provision should be made for the Poore: and that the Rich being solicitous this yeere, when they did neither sow, nor reape, what they should eat, might consider better of the necessity of the Poore: *Qui semper illa anxietate tenentur:* who alwayes are possessed with that care, *Paul. Fag:* And in this seventh yeere the poore had a threefold priviledge, for their food in common, for the release of their debts, and liberty from servitudes, *Deut.* 15. 1. 12. The servants also might eat what they would, without leaue of their Masters; which they could not doe in other yeeres; and the hireling might eat of the common fruits, though not of holy things, *c.* 22. 10. the stranger also was permitted to eat; but in the other two, in releasing of debts, and liberty, he had no priviledge, *Tostat.* 3. *&c.*

3. An Ecclesiasticall reason: *Vt fulgeret vbique Sabbati sanctitas:* that every where they might be put in minde of the holinesse of the Sabbath, *Calvin.*

4. A spirituall reason was: *Vt verum remissionis tempus, aduentum Christi venerentur,* that they should adore the time of true remission, the comming of Christ, in whom we haue remission of all our sinnes: *Procop.* and by the common fruits of this yeere, they should be put in minde of the Spirituall communion of the Saints, in the common faith, as it is called, *Tit.* 1. 4. and the common salvation, *Iud.* 5. 3. and in the communion also of externall things, where occasion so required. *Act.* 2. 44.

5. The mysticall end was to set foorth the everlasting Sabbath, and rest in Heaven, the sixe dayes representing the present world: *Dum in hâc vitâ sumus,* while wee are in this life: *Hesychius.*

4. Quest. *Of the name of the Iubilee, and whence it was so called.*

1 Some thinke that the Iubilee in Hebrew, יובל, *Iobel*, is derived of *Iubal*, the sonne of *Cain*, the inventer of instruments of musicke: *Gene.* 4. 21. *Serarius:* but it is not like, that the name of such a solemne feast, should retaine the memory of one which came of the wicked race.

2. Some deriue it of יבל, *jabhal*, which signifieth to *bend* or *cary*, whereupon *jubal*, is a streame, or watercourse, that runneth along, and caryeth things with it, *Iere.* 17 8. and so the Iubilee is called, because it brought them to joy and mirth, *Serar:* or brought every man againe to his owne dwelling. *Oleaster.*

3. *Cajetan* giveth this reason of the name; *jobel*, signifieth *germen*, the fruit of the earth, because then their lands which did fructifie, returned, or rather because then it fructified of it owne accord.

4. But *iobel*, rather signifieth a cornet made of rammes-horne, nor for the similitude onely, as *Lorin.* out it was indeed made of a rammes-horne: as they are called Trumpets, *haiobhim*, of rammes hornes, *Ioſu.* 6. 4. as it is expounded by the Chalde: this

this kind of Cornet was vsed in the feast of trumpets. *c.* 23.24. and in proclayming of the Iubilee: And hence is derived the Latine word, *Iubilare*, which is vsed to expresse exceeding and extraordinary joy. *Iun. Borrh.*

5. *Tostatus* thinketh they vsed the silver trumpets in the Iubilee, as in other festivalls: but the generall opinion of the Hebrewes is otherwise, that the peculiar trumpet for this day, was the *shophar*, or cornet, made of rammes-horne, which are diverse of them hollow, specially of the greater sort, as *Iunius* saith, he hath seene of them, and so he saith *Aquila* translateth it κερατινη, a rammes-horne.

5. Quest. *Of the right computation of the yeere of Iubilee.*

1. The opinion of some is, that the Iubilee was in the 49 yeere, and concurred with the seventh Sabbaticall yeere, but it was also the fiftieth yeere continuing the Iubilee before from whence they beginne the account, *inclusiuè*, inclusiuely: so *Iosephus Scaliger. Iun.*

But these exceptions are taken to this opinion. 1. That in computation for the first Iubilee, it could not be counted inclusiuely, because there was no Iubilee before: And by this reckoning the same Iubilee should bee counted twise, as the end of one fifty yeeres, and the beginning of an other. 2. This would breed a great confusion in the Chronicle, the Iewes accounting by 50 yeeres complete for every Iubilee. 3. If the Iubilee had fallen out in a Sabbaticall yeere, it had beene superfluous to forbid them neither to sow, nor reape in the Iubilee, seeing they were restained from such workes every 7 yeere: thus *Tostatus.*

2. Therefore it is the more probable opinion, that the next yeere after the seuen weekes of yeeres, which make 49 yeeres compleat, which was the fiftieth yeere, counting *exclusiuè*, was the Iubilee; so Masters *Broughton commen:* and it is the most received opinion, amongst the Hebrewes: for thus they accounted the feast of weekes, taking fifty dayes complete from the solemne day of the Passeover, not including the same in the account. *Levit.* 23.

3. But it will bee objected, that after the seventh yeere, they beganne againe to count for an other seven, and so the Iubilee should be one of the sixe yeeres to make vp the reckoning for an other seven: *Tostatus* thinketh, *q* 6. that the account of the seven yeeres was not interrupted by the Iubilee, but went on, and so sometimes the seventh Sabbaticall yeere might fall in the 47 or 48 yeere, and sometime sooner, sometime later: for otherwise one yeere should not be counted at all in the computation of the sevens: But the Hebrewes account is more probible, that the 51 yeere was the first of the 6 yeeres, for the next 7. *Maimon. Menahem. Br. comment:* The Iubilee yeere could be none of the 6 yeeres, for then a servant could not serve 6 yeeres according to the law, *Deut.* 15 12. for the yeere of Iubilee freed all.

4. The onely objection against the second opinion, that the Iubilee was not in the Sabbaticall yeere, but in the next following, is because then they should neither sow, nor reape two yeeres together: to this the answere is, that God might giue an extraordinary blessing to the yeere before the Iubile, which might serue for the two yeeres following, as hee promised to giue vnto the sixt yeere, to serue vnto the ninth, *ver.* 22. and so in *Hezekiahs* time the earth brought foorth fruit two yeeres of it selfe without sowing, or reaping. 2. *King.* 19.9.

6. Quest. *What time of the yeere the Iubilee beganne, and when it was Proclaimed.*

1. *Tostatus, q.* 8. thinketh it began in the first month in the spring; because mention is made of the seventh moneth, *ver.* 9. wherein it was to be proclaimed: but, as *Lorinus* obserueth, if it had begunne then, they should not haue reaped harvest two yeeres together, nor reaped that which they had sowed before: so though it be called the seventh moneth, that was for the account of Ecclesiasticall affaires: but for civill matters,

matters, as hiring of ſervants, and ſuch like, the account of the yeere beganne in the ſeventh moneth.

2. Neither was the Iubilee proclaimed in the 7 moneth, the yeere before the Iubilee beganne, as *Toſtatus, Lyran:* for it is ſaid, they ſhould blow the trumpet of the Iubilee in the tenth day of the 7 moneth, the Iubilee then was begunne. And ſo the Hebrewes hold, that although the Iubilee beganne from the firſt day of the 7 moneth, yet the ſervants were not ſet free, neither did they returne to their poſſeſſions till the 10 day, which was the expiation day: that, as then they obteyned from God, remiſſion of all their ſinnes; ſo thereby they might be more effectually ſtirred vp, to ſhew compaſſion to their brethren.

7. Queſt. *Of the practiſe and continuance of the Iubilee.*

Now further for the practiſe and continuance of the Iubilee. 1. Though it bee not kept of the Iewes, becauſe neither haue they poſſeſſions of their owne, nor yet is there any conſervation of their tribes, and families, to the which the lands ſhould returne, as *Toſtatus: q.* 14. yet is not the opinion of *Iohan. Sariſbur.* probable, *Epiſt.* 264. that it was never kept of the Iewes: intermitted, and neglected it was: but not altogether diſcontinued, as may appeare, becauſe mention is made of the Sabbaticall yeere, or yere of remiſſion, 2 *Kin.* 19. 29. *Ier.* 34. 9. Which was as a ſcale to bring them to the Iubile: and *Ezekiel* ſaying, he which ſelleth, ſhall not returne to that which is ſold, *Ezec.* 7 13. by reaſon of the Captivity, ſheweth that otherwiſe it was in vſe. And *Iſaiah* ſpeaking of the acceptable yeere, alluding vnto Chriſt, *Iſay* 61. 2. inſinuateth the typicall acceptable yeere of Iubilee to haue beene in vſe.

2. Some beginne the Iubile too ſoone, as *Sabellicus*, from the Creation; and from thence thinketh, that the Hebrewes accounted by Iubilees, as the Greekes by *Olympiads*, the Romanes by *Luſtres*, the Chriſtians by *Indictions*, which was the ſpace of fifteene yeeres, as the other of fiue, and the Iubilees of fiftie, *Eneas. 2. l.* . Some begin them too late, as the Hebrewes, fourteene yeeres after they came into the land of Canaan, which they ſay was ſixe yeeres in conquering, and ſeven yeeres in dividing; the contrary whereof may appeare by *Calebs* age, as is before ſhewed, *qu. 6.* Some hold out the Iubilee ſtill, as the Romaniſts; which being a type, was to determine in Chriſt.

3. *Lorinus* calleth it, *ſupervacaneum laborem*, a ſuperfluous labour, to aſſigne a Iubilee yere for the birth of Chriſt: rather to make the paſſion of Chriſt, not his birth, to fall out in a Iubilee, as *H. Brought.* (whoſe judgement he followeth for the 50 yere) maketh it the 70 Iubilee, is neither curious nor ſuperfluous, but very vſefull, to make the body and type agree together.

8. Queſt. *Of the priviledges of the Iubilee, and wherein it differed from the Sabbaticall yeere.*

1. Whatſoever was lawfull or vnlawfull to be done in the ſeuenth yeere, was likewiſe in the Iubilee: as they were not therein to ſow nor reape, *v.* 11. and conſequently, not to doe other works of Husbandry thereunto belonging.

2. In ſome things the ſeventh yere exceedeth the Iubilee: as in releaſing of debts, *Deut.* 11. 1. which the Iubilee did not: and in ſome other the Iubilee exceedeth the ſeventh yeere, as in releaſing of ſervants, which were for a long time, *Exod.* 21 6. and releaſing of lands: but the Iubilee releaſed in the beginning of the yeere; the ſeuenth yeere not till the end, *Deut.* 15. 1. *Maimon.*

3. But whereas *Lyranus* is of opinion, that exiles and captiues were ſet at libertie in the Iubilee: *Toſtatus q.* 13. contradicteth him: becauſe there were no exiles in Iſrael, but ſuch as fled to the cities of refuge, for ſhedding of blood, wherein they were to ſtay till the death of the High Prieſt, *Numb.* 35. 25. and were not to goe out in the yeere of Iubilee: neither was there any puniſhment among them by baniſhment, but either

either by death in greater offences, or in ſmaller by whipping, *Deut.* 25. 3. and in the leaſt by retaliation, or compenſation in money, *Exod.* 21 22.

4. Now the lands in the Iubile returned to their firſt owners, that the diſtinction of Tribes might be continued, which was knowne by the certaine poſſeſſions, which belonged to euery tribe and family: And the reaſon of conſeruing this diſtinction of tribes, was, that the line of the *Meſſiah* might be known, who was to come of *Iuda*. But now the *Meſſiah* being exhibited to the world, the diſtinction of the tribes is not kept, neither, the Iewes being diſpoſſeſſed of their poſſeſſions, can there be any returning to them, *Toſtat. qu.* 14.

5. Now this ſolemne yere of the Iubile, betokeneth myſtically, firſt our deliverance by Chriſt, which was the acceptable yeere of remiſſion, propheſied of before, *Iſa.* 61. 1, 2. and ſo interpreted by our bleſſed Saviour, *Luke* 4. 18. As alſo thereby was ſignified our returne into the heavenly Paradiſe, *Luke* 23. 43. from the which we are fallen in *Adam*. And ſo *Heſychius* applyeth the ſeuenth yeere, to euery mans particular conſummation, when his ſoule is receiued vp to glory; and by the Iubile, the generall conſummation in the reſurrection: *Duplex eſt conſummatio, vna quidem vniuſcuiuſq; noſtrùm; alia communis humani generis:* there is a two-fold conſummation, one of euery of vs, the other common of mankind, *&c.*

9. Queſt. *Of the Law of buying and ſelling among the Hebrewes.*

1. Where it is ſaid, *When thou ſelleſt ought, v* 14. this muſt be vnderſtood, *de bonis immobilibus*, of vnmoueable, not moueable goods, as of houſes and lands: for the moueables did periſh, and weare in the vſing, and could not be reſtored: and beſide, the reaſon for the reſtoring of lands and poſſeſſions, for the ſevering and diſtinguiſhing of Tribes and Families, did onely hold in vnmoueable things: for the families were knowne and diſcerned by their poſſeſſions, not by their other moueable goods, *Toſtat.*

2. And in their contracts of buying and ſelling, they were not one to oppreſſe or defraud another, neither the ſeller to require too great a price, nor the buyer to purchaſe it for longer time then the Iubilee.

3. This law is made onely concerning the Iſraelites, not ſtrangers, though converted to the faith: if the poſſeſſions were ſold to them, they could not hold them longer then the Iubilee: But they had no poſſeſſions in Canaan, though they might bee rich in other moueables; and therefore this law of reſtitution concerned not them: The word is עמית *gnamith*, tranſlated by the *Septuagint*, a neighbour, τῆς πολιτιδος σου, thy neighbour; meaning, not onely of their owne tribe, but any Iſraelite of what tribe ſoeuer.

4. Now although an Hebrew might ſell for a leſſe time, yet beyond the yeere of Iubilee no ſale could be made: and the price was to be made according to the number of yeeres, and yeerely profit of the thing: as if it were worth a thouſand pound for 49 yeeres, for euery yeere which it wanted, ſo much proportionably was to bee abated: ſo that in effect it was *locatio*, a letting, rather, then *venditio*, a ſelling: ſaving in this one thing it differed, that the buyer might ſet it over to any other, reſerving a remainder to the firſt owner. And when the land came to be reſtored, the meane profits were to be counted in the price; and if they exceeded, it was the buyers advantage, he reſtored onely the thing: if the fruits were leſſe then the price, the owner was to make it vp, and ſo take the land, *Ioſeph.* 3. *Antiq.* 10.

5. The Hebrewes here are ſomewhat curious: 1. that becauſe it is ſaid, *according to the multitude of yeeres, v.* 15. one could not ſell for leſſe then two yeeres, though the buyer were contented. 2. And if the ſeventh yeere or Iubilee came betweene, he was to haue another yeere after, *Maimon.* the latter may be admitted, but the firſt condition is too ſtrict; and if they will inſiſt vpon the word שנים *ſhanim*, yeeres, which is in the plurall, not duall: they were to ſet for more then two yeeres.

10. Queſt.

10. Queſt. *Of the bleſſing promiſed to the keepers of the law of the Iubilee.*

1. They are promiſed, that they ſhall dwell in the Land ſecurely, or confidently, *labetach*, which is twice repeated, *verſ.* 18, 19. and ſignifieth two things: both their inward confidence and truſt in God, that they ſhall be afrayd of nothing; as it is ſaid of the righteous man, *Hee ſhall not bee afrayd of any euill tidings, Pſalm.* 112. 8. As alſo it ſheweth, that their enemies ſhall bee ſo daunted, that they ſhall not dare to attempt any thing againſt them, as *Rahab* confeſſeth of the Gentiles, *Ioſhua* 2. 11.

2. The ſecond benefit is, that the land ſhall giue her fruit, or ſhould bee bleſſed exceedingly; as contrariwiſe, the earth is made barren for their ſinnes: *The heauen ſhall be as yron, the earth as braſſe, Leuit.* 26. 19.

3. The third benefit is, that they ſhall enjoy this bleſſing, and eat their fill: not as the Iſraelites were filled with Quayles, and dyed with the fleſh betweene their teeth, and ſo they had their fill, but without pleaſure: as it is in the Pſalme, *Hee gaue them their deſire, but ſent leanneſſe into their ſoule, Pſalm.* 105. 15. but they ſhould cheerefully enioy their plentie, *Euery one vnder his Vine, and vnder his Figge-tree,* 1. *Kings* 4. 25. and none ſhould make them afrayd, *Micah* 4. 4. and euery one call his neighbour vnder his Vine and Fig-tree, *Zach.* 3. 10.

11. Queſt. *Of the exceeding fruitfulneſſe of the ſixt yeere.*

1. Whereas God preventeth an obiection: *If yee ſhall ſay,* v. 20. though this were no vnreaſonable Inquiſition in it ſelfe, to aske how they ſhould bee provided for, ſeeing they were forbidden to ſowe, or reape in the ſeventh yeere: yet ſuch queſtions argue ſome diſtruſt; as in *Sarah, Geneſ.* 18. and *Zacharie, Luke* 1. and our Saviour forbiddeth all ſuch carefull queſtions, to take thought what they ſhall eate or drinke, *Matth.* 6. 25. yet God knowing the weakneſſe of the people, who would not beleeue without ſignes and miracles, *Math.* 16. 1. doth herein beare with their infirmitie, and giveth them ſatisfaction.

2. The ſixt yeere ſhall yeeld fruit for three yeeres, *v.* 21. that is, from the ſixt to the ninth: not for three whole yeeres, but the part is taken for the whole; from the Harveſt of the ſixt yeere, to the Harveſt of the eight yeere, were two full yeeres, and then to the beginning of the ninth, was a part of the third yeere: for ſo long ſhould the old ſtore of the ſixt yeere ſerue them, till the fruites of the eight yeere were all gathered in, which was to the beginning of the ninth. By the like figuratiue ſpeech, Chriſt is ſayd to haue beene three dayes in the graue, which were but one whole day, and part of two dayes, the end of the firſt, and beginning of the third. And though they did in the ſeuenth yeere eat the fruits which grew of themſelues, yet more abundantly to ſatisfie them, the Lord promiſeth this wonderfull encreaſe.

Chriſt how ſaid to be three dayes in the graue.

3. But whereas in the ſixt yeere, they had encreaſe for two whole yeeres, in the nine and fortieth yeere, when two yeeres of reſt came together, the Sabbaticall yeere, and Iubilee, then the encreaſe of the ſeventh yeere was to endure three whole yeeres, as it was in *Hezekiahs* time, when they lived two yeeres of ſuch things as grew of themſelues, 2. *Kings* 19. 29. though it be vncertaine whether that were in a Sabbaticall yeere.

4. Now it is further to be obſerued, that this bleſsing onely continued while they obſerued theſe yeeres of reſt: but when they neglected them, as it is evident they did, when they were carryed into captivitie, *That the land might haue her full of the Sabbaths,* 2. *Chron.* 36. 21. it is like that then they enioyed not this fruitfulneſſe, *Toſtat. qu.* 17.

5. This encreaſe of the ſixt yeere for the yeeres following, *Heſychius* applyeth myſtically to the retribution in the reſurrection: *quando conſeſturi ſumus, quæ hic operati fuerimus,* when we ſhall eat and enioy thoſe things, which we wrought here.

12. Queſt.

12. Quest. *Why the Hebrewes were not to sell away their land for euer*, vers. 23.24.

1. Beside the reason before alledged, that the possessions belonging to the severall families in euery Tribe, should not be alienated, because hereby would follow a confusion of the Tribes; here is another reason added: because the Land is the Lords, and so is all the world; but that by a peculiar right: because God expelled the Gentiles, and gaue it vnto his people, and sanctified it to be the inheritance of his Church: therfore it is called, *the Lords land*, *Hosh.* 9.3. *the Emanuel, that is, Christs land*, *Isai.* 8.8. the Holy land, *Zach.* 2.12.

Three sorts of Soiourners.

2. Where it is sayd, *Yee are soiourners and strangers with mee*: Wee may obserue, that there are three kind of Soiourners: 1. Some by naturall right, as all mortall men, which must bee remooved by death. 2. Some by ciuill right, as were the proselytes, that came from other countreyes. 3. Some by a supernaturall, and heauenly right; as the faithfull, who seeke a countrey and rest to come, and count that they haue here no permanent or abiding Citie, *Hebr.* 13.14. And in this sense were the Israelites soiourners: and where it is added, *with mee*; *R. Menahem*, with other Rabbines vnderstand it, as though God were a soiourner in the world; and it is enough, say they, that the seruant be as the Master is: which is indeed true of our blessed Saviour, who soiourned here in our flesh.

3. Now the *redemption* heere spoken of, is meant of the yeere of Iubilee, when God appointed a generall redemption: of the other kind of redemption by money, mention is made afterward: This manner of redemption, and going out free of land, was so obserued, that if the buyer and seller had agreed together, to make a perpetuall alienation, it could not stand. Other Nations admitted not this Law, or very few, because of the covetousnesse of the rich, who desired to bee absolute Lords of other mens possessions.

4. Some mystically apply this law, to shew a difference betweene the wicked, who sell themselues to the Devill, *sine conditione in perpetuum*, without any condition; and the righteous, who if they sinne, *restituuntur per pœnitentiam*, are restored by repentance, *Radulph.* But it more fitly sheweth the certaintie of our spirituall inheritance in Christ, which cannot be alienated from vs, *Rom.* 11.29. and the full restitution therof in the heavenly Iubile, *Rom.* 8.38.

13. Quest. *Of the Law of redemption of land.*

1. The first condition required, is, that a man be constrained by poverty and necessitie to sell his land. *Tostatus* thinketh, that this law also concerned the rich: but the Hebrewes hold, that a man ought not to sell land to put money in his purse, to buy cattell with, or to play the Merchant, but onely forced by necessitie.

2. If a man were not able to redeeme his land, his neer kinsman, to whom the right of redemption belonged, might come and redeeme it: the word is גאל *goel*, which signifieth the next kinsman, to whom the right of redemption belonged, *Ruth* 4.4.6. It is neither so generall, as קרב *karob*, συγγενὴς, a kinsman, whether of father, or mothers side: but the redeemer must bee, ἐξ ἀῤῥενογονίας, of the Males side: nor yet is it so strictly taken, as for the brother, vncle, or vncles children, as *Suidas*: but for the next kinseman of the blood, called by the *Septuagint*, ἀγχιστεύς, to whom the right of redemption belonged. *Tostatus* obserueth two conditions in this redemption by the kinsman: that if hee redeemed it, the first seller could not purchase it againe, as hee might from his hand to whom he first sold it, vntill the yeere of Iubilee: and if the first buyer had sold it to another for a greater price, the redeemer was to redeeme it according to that price: but the first owner was to redeeme it according to the first price.

3. But if the man that sold it, had gotten enough to redeeme it, that is, by his owne labour: (for he must not sell other grounds to purchase it, as the Hebrewes obserue) then the land was to come to him againe, paying the overplus of the yeres to him that bought

bought it, as, if there remained ten yeeres to the Iubilee, which he sold for an hundred crownes, and the buyer enjoyed it three yeeres: hee must repay againe 70. for every yeere abating ten, and so of the rest: But the buyer was not bound to make his account according to the profit which he made: as that which he payed 10 crownes for, by the yeere, may fall out to be worth 20. for the other yeeres, which remayne, may proove as gainefull to the redeemer: And if the buyer held out the land to the yeere of Iubile, he was not to count for the overplus of the fruits, but onely restore the land; to this purpose, *Tostatus q.* 20.

4. *Hesychius* mystically, by him that is impoverished and letteth his possession, vnderstandeth him, that through his carnall security falleth into sinne: the redeemer is *spiritualis propinquus*: the spirituall kinseman, that admonisheth him: if there be none such, then he must rayse himselfe, *per propriam pœnitentiam*: by his owne repentance: But this redeemer, our kinseman, rather is Christ, who tooke part of the same flesh and blood with such, *Heb.* 2.14. and is called God our redeemer, *Isay* 59.20 And some of the Hebrewes so vnderstand it: *The redeemer thereof is the holy blessed God*, as it is said, *Their redeemer is strong, the Lord of hostes is his name: Iere.* 50.34 *in Tanchuma.* Thus they vnwittingly confesse against themselues, that Christ, God in the flesh, is our Redeemer.

14. Quest. *Of the difference betweene Walled Cities, and vnwalled Townes.*

1. In Hebrew, עיר, *gnir*, a Citie, seemeth to be derived of ער, *gnur*, to raise or rise, because it is raised with houses, and walles, in Greeke πόλις, of πολὺς, of the multitude of People, that haue recourse thither: in Latine *civitas*, and a citizen is called *civis*, as if one should say *cui vis*, because they are strengthened by their mutuall society, and cohabitation: a Village is called, חצר *chatzer*, of *chatzir*, which signifieth long grasse, such as groweth in meadowes and pastures, about Villages and countrey Townes, Greeke ἔπαυλις, of αὐλὴ, *atrium*, a court: because it is scituate in an open place: in Latine *villa*, *à vehendo illuc*: because the fruits of the ground are caryed, and layd vp there: and *oppidum* a towne, is so named, *ab opponendo*, because of their strength in opposing their enemies, or *ab ope ferenda*, of their mutuall helpe: of Villages they make three sorts: one is *Vrbana*, a Countrey house for pleasure, an other *Rustica*, a Farme house, the third *Fructuaria*, a garner, to receiue the fruits that are gathered.

2. *Baldus* the lawyer, and they which follow him, define that onely to bee a City, where there is a Bishops sea: but that is contradicted by others: And in England some are counted cities, which haue no Bishop, as *Westminster*: and some which haue, are not vsually reckoned among the cities, as *Elie* which is omitted by Master *Crompton* in his *iurisdiction*, in the number of cities.

3. But the Hebrewes are more curious in the distinguishing betweene cities, and villages. 1. Every city which was walled in *Ioshuahs* time, though afterward the wall was decayed, was counted a walled city; and that which was vnwalled then, though vvalled afterward was not so counted. 2. This difference remayned till the captivity, and then ceased: afterward at *Ezra* his returne, vvhich vvas the second comming into the land, the vvalled cities were sanctified. 3. The citie that had gardens, or the Sea for walles, was not counted among the walled cities. 4. Nor any towne vvhich had not at the least three villages, and every village two houses, though it were walled, vvas not reckoned as a vvalled city. *Maimony.*

15. Quest. *Of the difference betweene the redeeming of houses in Walled Cities, and Villages, and the reason thereof.*

1. An house in a walled city, vvas to bee redeemed vvithin a yeere: first it is said, *within a whole yeere*, and afterward *within dayes*, that is, a complete yeere consisting of so many dayes, 365. for so dayes, being taken absolutely, signifieth a yeere: as it is said, the man vvent vp from his city, *from dayes to dayes*: that is every yeere, 1. *Sam.* 1.3.

and so in other places, *Exod.* 13.10. vvhich sometimes is said to bee a yeere of dayes, *Genes.*41.1. the reason of which phrase is to shew vvhat a yeere is, vvhen by the revolution of the yeere, they come vnto the very same day againe, where they beganne, and the Sunne returneth to the same place: whereupon the yere is called, שנה *shanah*, vvhich signifieth an iteration of the same thing: and so it is called in Greeke, ἐνιαυτὸς, *quasi*, εἰς αὐτὸν ἰὼν, returning to himselfe: as the Latine *annus*, may bee derived of *annulus*, a ring, because it goeth as in a circle: and therefore the Ægyptians did describe and set foorth the yeere by a Serpent cast into a circle, holding his taile in his mouth: now then in a yeere of dayes, that is, from any day in the yeere, vvheresoever they beganne, till that very day came againe, they had liberty to redeeme an house in a walled city.

A yeare where to called. *In se suaper vestigia volvitur annus*: Virg. Geor 2.

2. Where the Hebrewes haue these obseruations. 1. Gardens, bathes, doue-houses, within a city vvere to be counted as houses. 2. But fields vvithin a city vvere to bee accounted as other grounds. 3. The houses vpon the walles, as *Rahabs* vvas, *Iosh.*2.15. were not as houses within the city. 4. And the houses in Ierusalem were excepted, they say, from this law. 5. All other houses in vvalled cities might bee redeemed vvithin a yeere, yea the same day of the sale vvithout any price. 6. And in the leape yeere vvhich had 13 moneths, they had liberty to redeeme it all that yeere: because it is named a whole yeere. 7. And though the Iubilee came vvithin the yeere, yet they were allowed their yeere of redemption. 8. and if he dyed that sold the house, or he that bought it, their sonnes had the like liberty within the yeere.

3. But if the house within the walled citie were not bought out within the yeere, it could not bee redeemed in the yeere of Iubilee, but it went away for ever. *ver.* 30. where it is to be obserued that לא, *lo*, is not heere taken for the negatiue, *not*, as vsually it is, but for the affix with a preposition א *aleph*, being taken for ו *vau*, and so לו *sibi*, for otherwise if it should bee read, *In a city to which are no walles*, it would manifestly contradict that which was said before. To referre it (retaining the negatiue) with *Oleaster*, to an house that hath no walles, is impertinent.

Patablus vpon *Exod.*21.v.8. telleth vs, that the Hebrewes obserue 15 texts of Scriptures wherein, לא is written and לו vnderstood: whereof that place is one, and this may well be another.

4. Now the houses in villages, might bee redeemed at any time after a twelue-moneth, paying the overplus to the buyer: and without price they might come out in the yeere of Iubilee, for they were to be accounted as the fields, *v.* 31. The reasons of which difference are these, 1. Because they might more easily get money to redeeme an house, then land; and therefore a short time is set: *Oleaster.* 2. Or because their houses had not such immediate dependance vpon Gods blessing, as the encrease of the earth, which the Lord therefore more properly saith, *is mine*, *v.* 23. *Tostat.* 3. But the true reason is, because tribes and families were not distinguished by houses, and cities; for the Levites had cities in other tribes, and yet had they no inheritance among their brethren, *Leuit.*18.24. And therefore the fields, and houses thereunto belonging were not to be sold, nor given away for ever. 4. Adde heereunto, one might better want an house, then ground, *Pelarg.*

5. And this was done in favour of the cities, that they might bee repleniſhed, and therefore the inhabitantes are heereby restrayned from selling their houses, *Tostat.*

6. And for the same reason, the converted Gentiles might purchase houses in cities, and possesse them, and leaue to their heires; though they could not inherite any of the lands which belonged to the tribes, and families, *Tostat.q.*15 But against this may bee objected that place in *Ezekiel*, that they should divide the inheritance with the strangers, *That should be as homeborne among them*, *Ezech.* 47.21.22. vvhereunto diverse answers are framed. 1. *Hierome* vnderstandeth it of the calling of the Gentiles, that should bee made one People with the Iewes: and so there should bee one Shepheard, and one fold, *Iun.* but it admitteth a litterall sense beside: not as *Hugo* that the Proselytes among them should bee allowed to haue possessions, but in the yeere of Iubilee, they should returne to the originall Hebrewes: for it is called their inheritance. 3. Neither were they to haue a separated, and divided inheritance, as the tribes had, by themselues: for so they might haue waxed insolent against the Hebrewes. 4. But the words are plaine; that in that tribe where the stranger dwelleth, they should giue him

Whether the Proselytes had any inheritance among the Iewes.

him an inheritance: that is, heere and there as they were disperſed: and the reaſon is, becauſe they had marryed into the families of the Hebrewes in the captiuitie, and had gotten children, and ſo were as of their nation: and for that the times approached, when the Iewes, and Gentiles ſhould be joyned in one.

7. I omit the myſticall expoſitions: as of *Origen*, who by the ſelling of houſes in the citie, vnderſtandeth the greater ſinnes: *Quibus ſemel aut raro pœnitentiæ locus conceditur*, to the which once, or very ſeldome place of publike penance is graunted: by the houſes in villages, the leſſer ſinnes: *Quæ ſemper pœnitentiam recipiunt*, which alwayes find repentance: *hom.* 15. or that of *Heſychius*, who, by not redeeming of houſes in walled townes, inſinuateth the Iewes, who are caſt off: *Quia Evangelicam prædictionem non recepêrunt*, they received not the Preaching of the Goſpell: by the redeeming of countrey houſes, the Gentiles, who are redeemed, and called continually: *Vſque ad ſecundum adventum Chriſti*, vnto the ſecond comming of Chriſt.

16. Queſt. *Of the priviledge of the Levites in the redeeming of their houſes.*

1. By the Levites heere are vnderſtood, all of the tribe of *Levi*, not onely the inferiour Miniſters, but the Prieſts, whoſe office was thus diſtinguiſhed: the Prieſts did execute, and doe their ſervice, *intra Sanctuarium*, within the Sanctuary; the Levites *extra*, without the Sanctuary: And if the inferiour Miniſters enioyed a priviledge, much more the other.

2. Yet this immunity, that the Levites might, at all times, redeeme their houſes, though in walled cities, was not ſo much by priviledge, which was fit to bee graunted vnto thoſe, which attended the ſervice of God: as *communi jure*, by a common right; for the Levites had no other poſſeſſions but their houſes, and cities with the ſuburbes: like as then other tribes had liberty to redeeme their lands, and poſſeſſions; ſo the Levites had the like, for the redeeming of their houſes, which were as their poſſeſſions, *Toſtat.*

3. But this muſt be vnderſtood, of ſuch houſes which properly belonged to the Levites in thoſe 48 cities, which were given vnto them out of the tribes, among whom they were diſperſed; which their diſperſion, firſt, was inflicted vpon *Levi*, by that Propheticall ſentence of *Iacob*, *Gene.* 49. but it was by the mercy of God afterward turned to an honour vnto the Levites, and a benefit to the People, among whom the Levites were divided, to bee their teachers and inſtructers: Now if the Levites purchaſed any other houſes, or had them by gift, or by other meanes, it ſeemeth that ſuch houſes were not priviledged; for the Priviledge was not *Levitarum, ſed Locorum*: not of the Levites, but of the places.

4. An other proviſion is, that he which redeemeth the houſe, muſt bee of the Levites: ſo that the true reading is this, *Qui redimit, eſto ex Levita*: let him that redeemeth be of the Levites: *Iun. Cajet.* not, *He which redeemeth of the Leuites*, as *Oleaſter*, applying it to ſuch poſſeſſions, as were bought by the Levites of others; for heere mention onely is made of the Levites poſſeſſions, which might be redeemed by other Levites, of their kinred, as the poſſeſſions ſold by others might bee redeemed by the next of their kinred; as is ſhewed before, *v.* 25. and heere the Hebrewes haue theſe rules: that hee which is heire by his mother to a Levite, might redeeme as a Levite, though he himſelfe were no Levite; becauſe the priviledge followed the place, not the perſons: and he which was a Levite, and heire to his mothers father being an Iſraelite, redeemed as an Iſraelite: *Maimony.*

17. Queſt. *Of the difference betweene the cities of the Levites, and the ſuburbes.*

1. The Levites were allowed ſuburbes to their cities, which are called מגרשים, *migraſhim*, of *garaſh, to caſt out*, becauſe they were as caſt out of the citie, Greeke, ἀφορισμοί, fields ſeparated from the cities: which conteyned a thouſand cubites on euery ſide, and ſo 2000. in all, from one ſide to an other, *Numb.* 35 4.5. But theſe

Suburbiall grounds, which were for their necessary vse, not so much for the planting of orchyards and gardens for their pleasure, or for the carrying out of the filth of the Citie, as some thinke, as for the depasturing of their cattell, *Numb.* 35. 3. were not to be sold at all.

2. The reason whereof was not, because they were not true owners of them, but the right belonged to the Tribes where the Cities were, as *Tostatus*: for they were true owners of the Cities and Suburbes, though the Lands and Villages that lay about them belonged to other Lords: as *Hebron* was the Levites, the lands and villages *Calebs*, *Ioſh.* 21. 11. Neither because the Suburbs were common, the houses private, and so could not bee sold: for the Cities which were common, as well as the houses, might be sold, as is expressed *v.* 33. but because the fields were for the necessary vse of their cattell, they were not to be sold at all.

3. Vnlike this Law, which prescribeth a divers libertie for the Citie and Suburbs, was that Law of *Valer. Poplicola*, That the libertie of the Citie, should extend a mile without; and that Decree of *Boniface* the eight, that a Citie that was interdicted, should carry the suburbes, *In 6. de sent. com. c. si. civitas.* And wee see the contrary experience in some cities, as in *London*, where the citie and suburbs in part, are subiect to a divers, both Ecclesiasticall and Civill jurisdiction.

4. The Hebrewes here also are deceived, who allow as well of the selling of the fields, as houses: but they vnderstand this Law, of changing the citie into the suburbs, or fields, which they hold vnlawfull: But the words are evident, that the field of the Suburbs is not to be sold: which Law held during the politie of the Iewes: but afterward in the Apostles time, *Barnabas* being a Levite, sold his field, *Act.* 4. 36, 37. that he might purchase a better inheritance with the faithfull.

5. I omit *Hesychius* his mysticall exposition, who by the Levites houses, which might bee alwayes redeemed, vnderstandeth, *Collegium Iudaorum*, the Colledges and Companies of the Iewes, vpon euery occasion offered, converted by the Apostles: By the fields, which could not be sold, the Apostolicall gifts, which were not to bee sold for money: and therefore the Lord, *Simonem emere volentem sorte sua privavit*, deprived *Simon* of his portion, willing to buy the gift of the Spirit with money.

18. Quest. *Of the meaning of certaine phrases vsed in the prohibition of Vsurie*, v. 35, 36.

1. Where it is said, *If his hand shake*, מוט *muth*, 1. that is, as some interpret, *mutaverit in casum*, if his state bee declining, *Oleaster*. 2. Some apply it to the stretching out of his hand to aske, *Genevens.* 2. *Caietan* referreth it to a mans hand vnder one; if he so incline, *vt ponet operam suam sub te*, to employ his service vnder thee, not being able to worke for himselfe. 4. But it is a Metaphor rather, taken from a sicke person, that hath weake hands, not able to helpe himselfe: *Iun.* when a man is so impoverished, that he hath no meanes, they are commanded to strengthen him, as taking him by the hand: so the Lord is said to strengthen the right hand of *Cyrus*, when he assisted him against his enemies, *Isai.* 45. 11. and of his people, when hee gaue them strength against their enemies, *Isai.* 41. 12. This is to strengthen the weake hands and feeble knees, *Isai.* 35. 3 And so they are bid to open their hand, and giue vnto the poore, *Deut.* 15. 7, 8. And therefore this is noted as one of the sinnes of Sodom, that she strengthened not the hands of the poore, *Ezek.* 16. 49.

What it is to strengthen the weake hand.

2. *Even the stranger, &c.* 1. Some referre it to the poore Israelite, called before a Brother, that is constrained to leaue his place, and liueth as a stranger with thee, *Lorinus*: but the word גר *ged*, a stranger, is not giuen to an Israelite. 2. *Oleaster* giveth this sense, they shall vse him as a stranger; that is, shew humanitie toward him, but an Israelite brother was to bee entertained with more curtesie then a stranger. 3. *Caietan* extenuateth the sense, that thou shalt vse him that commeth to worke vnder thee, not as thy son, but as a stranger: But this clause rather enlargeth the sense, then extenuateth it. 4. Therefore the meaning rather is, that they should not onely to a bro-

Vnlesse you take it in respect of God and so the Israelites were strangers and sojourners with him, vers. 23.

brother an Israelite, but euen to proselytes and strangers, shew this kindnesse, *Vatabl. Iun.* And it is an argument from the lesse to the greater: *Si aduenis non neganda est humanitas*, If Humanitie is not to be denied vnto strangers, much more is helpe to bee afforded to a brother, *Calvin.*

3. *That he may liue:* Life is here opposed to misery: and so when life is put absolutely, it is taken for welfare, for a good, and sufficient life, as it is said that *Ioshua* caused *Rahab* to liue, *Iosh.* 6. 25. not onely in saving her life, but in providing all necessaries for her, and her family, as *Iosephus* writeth. 5. *antiq. c.* 2. as it is said, the spirit of *Iacob* revived, when hee heard his sonne *Ioseph* was aliue, *Gene.* 45. 27. and so our blessed Saviour said vnto the Ruler, *thy daughter liveth*, that is, in good health, *Iohn* 4 50 In these places life is not opposed to death but to misery, sickenesse, and such like; and so it is heere: for he that is oppressed with vsury, is said not to liue, because he is in misery, and necessity.

19. Quest. *What vsurie is, and whereof so called.*

Some thinke that all vsury is absolutely vnlawfull, and wholly condemned, and that it is not lawfull to receiue any thing aboue the principall, for the loane of money. For the deciding of this question, first, let vs see what Vsury is.

1. Here are three Hebrew words: נשך *n shech*, which signifieth biting, of *nashach* to bite, because all vsury is biting: and as a dog that biteth, taketh away part of that which he biteth, so doth an vsurer from him whom he gripeth, *Oleaster.* The other two words are תרבית *tharbith*, *v.* 36. and מרבית *marbith*, which both signifie encrease or multiplication, of the same root, רבה *rabah*, to multiply; which some do distinguish thus: the vsury, they referre to the loane of money; the increase to the advantage in other things, as victuall, and such like, *Oleaster.* Some make this difference: that vsury is, when *aliquid accipitur determinatè*, any thing is determined certainely to be taken, and for a certaine time, as a moneth or yeere: but the encrease is, when any thing is taken, *non facto contractu*, without any contract made, *Tostat. qu.* 22. *Caietan.* Some vnderstand the word *tarbith*, to bee *multiplicatio vsurae*, the multiplying of Vsury, the Vsury of Vsury, *Iun. Analys. ad c.* 25. *Levitici.* But they seeme rather to bee names of one and the same thing; and so the Chalde: for the first readeth, חבוליא *chibbuleia*, which signifieth fetters, chaines; and for the other, רביתא *rubbitha*, which signifieth, multiplying. So in the Greeke, the first word is, τόκος, because in vsury there is *partus nummi*, the begetting of money, as the Latine word *fœnus*, is so called, *quasi fœtus nummi:* for the other two words, they reade ἐπὶ πλήθει, and ἐπὶ πλεονασμῷ, in number or multitude: so that Vsury is, *cum ex vno gignuntur multa*, when many are begotten out of one. Therefore lest any should seeke refuge for their vsury, by the difference of these words, and tearmes, hee doth joyne them both together, *et pariter augmentum cum morsione damnat*, and condemneth the encrease together with the biting, *Calvin.*

2. Now then, having the meaning of the name, wee will shew (God willing) what the thing is that is called Vsurie; which some define thus: *quando aliquid accipitur supra sortem*, when any thing is taken aboue the principall, *Tostatus qu* 22. But this is too strict: for by this definition, it should not bee lawfull for one, vpon any occasion, to take any gratuitie at all, for pleasuring another with his money: therefore this must bee added, to make a full definition of Vsurie: *Quando aliquid accedit vsus rei gratiâ interpositâ pactione:* when as any thing commeth for the vse of money aboue the principall, by way of contract, or compact: *Iun. ibid.* for so it is sayd in the Law, לא תשימון *lo tesimun, non impones*, thou shalt not put vpon him vsurie, *Exod.* 22. 25.

20. Quest. *Whether all vsurie of money, according to the former definition, be vnlawfull.*

The name and profession of Vsury hath beene in all ages very odious, and counted vnlawfull: and hereabout there are three opinions: some vtterly condemne all vsury,

and hold it vnlawfull: some condemning it, yet thinke it may bee tolerated, for the necessitie of Common-wealths, and maintenance of Traffique: and some condemne not all Vsurie, but allow some kinds, with certaine limitations, and conditions: These opinions shall be examined in order.

1. The first opinion which condemneth all vsury, is grounded vpon evident testimonie of Scripture, both in the Old and New Testament: The places are knowne, which are vrged out of the Old, both out of the Law, *Exod.*22.25. *Levit.*25.25. *Deut.*23.19. and the Prophets, *Psal.*15.5. *Prov.*28.8. *Eze.*18.13.17 *c.*22.12. and out of the New, where it is said, *Lend, looking for nothing againe, Luke* 6.35. But hereunto this answere is made: That all these places of the Law, make expresse mention of the poore, that money must not be lent vnto the poore vpon Vsury, which vseth it for his necessitie: And there is another case of the rich, which take vp money, *Assequenda voluptatis, vel maioris emolumenti, aut fidei liberandæ causâ*, to obtaine their pleasure, or greater profit, or to saue their credit: of such Vsury may bee taken, *Iun. Analys. ibid.* To the same purpose Master *Calvin*: *Si cum divitibus negotium sit, liberum ius fœnerandi permittit*: If they deale with the rich, a free libertie is permitted of taking Vsurie. And touching the testimonies out of the Prophets, who are Expositors of the Law, they will haue them expounded according to the Law, which maketh exception only of the poore, *Iun. ibid.*

And concerning that place in the Gospell, there are these divers Interpretations giuen of it: First, some take the word, ἀπελπίζοντες, to signifie, *despayring*: that a man should lend freely, not doubting and despayring to receiue his owne againe. *Beza* nameth this onely, he insisteth not vpon it, because the receiued sense of the place is against it. Secondly, some doe reade it, (as *Syr. Interpr.*) actiuely, and transitiuely, *nè præscindatis spem hominis*, cut not off the hope of the man, that is, put not thy neighbour out of hope to borrow of thee: But the Greeke word is not taken in this actiue and transitiue sense. Thirdly, some thinke, that this Text forbiddeth any interest at all to bee taken: But the word, μηδὲν, nothing at all, as well excludeth the principall, as the interest. Fourthly, and this maketh the fourth sense, as *Beza* noteth, that a man should lend, *Nullâ recipiendæ sortis habita ratione*, without any respect to receiue the principall. Fiftly, but I preferre before the rest this Exposition: That our blessed Saviour biddeth them to lend to the poore, not to the rich, who may doe them the like pleasure againe; they should not lend, ἵνα ἀπολάβωσι τὰ ἴσα, that they may receiue the like againe: but to such as are not able to gratifie them, *nihil ex eo proprij emolumenti sperantes*, hoping for no profit thereby to themselues, *Iun. ibid.*

In which Exposition the emphasis is set vpon the præpos. διὰ μηδὲν ἀπελπίζ. *nihil inde vel ex eo sperantes.*

So then this last place is vnfitly alledged against Vsurie: but the other places haue somewhat in them more generall, then to bee restrayned to the poore: as that in *Ezechiel* 22. 12. *In thee haue they taken giftes to shedde blood, in thee haue they taken vsurie and encrease, and thou hast greedily gayned of thy neighbour by extortion*: These kinds of oppression may be committed as well against the rich as poore, though more against these then the other.

2. The second generall argument against Vsurie, is from the Decrees of Councells, and Testimonie of Fathers, which generally forbid all Vsurie: as these that follow;

Agathens. c. 2. *Vsura est, vbi amplius requiritur, quam datur*: It is Vsurie, if any more be required, then is given vpon loane.

Lateran. p. 16. *c.* 1. Vsurie is not allowed to redeeme captiues; and this reason is yeelded: *Si prohibetur pro alterius vita mentiri, multo magis vsuras accipere*: if it bee forbidden to lye to saue anothers life, much more to take vsury.

Concil. Viennens. Si quis affirmare præsumat exercere vsuras, non esse peccatum, decernimus velut hæreticum puniendum: If any presume to affirme, that it is no sinne to exercise Vsury, we decree such a one to be punished as an Heretike.

Ambros. lib. de Tobiâ. c. 10. *Nihil interest inter funus & fœnus, nihil inter mortem distat & sortem*: There is no difference betweene vsurie and a funerall, death and interest:

intereſt, and *c.* 14. *Quid eſt fœnerari? hominem occidere*, what is it to take vſury? to kill a Man.

Chryſoſtome ſaith, τόκος ἀπιστίας ἔκγονος, vſury is the child of diſtruſt; *Auguſtine* thus declameth againſt vſury: *Si fœnerator eſſes, abnegareris ab Eccleſia, confutareris verbo Dei, execrarentur te omnes fratres tanquam crudelem fœneratorem, de lachrymis alterius acquirere cupientem:* If thou wert an vſurer, thou ſhouldeſt bee denyed of the Church, confuted by the word of God: all men would hate thee as a cruell vſurer, which deſireſt to get by an others teares, *de diverſ. ſer.* 49.

It is anſwered to theſe, and the like teſtimonies, that the Fathers ſpeake againſt cruell and vnconſcionable vſury: *Quæ omnibus ſæculis plus ſatis obtinuit*, which prevailed too much in every age. *Iun. ibid.*

But ſurely they condemne all vſury whatſoever: as *Auguſtine* ſaith, *Si plus quam dediſti expectas accipere, fœneratores:* if thou expect to receiue more then thou gaveſt, thou art an vſurer: *in Pſal.* 36 *concion.* 3. & *Bernard* ſaith, *Quid eſt vſura? venenum Patrimonij quid eſt vſura legatis? latro prædicens quid intendit*, what is vſurie? the poyſon of ones patrimony: what is vſury? a theife foreſhewing what he intendeth: *inter præcept. familiar.*

3. The third generall argument againſt vſury is from naturall reaſon: as *Ariſtotle* thus reaſoneth againſt it.

1. From the vnprofitablenſſe of it: for he that is rich in money, *May oftentimes want neceſſary food.* a.

2. From the infiniteneſſe of the deſire of money: all men that are deſirous of money, *Doe encreaſe it infinitely,* b. whereas every laudable act, hath a certaine, and determinate end.

3. They pervert the end for the which money was appointed, which was for commuration, and to bee a meane to the end: but they make money *it ſelfe the end.* c.

4. The manner of the gaine ſheweth it to be vnnaturall: for it is according to nature to reape profite from the fruits of the earth, or from Cattell, d. but it is againſt nature to reape gaine from men, from one another: and when as money begetteth money; whereof vſury hath the name τόκος, of begetting.

To theſe reaſons ſome anſwere: that though money be barren of it ſelfe, yet by money one may purchaſe grounds, which will bring him fruit: But ſtill the argument is good, for originally this encreaſe commeth out of money by mans induſtry: and ſo by two things not apt to bring fruit, gaine is had: by men, and money: And beſide this anſwere ſerveth not, but onely for profitable vſury: but where one taketh vp money to ſupply his want, and neceſſity, there ariſeth no ſuch fruit.

Now whereas they which juſtifie vſury, doe vrge that place in the Goſpell: *Why diddeſt not thou put out my money to the banke, that I at my comming might haue exacted mine owne*, σὺν τόκῳ, with vſury, *Luke* 19. 23. heereunto this anſwere is made. 1. That ſimilitudes, and parables vſed in Scripture doe not hold in every thing, but wherein they are compared; as Chriſt for his ſudden comming, is likened to a thiefe in the night, 1. *Theſ.* 5. 2. yet thereby is not theft juſtified; and as Chriſt is reſembled to a Lion for ſtrength and courage, *Revel.* 5. 5. ſo the Devill for cruelty, 1. *Pet.* 5. 8. And ſo heere the ſpirituall encreaſe of Gods gifts is likened to vſury, for the thing, that is, the encreaſing, not to juſtifie the manner. 2. And further heere the word vſury: *Metaphoricè accipitur pro ſuperexcreſcentia bonorum ſpiritualium:* is metaphorically taken for the encreaſe of ſpirituall graces, *Aquin.* 2. 2. 4. 78. *ad* 1. And ſo ſpiritually the Lord receiveth vſury from vs in the encreaſe of his gifts, and we vſury from him, as *Auguſtine* well ſaith: *Si vis fœnerare, fœnera Deo, fœnerator minus vult dare, & plus accipere; hoc fac & tu, da modica, accipe magna, da temporalia, accipe æterna*, if thou wilt be an vſurer, put out to vſury to God: an vſurer will giue leſſe, and take more, doe thou ſo, giue ſmall things, and take great, giue temporall things, and receiue eternall, *in Pſal.* 36. *Concion.* 3.

Now this ſpirituall exchange, is called vſury metaphorically, but properly taken, it is vtterly condemned among men: The Manichees were the chiefe maintainers of vſurie;

a πολλάκις ἀπορήσει τῶν ἀναγκαίας τροφῆς. *Polit* 1. c. 9

b πάντες εἰς ἄπειρον αὔξουσιν. *Ibid.*

c ὡς τοῦτο τέλος ὄν. *Ibid.*

d κατὰ φύσιν ἡ χρηματιστικὴ, ἀπὸ τῶν καρπῶν καὶ τῶν ζώων. παρὰ φύσιν, ἀπ' ἀλλήλων. *Ibid. cap.* 10.

vſurie, who ſaid: *Expedire hominem fœneratorẽ eſſe quam agricolam*, that it were better for one to be an vſurer, then an husband man, *&c.* whoſe fooliſh, and impious reaſon was this: *Dei membra capta in illo prælio, in herbis & arboribus vexat:* hee vexeth Gods members taken in that battell, in hearbs, and trees: for they imagined blaſphemouſly, that there was a battell fought betweene the Prince of darkeneſſe, and the Prince of light, and that this was overcome, and his parts, and members taken and diſperſed in hearbs, and plants: To this wicked fancie of theirs, *Auguſtine* maketh this anſwere: *Ne faciat in agro falſa homicidia, facit in fœnore vera homicidia:* that hee commit not falſe homicide in the field, he by vſury committeth true homicide: *in Pſal.* 140.

Thus we ſee how all vſury is condemned by the word of God, and by the Canons of the Church, and by wholeſome lawes: as *Leo* the great made a law againſt it: *Zonar*: and our ſtatute lawes hold, that vſury by the law of God is vtterly forbidden: *Anno* 5. *Edward* 6. 20. and all vſury *being forbidden by the law of God is ſinne, and deteſtable.* 13. *Elizabeth c.* 8. And therefore the ſafeſt, and ſureſt way is for all to decline it.

21. Queſt. *Of the vnlawfulneſſe of Vſurie in other things, as well as in money.*

1. Not onely by this law of *Moſes*, vſury of coyne is forbidden, and condemned: *Thou ſhalt not lend thy victuals by encreaſe. ver.* 37. and ſo likewiſe in other places it is forbidden, *Deut.* 23. 9. *Nehem.* 5. 9. to take any encreaſe for the loane of their fruits, Wheat, or ſuch like. So alſo *Auguſtine* expoundeth that place. *Pſal.* 15. *Non pecuniam ſolum, ſed aliquid plus, quam dedſti, ſi acceperis, ſiue vinum, ſiue oleum: ſiue aliquid aliud, fœnerator es:* not onely money, but if thou take of any thing more then thou gaveſt, as wine, oyle, or whatſoever, thou art an vſurer: in *Pſal.* 36. *Concion.* 3.

So the lawes of this land provide againſt vſury in vnlawfull bargaines, in wares, marchandiſe, or any other things, as well as in money: and heere it ſhall not be amiſſe to ſet foorth briefely, the cunning trickes, deviſes, fetches, and chevances deviſed by vſurers.

1. Some will ſell their wares at an high rate to one that needeth money, and will ſet one to buy them at a low rate againe: which the ſtatute puniſheth with the forfeiture of the valew of ſuch goods. 11. *H.* 7. *c.* 8.

2. An other deviſe was to take the profit, and revenue of land, for the loane of money, puniſhed with loſſe of the treble value, if aboue the rate limited by the ſtatute: 37. *H* 8. *c.* 9. And againſt this fraud, it was thus provided in a generall counſell: *Fructus qui capiuntur ex fundis, vel poſſeſſionibus quæ pignori dantur in ſortem ſunt computandi:* the fruits which are received of morgaged grounds muſt bee counted to make vp the principall, *Lateran. par.* 16. *c.* 3. And if one haue received the principall, deducting his expences, *Abſolutè reſtituat poſſeſſionem debitori:* let him abſolutely reſtore the poſſeſſion to the debtor: *ibid. cap.* 9. as *Nehemiah* perſwadeth the People to doe. *Nehem.* 5. 11.

3. An other practiſe was, that a man ſold a commoditie worth 5 pounds, to be paid 6 againe, ſuch by the Canon, *vſura peccatum incurrunt:* doe incurre the crime of vſury: but with this proviſo, vnleſſe the wares ſhalbe worth ſo much money, when the price is to be paid. *ibid. c.* 2.

Buying corne aforehand at an vnder rate vſury.

The like practiſe is frequent in England, in buying corne aforehand, which vſually is worth a third, or fourth part more, when it is delivered, then when it was ſold: this is plaine vſury, or worſe.

4. *Hierome* ſpeaketh of an other pretext of thoſe, which doe put out tenne buſhels of corne, to receiue againe 15 in harveſt, thus alleaging: *Dedi vnum modium, qui ſatus fecit decem modios:* I lent him one buſhell, which being ſowen yeelded tenne: is it not juſt, that I ſhould haue halfe a buſhell more? whereunto he anſwereth: did hee lend to him that hath, or hath not? if to him that hath not: *Quare plus exigit, quaſi à non habente?* Why doth hee exact more, as from one that hath not? in *Eſech. cap.* 18.

5. He

5. He putteth an other caſe, a man lendeth money, but hee will take no vſury, yet *Solent accipere munuſcula diverſi generis*, they vſe to take gifts of diverſe kinds: they vnderſtand not, ſaith he, that it is called vſurie: *Si, quicquid illud ſit, plus eo quod dederint accipiunt:* if they take more, then they gaue, whatſoever it be: *ibid.*

6. Another pretendeth, that he taketh profit of a Merchant, who getteth more then he getteth: *Hierome* anſwereth: *Inde ipſe fraudem facit in mercium pretio, vnde tibi ſolvit vſuram, fraudis illius tu author, tu particeps:* hee vſeth deceit in the price of his wares, to pay thee vſury, thou art the authour, and partaker of his fraud, *&c.*

And ſo he concludeth: *Et eſca vſura eſt, ſi licitum eſt, quare nomen refugis, cur velamen obtexis? ſin illicitum, quare incrementum requiris?* whatſoever is added to the principall, be it meat, or cloth, is vſury: if it be lawfull, why doeſt thou refuſe the name? why doeſt thou ſeeke a cloake for it? if it bee vnlawfull, why doeſt thou require encreaſe? *ibid.*

22. Queſt. *Whether any vſury, being vnlawfull in it ſelfe, is to be tolerated in the common-wealth.*

The ſecond opinion before named, is of thoſe which ſimply miſlike all vſury, but thinke it may be tolerated in a common wealth, to avoyd a greater inconvenience: of which opinion was *Anaſtatius* the Emperour, who at the inſtance of the People of Conſtantinople did revive againe the cuſtome of vſury, taken away by *Leo* the Emperour, but did moderate it by certaine lawes, leſt it might haue beene too grievous.

But heereunto wee anſwere. 1. That this toleration was, *Propter conditiones imperfectorum hominum:* in regard of the condition and property, of ſome imperfect men: *Aquin.* ſuch as were rich would not let goe their money for no profit: and ſo this toleration was grounded vpon the hardneſſe of mens hearts, like as *Moſes* for the hardneſſe of the Peoples hearts, permitted the People to giue a bill of divorcement to their Wiues, and ſo put them away.

2. This giving of a way to the covetous deſire of men, brought heavy yokes vpon the People, and vſury allowed by the civill Law beganne to be intolerable: As in ſome caſes *centeſſima vſura*, was allowed, which was, when, *Vſura æquiparatur ſorti in anno:* the vſury is equall to the principall in a yeere: as where one was condemned in expenſes. *Cod. lib.* 7. and 54. *lib.* 3. great men might take *tertiam centeſſimæ:* the third part of the principall in a yeere, Merchants halfe: *Cod. l.* 4. *tit.* 32. *l.* 26. Husbandmen were to pay the eight part of the principall in a yeere, *ibid.* ſome doe thinke, that *centeſſima vſura*, was when the vſury was equall to the principall in the hundreth moneth, which was in the twelfth yeere, which came not to 8 in the hundred: but this cannot be, for then *quarta centeſſimæ*, the fourth part of ſuch vſury, which ſometime the law ſpeaketh of, would not be 40 ſhillings in the hundred by the yeere: but this fourth is interpreted rather to bee, when the intereſt doth equall the principall in foure yeeres, which is yeerely 25 ſhillings in the hundred: as it is expounded. *Cod. l.* 3. *tit.* 31. *leg.* 12. *Vocab. centeſſimæ:* And yet theſe kinds of vſury, which were leſſe then the *centeſſima*, were counted tolerable by the law, as the Emperour *Iuſtinian* thus vvriteth: *Vſuræ vtiliter ex contractibus deſcendentes, plerumque minores centeſſimâ ex noſtrâ conſtitutione factæ ſunt:* vſury profitably deſcending out of contracts, are made by our conſtitution leſſe then the hundreth vſury, *Cod. l.* 7 *tit.* 54 *leg.* 3.

3. Wherefore thoſe Lawes are to bee commended, which condemne all vſury, as the Lawes of England doe: The Statute of *Henry* the 8. puniſhed all vſury aboue ten in the hundred, with the forfeiture of the treble value: The Statute of *Edward* the 6. puniſheth all manner of vſury with the forfeiture thereof, impriſonment of the body, and to be fined at the Kings pleaſure. The Statute of Queene *Elizabeth* puniſheth all vſury, but not alike; vſury not aboue tenne in the hundred, with forfeiture of ſo much, and aboue tenne, with forfeiture of the treble value: The Statutes are theſe: 37. *H.* 8. *c.* 9. 5. *Edw.* 6. *c.* 20. 13. *Eliz. c.* 8.

23. Queſt. *Whether any Vſurie bee lawfull.*

The third opinion before mentioned, is of thoſe who condemne all vſury which is taken

taken of any that is poore: but that which is taken of the rich, they hold lawfull: and theſe reaſons thereof are yeelded:

1. Becauſe the Iewes were allowed to take vſury of the Gentiles, *Deut.* 23. 19. namely, ſuch as were rich, (for of the poore ſtranger they were not allowed to take, as appeareth here, v. 35.) but that which is in it ſelfe vnlawfull, ſhould not haue beene allowed at all, *Iun. in Analyſ.*

2. The Scripture condemneth not all vſury, but onely that which is extorted of the poore, *Calvin in Comment.*

Anſwer. 1. *Calvin* ſaith, this Law, *partem fuiſſe ordinis politici*, was part of the policie of that State, and ſo bindeth not now. 2. *Aquinas* ſaith, that this was permitted vnto them, not as lawfull, but to avoyd a greater evill, leſt that they, if this libertie had not been given them, ſhould haue taken vſury of their brethren: ſo it was never allowed, but permitted onely. 3. And as it was not lawfull for them to exact vſury of their brethren; ſo now, all being our brethren in Chriſt, it ought to be taken of none, *Aquin. ibid.*

2. To the other Argument ſufficient anſwere is made before, *queſt.* 24. that the Scriptures forbidding Vſurie, are more generall, then to be reſtrained to vſurie taken of the poore.

3. It will be alſo obiected, that a man by his money buyeth an houſe, which yeeldeth a yeerely profit; and is it not all one, if hee put out his money without any ſuch buying, and make gaine of it? Or (as Maſter *Calvin* putteth the caſe) a man borroweth money, and purchaſeth therewith a ground; *an non poterit ex fundi reddita fructum aliquem percipere, donec ſors repræſentata fuerit?* may not hee which lendeth the money, take part of the profits of the ground, vntill the principall be tendred againe?

Anſwer. Though I be loath to diſſent from ſo excellent a writer, and in moſt things of ſolid judgement: for whoſe worthy labours in the Church of Chriſt, (wherein he is inferiour to none) wee are to bleſſe God, who hath raiſed vp ſo profitable an Inſtrument, yet heerein (vpon better ground, and more evident reaſon) I cannot but diſſent from him, and further doe make this anſwer:

1. The fruits of the ground, which one buyeth with an other mans money, the lender may receiue, but then they muſt bee accounted toward the making vp of the ſtocke: as the Law of *Moſes* was, If a man bought a ground, the yeeres muſt bee accounted whiles hee received the fruits thereof, and the overplus muſt be made vp, to make good the ſtocke, and ſo the ſeller was to haue his ground againe, *c.* 25. 27. And ſo it was decreed in a Councell vnder the Pope, that the fruits of grounds laid to morgage, *computandi ſunt in ſortem*, muſt be counted, as part of the ſtocke, *Concil. Lateran. part.* 16. *c.* 7. as is ſhewed before.

2. There is great difference betweene putting out of money, and laying of it out in Houſe and Land, as *Chryſoſtome* excellently ſheweth: 1. Hee that ſelleth, *rem vendit commutatam, vt materia ſit aliquid inde operandi*, doth ſell a thing that is changed, to be a matter to be further wrought vpon: but an Vſurer, *rem vendit integram, & immutatam*, doth ſell a thing entire, not altred nor changed, which of it ſelfe cannot bee wrought vpon. 2. The Marchant or ſeller, *nunquam repetit rem venditam*, doth neuer require the thing ſold: but the Vſurer, *rem ſuam repetit, tollens alienam cum ſuis*, doth require his owne againe, taking away that which is another mans with his owne. 3. In buying and ſelling, the right vſe of money is kept, *non diſpoſita eſt niſi ad emendum*, it is not diſpoſed of but to buy, ſo is it not in vſurie. 4. Hee that letteth an houſe or ground, *ſuum vſum dare videtur*, doth giue his owne vſe thereof, and ſo, *videtur commutare cum lucro lucrum*, ſeemeth to change gaine with gaine: but *ex pecuniâ repoſitâ nullum vſum capis*, thou makeſt no vſe of thy money layd vp. 5. *Ager vel domus vtendo veteraſcit*, a field or houſe waxeth worſe with vſing, ſo doth not money, *Chryſoſt. Hom.* 38. *ad c.* 27. *Matth. cited. diſtinct.* 88. *c.* 11. And ſo he concludeth, like as in a ſieue ſhaken to and fro, all the graine falleth through, *ſolum ſtercus remanet*, and onely the filth remaineth: ſo is it in ſuch vſurarious contracts, *ſolum remanet peccatum*, onely ſin remaineth, the reſt vaniſheth and commeth to nothing.

Difference betweene purchaſing with money, & putting of it out to vſury.

But

But it will be heere objected, that this seemeth to be too strict, to cut off all trading, by the vse and gaine of money: for thus traffique will bee hindred, and they who are monyed men, will not part with it vpon no occasion, but vpon hope of some gaine. To giue therefore satisfaction herein, I shall shew (God so directing me) how profit may come of money, without imputation of vsury, properly so called.

There are foure things to be considered in contracts for money: 1. *Quis*, who putteth out: 2. *Cui*, to whom: 3. *Quantum*, how much is receiued: 4. *Quomodo*, in what manner. 1. He must not be a rich man that would make vse of his money, who hath other meanes to liue of, as Houses, Lands, Office, Trade, or such like: for this would argue a couetous mind; but an Orphan, Scholer, or such as of necessitie is constrained to make benefit of his stocke, which otherwise will not maintaine him. So in the Statute of Vsury, the case of Orphans is excepted, 13. *Eliz. c.* 8. And by the Imperiall Law, a Pupill or Orphan, *fœnus non soluit*, payeth no vsury, *Cod. lib.* 2. *tit.* 38. *l.* 2. *Gordian.* And yet hee might take interest: *Si tutor pecuniam pupilli in res suas converterit, tenetur ad vsuras*: If the Tutor or Guardian doe convert the money of the Pupill to his vse, he is bound to pay vsury, *lib.* 5. *tit.* 56. *l.* 1. *Antonin.* Gaine of money how to be made without vsury.

2. The money which is lent out for gaine, must not bee to a poore man, which taketh it vp for his necessitie: for this is expressely forbidden in the Law, *Exod*, 22. 25. and denyed by none; one is bound in charitie to relieue his need, and not to make advantage of him: but of those which take vp money to make further benefit by the returne thereof, there is another reason.

3. For the quantitie, it must bee moderate; not such as should tend to a mans hinderance, but his profit and furtherance: and therefore the Civil Law thus prouideth: *vsuræ vsuræ exigi non potest*, vsury of vsury is not to bee exacted, *Cod. lib.* 4. *tit.* 32. *l.* 28. *Justinian.* and *lib.* 7. *t.* 54. *l.* 3. and in many other places. Vsury of vsury vnlawfull.

4. For the manner: it must not bee *ex pacto*, made certaine by contract, because the gaine is vncertaine: and so *Iunius* resolueth well: *Creditor non debet imperare turpiter, sed debitor honestè offerre*: the creditor must not basely and imperiously require interest, but the debtor honestly offer it.

Now these foure conditions in the law of money, may bee gathered out of that place of *Exod.* 22. 25. *Thou shalt not impose vsury vpon the poore*: thou which hast money, and a rich man, shalt not impose, or certainely set vpon the poore, *neshech*, biting vsurie.

So foure kindes of Vsurie are vnlawfull, contrary to these foure foresayd conditions: 1. *Vsura πλεονεκτικὴ*, a couetous vsury, when a man that hath no need, of a couetous mind desireth to encrease his money. 2. *Vsura mordens*, biting vsury, as all is to a poore man. 3. *Vsura super excrescens*, an excessiue vsury. 4. And, *vsura pactionaria*, a contracted, and fixed vsury.

As these kinds are vnlawful, being properly vsury: so these other foure are lawful, which are not properly vsury, but in a generall vse of the word.

1. *Vsura compensatoria*, a recompensing vsury, when a man doth not so much *lucrum dare*, giue gaine, as *damnum præstare*, recompence a losse sustained, in the forbearing of the money: as in these cases, Vsurie is allowed by the Ciuill Law: *Vsura solvenda ex morâ depositi*: Vsury must be payd for that which is committed to ones trust, and delayed, *Cod. lib.* 4. *tit.* 34. *l.* 2. *Gordian. vsuræ debentur ex pensione non solutâ*: Vsurie is due for a pension not payd, *Ibid. tit.* 65. *l.* 27. *Diocles. Vsuræ debentur pro dote ad diem non præstitâ*: Vsurie is due for a Dower not payd at the day, *lib.* 5. *tit.* 11. *l.* 2. *Gordian.*

2. *Vsura retributoria*, Vsury payd willingly by way of thankfulnesse or retribution, for a benefit receiued, which it is lawfull for a man to take: for such gratuities a man may take without the loane of money, as an acknowledgement of thankfulnesse for a good turne done: So then, as hee which borroweth money, is to pay it home, *ex debito justitiæ*, by a due and iust debt, where there may bee *civilis obligatio*, a ciuill bond, or obligation taken: so *ex debito amicitiæ*, by the debt of friendship, hee is to acknowledge his thankefulnesse, which hee must not bee tyed

tyed vnto by a ciuill bond, *Aquin. 2.2. q.78. artic. 2.* who is otherwiſe a ſevere cenſurer of Vſurie.

3. There is alſo *Vſura ſocialis*, a ſociall, or fellow-like Vſury: as when two trade together, as one putteth in his ſtocke, and an other imployeth his induſtrie, and ſtand to equall hazzard, and divide the profit: this is lawfull, and not gaineſayd.

4. *Vſura caſualis*, a caſuall Vſurie: as where gaine is vncertaine, it may bee receiued: As a man taketh a Leaſe of a ground eſtimated at tenne pound by the yeere, for tenne yeeres, giuing an hundred pounds, and ſo counteth the fruits in his ſtocke: it may fall out to bee worth twentie pound by the yeere; he may ſafely take that ouerplus, becauſe it is vncertaine: Neither did the Hebrewes account in the redemption of their land for ſuch vncertaine encreaſe, but for the certaine valuation, as is ſhewed before, *Queſt. 17. Artic. 3.* And thus alſo is it determined in the Ciuill Law, *Fructus, nomine vſurarum, licet excedunt, peti poſſunt, quia incerti:* The fruites may bee required in ſtead of Vſurie, though they exceed, becauſe they are vncertaine.

Now in theſe and the like caſes, neither Scripture, Law, nor Conſcience forbiddeth a man, in manner before expreſſed, to be made a partaker of honeſt gaine. And ſo it is reſolued, not that any Vſurie is lawfull, but that theſe kinds of Contracts, before mentioned, fall not properly vnder the name and condition of Vſurie. So generally there can bee no better rule giuen to be obſerued, then the rule of Charitie: and ſo farre is that which is called Vſurie allowed, as it is not againſt charitie: As not to lend to a poore man in his need, or to take of him a price for releeuing his neceſſitie; or for a man to take exceſſiuely, or to take certainely, where the gaine is vncertaine; or of a couetous minde to let out money, rather for his owne gaine, then an others good; all theſe are againſt Charitie. Now in the Lender and Borrower are theſe foure Vertues required: *Charitas, Æquitas, Fides, Honeſtas:* Charitie, Equitie, Fidelitie, Honeſtie: the two firſt in the Lender, that he ſhould lend in compaſſion and charitie, to doe good to another; and equitie, not to expect more then an other hath gained, or vncertainely, that which is vncertaine: In the Borrower, *faithfulneſſe*, in not concealing, or hiding any thing, nor pretending fayned loſſes, or vſing other pretexts, and *honeſtie*, in not ſhewing himſelfe vngratefull, or inhumane, where hee hath receiued a benefit.

And ſo let every one endeavour to follow the Apoſtles exhortation: *That no man defraud or oppreſſe his brother, in any matter: for the Lord is an auenger of ſuch things:* 1. *Theſſ.* 4.6. much leſſe that any man profeſſe himſelfe, as many doe, to bee an vſurer, and ſo an oppreſſor of men: as *Auguſtine* replyeth well to ſuch vſurers, as pretend this excuſe, *Non habeo aliud vnde viuam:* I haue nothing elſe to liue of: *Hoc mihi & latro diceret, & leno, quaſi hoc non ſit in ipſis maxime puniendum: quod artem nequitiæ delegerint*, ſo may a thiefe ſay vnto me, and a baud, that buyeth maides to proſtitute them, as though this bee not moſt to bee puniſhed in them, that they haue made choyce of ſo wicked a trade, *in Pſal.* 128.

24. Queſt. *Whether one is bound to reſtore, What is gotten by vſury.*

If vſury be an vnlawfull trade, as hath beene ſufficiently prooued before: *q.24.25.* then it will follow, that what is wrongfully gotten muſt be reſtored home, and reſtitution bee made of the wrong done: ſo *Zacheus* profeſſeth to recompence fouretold, what he deceitfully had gotten: the word is (ἐσυκοφάντησα) taken from ſuch as among the Athenians diſcouered thoſe which caryed out figs, which was forbidden, (they being had there in great price,) and ſo the word is generally applyed to thoſe, that accuſe others wrongfully, and forge any cavillation againſt them: in like manner vſurers haue trickes, and deuices to enwrap and entangle their poore debters.

And if they will with *Zacheus* become the children of *Abraham*, they muſt make reſtitution of their vnconſcionable vſury: ſo was it decreed in a generall Councell. *Poſſeſſiones*

ſeſſiones quæ de vſuris comparatæ ſunt, vendi debent, & pretia his, ex quibus vſuræ extortæ ſunt, reſtitui: poſſeſſions gotten by vſury, muſt bee ſold, and the price given to them, of whom the vſury was extorted: *Lateran. part. 16. cap. 5.* And *Auguſtine* alſo would haue vſury reſtored: *Quia omne, quod malè poſſidetur, alienum eſt,* becauſe every thing, which is ill poſſeſſed, belongeth to an other: *Epiſt. 54.*

2. But heere in this caſe of reſtitution of vſury, theſe cautions muſt bee obſerved: 1. That every thing gotten by money cannot bee reſtored, but onely thoſe things: *Quorum vſus non eſt conſumptio,* which are not conſumed in the vſe, as houſe, lands, but meat, apparell, which conſume in the vſe, cannot bee reſtored, but the value of them.

2. Beſide the vſury money, ſomething may be gotten, *humanâ induſtria,* by humane induſtry, and for that reſtitution is not to be made. 3. And if the lender be damnified, *per dilationem,* by the detayning of his money: of that alſo a conſideration muſt bee had. 4. And all the price of the houſe and ground is not to be reſtored, but *ſecundum quantitatem vſuræ:* according to the quantity of the vſury receiued. To this purpoſe, *Aquin. 2. 2. q. 18. artic. 3.* 5. Adde heereunto, if the parties bee not liuing of whom the vſury was taken: then reſtitution muſt be made to his Heyres, and next of his kinred, and for want of them to be given to pious vſes according to the law, *Numb. 5. 8.* And ſo the Canon is; *Qui vſuras receperint, cogendi ſunt, ſub pœnâ excommunicationis, vt à quibus extorſerunt, vel hæredibus reſtituere,* they which haue receiued vſury are to be compelled vnder paine of excommunication to reſtore them to ſuch, from whom they extorted it, or to their heyres, *Lateranenſ. ibid. vbi ſupr.*

25. Queſt. *Whether one may take money for his vſe of an Vſurer.*

1. It may bee doubted of. 1. Becauſe it is not lawfull to conſent to him, that doth evill. 2. Nor to giue occaſion to one of evill, as hee ſeemeth to doe, that taketh money vpon vſury. 3. And *Ieremie* profeſſeth, that hee neither gaue nor tooke to vſury. *Ierem. 15. 10.*

Anſwere, 1. Hee conſenteth not to the ſinne of the vſurer, that taketh vp money of him, he conſenteth to the lending, which is good, but the hard condition in lending, the vſurer impoſeth, and the other is forced to accept, becauſe of his neceſſity. 2. Neither doth he giue him occaſion of ſinning, but of lending, the vſurer himſelfe *ſumit occaſionem peccandi,* taketh occaſion of ſinning. 3. The word there vſed by the Prophet, is נשה, *nashah,* which ſignifieth, *mutuo dare,* to lend, as *Iun:* well tranſlateth, as it is taken in other places, *Deut. 15. 2. & 24. 10.* where the *Septuagint* interpret it by the word, χρέος, or ὀφείλημα, debt, not vſury, and ſo *Theodotion* here readeth, *I did owe nothing to any man,* the Hebrew word נשה *nashah,* with ה *he,* ſignifieth ſimply to lend, but with א, *aleph,* to lend vpon vſury, as *Iſay 24. 2.* And though the vſuall reading be receiued, it ſignifieth no more then this, that the People had no trading at all with them, (as wee ſay) hee neither bought nor ſold with them, and yet they hated him.

2. Wherefore the reſolution heere is, that a man for his neceſſary occaſions may make vſe of an vſurers money, but not either to make gaine of it, by letting it out againe, or to maintaine his pleaſure, or ſuch like, but driuen to it of neceſſity: for, *Non qui patitur, ſed qui facit iniuriam peccat,* not he that ſuffereth, but that doth wrong, ſinneth: And it is a very like caſe, as when a man vſeth the oath of one that ſweareth by falſe Gods: as *Iacob* did of *Labans* oath, that ſware by the God of *Nahor, Geneſ. 31. 53.* who ſerved other Gods, *Ioſh. 24. 2.* to confirme the league betweene them, as *Auguſtine* ſaith: *Non peccato illius, ſed pacto bono, quo fidem ſervavit, vtitur in bonum,* hee doth not vſe his ſinne in ſwearing by falſe Gods, but his covenant, whereby hee kept his faith to a good end: *Epiſt. 154.* And like as a man falling into the hand of theeues doth reveale vnto him his treaſure to ſaue his life, which otherwiſe hee ought not to doe: as the tenne men did to *Iſmael, Ierem. 41. 8.* ſo is it when one vrged by his neceſſary occaſions falleth into the vſurers hands. But better were it to prevent ſuch occa-

sions, if it may be: and being once enwrapped, to follow the wise mans counsell: *Giue no rest vnto thine eyes*, till thou hast delivered thy Soule, as a Doe from the hand of the Hunter, and as a Bird from the hand of the Fouler, *Prou.6.5.* for as a bird taken in a lime-bush, so one by dealing with the vsurer, the more besnareth and entangleth himselfe. And thus farre of this great and weighty question concerning vsury: Now I will by Gods gratious helpe proceed vnto the rest.

26. Quest. *Why the Lord so often maketh mention of their deliverance out of Egypt, and whether this be an vpbraiding of them.* v. 38.

1. The Lord maketh heere mention of three benefits at once, 1. Of their deliverance out of Egypt, 2. Their bringing into the land of Canaan, a plentifull countrey, 3. And making them his People, and giving them the knowledge of his lawes: which benefits are often repeated, and vrged, 1. To encourage them, and to take away from them the feare of their enemies, *Deut.7.17.* 2. To put them in minde that they bee not vnthankefull, *Deut.* 8.11. 3. To incite them to the obedience of Gods lawes, *Exod.* 20.2. to the which end are reckoned, 17 benefits which the Lord bestowed vpon them, *Ios.24, tot.* 4. And heere these benefits are mentioned, to induce them to be liberall toward their brethren, and to lend them freely, seeing the Lord had been so bountifull vnto them, 5. As also to worke terror in them; if they would not be induced to the commemoration of Gods benefits, hee was able to be revenged of them for their oppression, as he was of the Ægyptians.

2. But may not the Lord seeme to vpbraid his People with these benefits? as the saying is, *Commemoratio beneficij, exprobratio:* the commemoration of a benefit, is an exprobration? The Apostle saith: *God giveth to all men liberally, and reproacheth no man, Iames* 1.5. Wherefore heere these things are to bee considered, 1. That God is not as man, who vpbraideth often, shewing his pride, and ostentation: making much of a little: *Hee giveth little, and vpbraideth much, Eccles.*20.15. *And hee looketh to receiue many things for one:* such was hee that delivered one being proscribed by *Cæsar*, and continually vpbraided him: whom *Seneca* bringeth in, thus answering him againe: *Redde me Cæsari; quousque dicis, ego te servavi? nihil tibi debeo, si me servasti, vt haberes quem ostenderes:* giue me to *Cæsar* againe, how long will you say, I haue saved thee? I owe you nothing if you saved me, that you might make a shew of mee: *Seneca. 7. de benef. cap.*22. But so it is not with God, the Lord therefore maketh commemorations of his benefits. 1. To the thankefull, to provoke them to hope and expect more: *That their joy may be full: Iohn* 16.24. *Propterea beneficiorum nos maximè memores vult, vt frequentiores habeat novorum postulatores:* God would haue vs bee put in minde of his benefits, that wee may often aske of him new, *Nazianzen. orat.*16. 2. To the vngratefull, the Lord doth inculcate the memory of his benefits, to convince them of forgetfulnesse, and ingratitude, as hee did *David* after his fall, 2. *Sam.*12.7. 3. To the wicked and impenitent, to shew the justice of his judgements; as to the vnthankefull cities, whose judgement our blessed Saviour foreshewеth, *Mat.*11.21. and as hee shall doe in the day of judgement. *Matth.*25.41.

27. Quest. *Of the condition of servants, and the vsage of them among the Heathen.*

1. The beginning of service in the world, is thought to haue come in with the curse, which was denounced vpon Canaan: to bee a servant of servants, *Genes.*9.25. as thinketh *Chrysostome, hom.*29. *in Gene.* and afterward the name of servants among the Romanes was so called *à servando:* of being saved in battell, when they might haue beene put to the sword.

2. And since that time other occasions there haue beene of service; *Basile* nameth these three: *Victory*, when men are overcome, and taken in battell: *Necessity*, when one is sold into service for debt, or any other vrgent cause: *Vtilitie*, when one is committed

committed to the governement of an other, for his education, or instruction, *de spirit. cap.* 20

3. The condition of servants was hard among the Gentiles, specially among the Grecians; as the *Chians*, whom for their cruelty to their servants, *Mithridates* subduing, made servants to their owne. *Athen. lib. 6. c.6.* and the Lacedemonians were punished for their inhumanity toward the *Tenarenses* their servants, their citie being so shaken, that onely foure houses remayned. *Aelian. 6. 76.* Among the Romanes, *Tit. Sempronius* would sell his aged and weake servants, as Cattell: *Macrob. lib. 1. c. 11.* yea they had power over them, of life, and death: yet sometime they would giue a kind of liberty to their servants, in certaine festivals, when the Masters served their servants sitting at the table, and the servants commanded their Masters: such were the feasts called *Saturnalia*, among the Romanes, which were kept in March, and December. *Athen. l. 14 c. 17.*

4. It was vsuall for the Debtor to become servant to the Creditor for his debt, by the law of the 12 tables: *Gell. lib. 20. cap. 1.* and in time of famine for the father to sell his sonnes: the French did vse to sell themselues for debt to Noblemen: *Caesar. 6. de bell. Gallic.* yea the Germanes, when they had lost all in play, would pawne themselues, and being overcome, yeeld themselues into servitude: *Tacit. de moribus Germ:* yea among the Israelites it was in vse to sell themselues, and their children, for debt, as may appeare by the History of the Widdow, that made her complaint to the Prophet *Elisha*, 2. *Kings* 4. 1. And by the Parable of the king in the Gospell, that commanded his servant to be sold: But among Christians this servile condition was mitigated, as *Iustinian* by a constitution prohibited any free person to be sold for debt, yea by the civill law, a man for debt was not to be imprisoned, because it was held a kind of servitude, not to goe out of the place where a man was, *l. nemo de exact. tribu. c.*

28. Quest. *Of the priviledge of the Hebrew servants.* ver. 39. *to* ver. 44.

1. Whereas the Hebrew servant was to goe out in the seventh yeere of remission, this may seeme a superfluous law, that they should goe out in the yeere of Iubilee: whereunto the antwere is. 1. Not that this is a commandement, that they should serue to the yeere of Iubilee: as *Tostat.* reporteth some mens opinion: for the contrary is evident *Exod.* 21. 2. 2. Nor yet is this *Iubilee* vnderstood of the seventh yeere, as *Calvin.* 3. Nor yet had the Iubilee onely the priority, that if it came before the seventh yeere, the servant should goe out free with his wife, and children, as *Caietan.* 4. But this law is made for such servants as would not goe out free without their wiues, in the seventh yeere, and so served for ever, that is, to the yeere of Iubilee, *Exod.* 21. 6. he was then to goe out free in the yeere of Iubilee with his wife, and children.

2. Now the priviledge of the Hebrew servant was this. 1. He must not be put to vile workes, or hard service, as a bond servant: but he must be vsed as an hireling, and sojourner; not in all respects, for they might labour for themselues, neither were they bound to any time, so was not the servant: but in respect of his kind vsage, hee should be like them: the master must not rule over him cruelly, *bepharech*, in hardnesse, which *Cajetan* will haue vnderstood of plowing, and breaking the ground: but it is not like that, as yet, that cruell custome was taken vp, for men to draw the Plow by their necks, and the word *pluras*, not *plurach*, signifieth to breake. 2. An other priviledge was, not to serue longer then the yeere of Iubilee: for the slaues of the Gentiles served longer, and went not out free in the yeere of Iubilee, as *Nicetas* thinketh, in *Orat. 44. Nazianz.* 11. 4. 3. He and his children were to goe out free, and consequently his wife; though she were a stranger, *Tostat. q. 24.* though *Lorinus* deny it: But it is evident, because the Master was not to make a slaue of a maide of Israel, but either hee was to marry her, or giue her a dowrie, *Exod. 21. 8.* 4. And an Hebrew servant was not to bee sold as a bond-servant, as others might.

3. The reason hereof is yeelded, *they are my servants:* though God bee Lord of all the world, yet the Israelites were more peculiarly his servants, because he had redeemed them out of Egypt, as well as their Masters: yea, their Kings and Rulers gloried

in this title, to be called the ſeruants of the Lord, as *Moſes*, *Dauid*, which is here communicated to their ſeruants; for with God is no reſpect of perſons.

4. The *Rabbines* further obſerue the priuiledges of their Hebrew ſeruants: 1. He was to doe no vile office, as to carry his maſters veſſell after him to the bath, or to vntie his ſhooe, becauſe his ſoule was caſt downe with his ſole: an other Iſraelite, not ſold, might doe thoſe ſeruices, becauſe he was not ſo dejected. And therefore it is ſaid, that *Solomon* made no ſeruants of the ſonnes of *Iſrael*, but they were his princes, and captaines, and ſeruants, that is, officers, 1 *Kings* 9.22. 2. The Maſter was to make the ſeruant equall to him in meat, drinke, lodging, dwelling: he muſt not eat white bread, and his ſeruant browne; nor to lie in a featherbed, and his ſeruant in ſtraw: and therefore it is ſaid, Hee that buyeth an Hebrew ſeruant, buyeth himſelfe a Maſter. And this they ground vpon that place, *Deu.* 15.16. *becauſe he is well with thee.* 3. One might ſell himſelfe for more then ſeuen yeeres, but hee was to bee free in the Iubilee, though hee ſerued paſt ſeuen yeeres. 4. If hee ranne away, or were ſicke aboue foure yeeres, hee was to make vp his full ſixe yeeres ſervice. 5. The Maſter was bound to find his bond ſeruants wife and children, vnleſſe in the time of ſeruice he tooke a wife without his Maſters conſent, then hee was not bound to find her meat: and when hee found the wife meat, her labour was her husbands. 6. Since the Iubilee ceaſed among the Iewes, none of their brethren are ſold among them for bond-ſeruants, *Maimony*. 7. By rigorous ſeruice heere forbidden, they vnderſtand ſeruice not determined, or which is not needfull; as when hee is bid to dig, where is no need, or vntill his Maſter come, limiting no houre, *Maimony*. But it extendeth further, as not to lay vpon the ſervant labour beyond his ſtrength, as the *Septuagint* read, *racke him with labour*; or to beat them, if the worke bee not done, as *Exod.* 1.14. or to threaten them with hard words, *Epheſ.*6.9.

ἐν κλάτωσει αὐτὸν ἐν πόνοις μοχθοις.

5. I omit the myſticall application of *Heſychius*, of this ſeruitude of the body to the ſoule, that *infirmatum in virtutibus, modeſtè corripiamus*, wee muſt modeſtly reproue him that is weake in vertue: and of *Rupertus*, who doth apply it to *confeſſionis ſuſceptorem*, to him that receiueth confeſſion: *veniam peccatorũ, pro quâ ſervit, apud te impetret*: that he may by thy meanes obtaine pardon of his ſinnes, for the which hee ſerueth: rather hereby was prefigured our freedome from ſinne and Satan, by Chriſt, as the Apoſtle ſaith, *Ye are bought with a price, be not the ſeruants of men*, 1.*Cor.*7.23.

29. Queſt. *Of the condition of ſuch ſeruants, as were of the Gentiles among the Hebrewes*, v.44 *to* 47.

1. *Toſtatus* thinketh, that the Hebrewes were to take them ſeruants of the Canaanites, for they were to be put all to the ſword; and the Gibeonites ſhould haue been ſo ſerued, had not *Ioſhua* bound himſelfe by an oath to ſpare them: ſo alſo *Lorinus*: but it is certaine, that the Hebrewes were ſerued by the Canaanites, ſome conuerted to Iudaiſme, ſome not: and that law of deſtroying them, was concerning the firſt conqueſt of the land, and of ſuch cities, which ſtood out againſt them, as is euident, *Deu.*20.16. it is not vnderſtood of ſuch as peaceably ſoiourned among them.

2. Neither is that probable, that the Hebrewes were ſerued onely by ſuch ſervants of the Gentiles, as were converted to the faith, whether taken in battell, or bought with money, and that they were to be compelled to take Circumciſion; for otherwiſe they could not eat of the Paſſeover, nor of other holy things, *Toſtat.q.*26. This opinion is ſomewhat moderated by *Caietan*, that it was ſufficient for Circumciſion, *ſi non abnuerent*, if they gainſaid it not: but it is more probable, that none were compelled to be circumciſed then, as none are to bee baptized now. And it is moſt like, that thoſe whom *Abraham* circumciſed at the firſt inſtitution thereof, were willing thereunto, and ſo their children alſo were circumciſed: and beſide, at that time there was a ſpeciall commandement giuen to *Abraham*, that all in his houſe ſhould bee circumciſed. As for eating the Paſſeover, it depended vpon their voluntary Circumciſion: if they deſired to eate the Paſſeover, they were firſt to bee circumciſed, as appeareth, *Exodus* 12.48.

None compelled to be circumciſed.

3. Now

3. Now herein was the caſe harder of a ſeruant of the Gentiles, then of the Hebrewes: 1. Both he and his ſonnes after him were bondmen: ſo were not the ſonnes of Iſraelites, vnleſſe borne of a Canaanitiſh woman: for then they were ſeruants alſo, and belonged to the Maſter, *Exod.* 21. 4. 2. They and their ſonnes ſerued for ever, they came not out in the yeere of Iubilee, though *Hierome* bee of a contrary opinion, thinking that ליובל *gholam*, written without י *vau*, with a pricke over him, as it is here, *v.*46. ſignifieth Iubile, *in Galat. c.*1. for the Heathen ſeruants came not out free in the Iubile, as the Hebrew ſeruants did, *v.*40. 3. They might be ſold over, as bondmen, from one to another, ſo might not the Hebrewes, *v* 42 4. They might be tranſmitted over, as a poſſeſſion to their ſonnes for ever: ſo might the Hebrew ſeruants, but not for ever; onely till the ſeuenth yeere, and in ſome caſes till the Iubile. 5. They might put the Gentile ſeruant to harder labour, and the Maſter might vſe more rigour towards him, then towards an Hebrew, but yet with mercy, which is thus further expreſſed by the Hebrewes.

4. The Hebrewes were to ſhew compaſſion vnto their bond-ſeruants which were of the Heathen: 1. Not to make his yoke heauie vpon him, or afflict him. 2. To giue him meat and drinke of all ſorts: as the firſt Wiſe men (they ſay) among them, gaue their beaſts and ſeruants meat firſt, before they eat themſelues: as it is ſaid in the *Pſal.* *As the eyes of ſeruants vpon their Maſters, Pſal.* 133.2. 3. They were not to vſe a ſeruant contemptuouſly by hand, or word: for hee was giuen him for ſeruice, not for ſhame and contempt 4. He muſt ſpeake gently to him, and heare his plea, as *Iob* did, *Iob* 31.13,15. 5. And of this their kind vſage toward their ſeruants, they gaue two reaſons: 1. To bee a difference betweene them and the idolatrous Gentiles, among whom cruelty and hardneſſe was found. 2. And that they might be imitators of God, whoſe tender mercies are over all his works, *Pſal.* 145.4. *Maimony.* How an Hebrew was to vſe a Gentile ſeruant.

5. Now there were wayes to ſet free alſo Gentile ſeruants; not when it was lawful for their poſterity to marry with Iſraelites, which was in ſome in the fourth generation, in ſome in the tenth, as *Toſtat. q.*26. ſheweth out of *Deut.* 23. 2. For this Law is meant of bearing office, not of marrying, as the example of *Ruth* ſheweth. But thus were they ſet free: 1. If they were maymed in their ſeruice, *Exod.* 21. 26. 2. They might buy out themſelues. 3. If the Hebrewes ſold them to the Heathen, then they went out free, and their Maſters were bound to redeeme them, *Maimony.* How a Gentile ſeruant became free.

6. *Heſychius* myſtically applieth this to the converſion of the Iewes and Gentiles, *pro quibus impendimus doctrinæ pecuniam*, for whom we beſtow, as it were, the Coyne of doctrine; they are our ſpirituall poſſeſſion. And indeed it doth ſhadow foorth the calling and converſion of the Gentiles, and bringing them to the perpetuall ſeruice of Chriſt, as it is ſet forth by the Prophet, *Iſai* 14.2 3. *The Lord will haue mercy on Iacob and ſet them in their owne land, and ſtrangers ſhall bee ioyned vnto them, and they ſhall cleaue to the houſe of Iacob, and the houſe of Iſrael ſhall poſſeſſe them in the land of the Lord, for ſeruants and handmayds.*

4. *Places of Doctrine.*

1. Doctrine. *Earthly possessions, with their fruits, are the gifts of God.*

1. THis may bee gathered from *vers.* 2. where he saith, *When yee shall come into the land which I giue you:* and from *vers.* 23. *For the land is mine, and yee are but, &c.*

2. And that this choyce Inheritance was enjoyed by this chosen people, by the free fauour and donation of God, may appeare 4 wayes. 1. *Rat. promissi nis, Gen.* 12.7. *And the Lord appeared vnto Abraham, and sayd, Vnto thy seed will I giue this land:* which promise made to their Father, was often confirmed to the children, and carrieth with it the force of an actuall Graunt. For if *Isaac* might freely say of *Iacob, Gen.* 27.37. *With Wheat and Wine haue I furnished him,* when he onely promised them, or rather prayed for them: (*a*) much rather may the great God, possessour of heauen and earth say, *I giue,* when he doth onely giue his word for that, which by his word onely hee created at the first.

2. *Rat. itineris,* In regard of their journey to this promised land, wherein those three blessings so deuoutly begged by *Iacob* in his trauaile, *Victus, Vestitus, Custodia, Genes.* 28. 20. were liberally vouchsafed to them of God. For first hee gaue them bread from heauen, *Exo* 16. Secondly, (*b*) their garments were preserved from wearing, or waxing old, *Deut.* 8.4. and 29.5. That there was no need to take t' ought (as the Gentiles doe) *what they should eat, or drinke, or wherewith they should be clothed, Mat.* 6.31.32. Thirdly, he gaue them safe-conduct in their passage to the land: Hee was their director he was their protector. The Lord went before them by day in a (*c*) pillar of a cloud, to leade them the way, and by night in a pillar of fire, &c. *Exod* 13.21. and *Deut.* 1.33. And he deliuered them from their enemies, whom hee caused to fall or fly before them, as *Exod.* 14.24,25. & *Deut.* 29 7. and in other places; yea, through all those 42 stations, numbred vp, *Numb.* 33. the Lord bare them, *as a man doth beare his sonne, all the way that they went. Deut* 1 31.

3. *Rat. distributionis,* by diuiding the land amongst their Tribes, when they were setled in the possession of it; God sheweth himselfe to bee the doner of the estate: as appeareth, *Numb.* 34. and *Deut.* 32.8.

4. *Rat. fructificationis:* The miraculous (*d*) fertilitie of the land gaue testimony of the fauour and power of God. It was called a *land flowing with milke and hony, Exod.*

a *Quæ talis tantúsq; opifex promiserit, aude credere---* Mant. lib 6. What such, so great a Workman promise shall; Boldly beleeue, Hee will performe it all.

b *Aben Ezra* saith, The *Manna,* whereon they fed, was of that temperament, that it caused not sweat; which otherwise would haue rotted their garmẽts. But this satisfieth not: For cloathes will weare with vse, especially in trauaile. And therefore as not without Miracle, their garments were extended with the growth of their bodies; so by the same Miraculous power of God, they were preserued. If you will see examples of the like, reade *Cornel. à Lap in Deut.* 8.4. And beleeue if you list.

c This Pillar had 9 properties. 1 It went before the Israelites for the space of 40. yeares, guiding them throughout the way from Ægypt to Canaan, by the deserts of *Arabia.* 2. It was of a large extent, that all the Host might see it. 3. It sometimes went, sometimes stood still. 4. An Angell was the moouer of it. *Exod* 14.19. 5. It appeared as a darke cloud by day, and as a light fire by night. 6. In this Pillar God often spake to *Moses,* and shewed his glory 7. It protected them from the scorching heate of the Sunne by day; as *Psal* 105 9. It is said to be *spread out for a couering by day:* And the 72. thus read *Numb* 10 34 Καὶ ἡ νεφέλη κυρίου ἐπάνω ἐσκίαζεν σκιάζουσα ἐπ' αὐτοῖς. 8. By it the Lord diuided the Israelites from the Ægyptians, and destroyed the Egyptians looking through it. 9. It was a figure of Christ guiding and protecting his Church trauelling to the heauenly rest, as it is said, *Esa.* 4. 5. 6. *The Lord will create vpon euery dwelling place of mount Sion, &c.* a cloud and smoake by day, and the shining of a flaming fire by night, &c. *Vide Greg Hom* 21 *in Euang.*

d Touching the fertilitie of Canaan I may say in the words of *Theocritus,* Πάντ' ὤσδεν θέρεος μάλα πόλλος, ὥσδε δ' ὀπώρης. Idyll. 7. And againe, Πανδὲ ἔαρ, πανδὲ θέρος, πανδὲ γάλακτος ἔδαρτα πλήθουσι, καὶ τὰ νέα τρέφεται. Idyll. 8.

13.5. and *Deut.* 8.8. A land of wheat, and of barley, and of vines, and figtrees, and pomegranates: a land of oyle oliue, and hony, &c. I may more truely say of it, then *Xenophon* did of *Attica*, ὃ μόνον ὑ κρατεῖ πᾶς ἐπ' ἐνιαυτὸν θαλλοῦσι ἢ ξηραίνεται, ἀλλὰ καὶ ἀΐδια ἀγαθὰ ἔχει ἡ χώρα. *It not onely abounded with things growing and decaying yerely, but it had everlasting good things, Xen. lib. de Vectigal.* And whence was all this, but from the blessing of God, *whose eyes were continually vpon this land, from the beginning of the yere, to the end of the yeere, Deut.* 11.12. as also *v.* 21. *huius cap.*

3. And as this land in particular, so the whole earth in generall, with all the fruits thereof, is held of God: Hee is the absolute Lord *paramount* of all: the greatest Monarch in the world, is but a Lord *Mesn.* (as the Lawyers speake) and all inferiour Landlords, but Tenants *paravaile.* Though the Poet flatteringly said,

Diuisum imperium cum Iove Cæsar habet.

Great *Ioue* and puissant *Cæsar*, loving mates,
Equall in power, are partners in estates.

And though *Lysippus* made an image of *Alexander*, with this inscription, *Deo Cælum, illi terra.* Heaven is Gods, but the earth is *Alexanders*; yet the Psalmist saith, *The earth is the Lords, and the fulnesse thereof, &c. Psal.* 24. 1. And more fully to our purpose, *Psal.* 115.76. *The Heaven, even the heavens are the Lords:* but the earth hath hee given to the (*e*) children of men.

4. And that the peculiar portion of every man in earth is by Gods alotment, appeareth by his care touching their limits and bounds, as *Deut.* 32.8. (*f*) *When the most High divided inheritances to the nations, When he separated the sonnes of Adam; he set the bounds of the Peoples, &c.* And *Deut.* 2.5. *Yee shall not provoke them, &c. because I haue given mount Seir vnto Esau for a possession:* and ver. 9. *Thou shalt not vexe Moab, &c. because I haue given Ar to the children of Lot for a possession.*

Hence that law was given, *Deut.* 19. 14. *Thou shalt not remoone thy neighbours* (*g*) *limit, or landmarke:* repeated againe, *Prou.* 22. 28. confirmed by a curse to them that offend heerein. *Deut.* 27. 17. Accounted an high offence among the Nations: *Iob* 24.2. Yea by those who had onely Natures light, God was thought much dishonoured by such a fact. *Dionys. Halic. Antiqu. lib.* 2. For *Terminus*, was with them reputed a great (*h*) God, & to him were consecrated the feasts called *Terminalia*, whereby they acknowledged God the author of these bounds and limits of mens particular estates.

5. The encrease, and fruit of mans labours is from God also; *Who giveth seed to the sower, and bread for food.* 2. *Cor.* 9.10. *From him every good gift, &c. Iam.* 1.17. *and without him it is but lost labour, to rise vp early, and so late to take rest, &c. Psal.* 127.3. *Hee it is that giveth thee power to get wealth: Deutero.* 8.18. *And it is onely his blessing that maketh rich. Prou.* 10.22.

He (*i*) *heareth the heauens, that they may heare the earth, and that the earth may heare the corne, the wine, and the oyle, that they* may heare Israel. *Hos.* 2.21.22.

And lastly he giveth *baculum panis*, the staffe or stay of bread. *Es.* 3.1. that is, the power of nourishing, and *strengthening mans heart. Psal.* 104.15. That he might make vs to know, *that man liueth not by bread onely, but by every* (*word*) *that proceedeth out of the mouth of the Lord doth man liue. Deut.* 8.3. *Matth.* 4.4. *Adeo vt si Deus mandaret nobis, &c.* So that if God should bid vs to eat snakes, basiliskes, stones, or brasse, *&c.* wee should bee as well nourished by them, as by the daintiest food: *Tostatus, in loc. Deut. Cit.* All earthly possessions then, with the vse and profits of them are from God.

e This place is childishly alleadged by some graue Fathers of the Church of Rome, to proue th children dying without Baptisme, *aut also remeano originalis peccati*, after the Resurrection, shall remaine heere vpon earth, *in beatitudine naturali* (such it may be as *Adams* was in the state of Innocency;) and in this sence, say they, *Terra data est filiis hominum. Salm in cap* 5. *epist. ad Rom. Pighius Controv.* 1 *Savanarol. de Triumph. Cruc.*

f See to this effect, *Amos* 9. 7 *Act.* 17.26. 27.

g Limes erat positus, litem ut discerneret agri, Virg Ænead. ult h *A. Gellius* to this purpose, reciteth a Riddle, *Semel minuisse, an bis minus scit, non sat scio, An utrumq; eorum, ut quondam audivi dicier, Iovi ipsi Regi noluit concedere.* Noct Att lib. 12. cap 6 which is expounded by *Rosin. Antiq. Roman lib.* 2. *cap* 5. i *Tum Pater omnipotens fœcundis Imbribus æther, Coniugis in gremium læta descendit, & omnes Magnus alit magno commixtus corpore fœtus.* Virg. Georg 2. Ὅταν ὑ συμμιχθῇ ἢ εἰς παλὸν δόο, Φύσιν ἡμῖν παῖδα, ἢ τρέφει ἅμα, Δι' ὧν βρότειον ζῇ ἢ ἀλλοι χόρτος. Eurip. *cited by* Atheneus, lib. 13.

2. Doct.

2. Doct. *The Lord requireth thankes for all his benefits, and those really performed.*

1. By the solemne constitution of the yeeres of *Rest*, and of *Remission*, the seventh yeere, and the fiftieth yeere, *ver.* 2. *&c. ver.* 8. *&c. Docetur gratiarum actio, &c.* we are taught to giue thankes to God, *&c. Pellican.* In these yeeres the land *did rest a rest to God, ver.* 2. that is, *in honorem Iehovæ*, to the praise of God. *Tostat.* Now what better testimony could they giue of their gratitude, and praise giving vnto God, then to doe good to their Brethren, which was heere injoyned; As inviting them to eat of the fruits which their land of it owne accord then yielded, and releasing debts and services, whereby they were engaged to them.

For (*a*) the best returne of thankes to God (saith *Clem. Alex.*) *Is by doing such things as are best pleasing to him: To doe good, and to distribute forget not: for with such sacrifices God is pleased. Hebr.* 13. 16.

2. The Lord then expecteth that man should offer to him this (*b*) *sacrifice of praise* perpetually. And in the perpetuity, and vniversalitie thereof, this sacrifice indeed excelleth all other. It is offered by Men and Angels, both in Heaven and Earth; and when all other religious exercises shall cease, this shall remaine: Sermons, Sacraments, Praying, Reading shall haue their period: But the sweet singing of praise and thankes to God, shall never cease. The Iewes say that, תודה, *Todah, Sacrificium laudis*, shall outliue all legall sacrifices, as onely remayning vnder *Messiah*. It shall be the ἴδιον ἔργον, the onely exercise of the *Blessed, Revel.* 5. 13. and 11. 17. And (*c*) it is the blessednesse of a faithfull soule heere vpon earth, and a fruition of Gods beatificall presence, to bee alwayes praising him. It is the condition vpon which God passeth all his blessings to Man; and so easy an one, *Vt pudeat alia lege petere*, that we may bee ashamed to aske vpon any other. For as *Naamans* servants said vnto him: *If the Prophet had bid thee doe some, &c.* 2. *Kings* 5. 13: So if the Lord had required some great matter, ought we not to haue done it? how much rather should wee then obey him, when hee asketh onely thankes and praise?

3. But yet this thankes it must bee *gratiarum actio*, it must consist in doing, not in speaking onely: as Saint *Iohn* saith of loue, it must not be onely (*d*) λόγῳ ἢ γλώσσῃ, but ἔργῳ καὶ ἀληθείᾳ, *In word, and tongue, but in deed, and trueth.* If thy thankes bee onely verball, thou doest but *verba dare*, which is, to prevaricate with God. Hee required heere of the Israelites to feed the hungry, to loose the bands of the oppressed, *&c.* and he requireth of vs, *To* (*e*) *giue to him that asketh, and from him that would borrow of thee not to turne away. Matth.* 5. 42. (*f*) God himselfe hath no need of our gifts, no nor of our prayse, or other testimonies of our good will vnto him: The Lord professeth: *If I were hungry? would not tell thee; for the whole world is mine, and all that therein is. Psal* 50. 12. And the Prophet againe confesseth: *My good extendeth not to thee. Psal.* 16. 2. *Suetonius* writeth of *Augustus*, that hee loved the expressions of the good will of his friends, and especially such as appeared by some legacy given at their death: but (*g*) yet whatsoever it was, he would returne it, at one time or other to their children with advantage. So God expecteth some fruits of a thankefull heart from vs, which not benefitting him, hee transferreth vpon our brethren, *Matth.* 25. 40. But *Quod Deo redditur reddenti additur: Aug.* Thou and thine shall receiue it againe with advantage. Feare not that thine may want, what thou bestowest by Gods assignement vnto the Needy. But obserue the promise, *Psal.* 37. 26. *He is ever mercifull and lendeth: and his seed is blessed.*

4. Hence it is evident, that the true cause of such want of *Charity* towards man, is the defect of *gratitude* to God. (*h*) Where haue wee one of tenne that returneth to giue thanks with that Lepei? *Luke* 17. 15. *&c.* And will you know the reasons of this vnreasonable ingratitude, (*i*) that wee may learne to amend? *Seneca de benef. lib.* 2. *cap.* 26. *&c.* setteth downe three, and I will be bold to adde a fourth vnto them.

a μία ἡ ἀμοιβὴ χυριωτάτη παρ' ἄνδρώπου, τυῦτα διδὰν ἃπερ ἀρεσκὰ τῷ θεῷ Clem. Alex Strom. 7.

b Psal. 50. 14. & 107. 22.

c ἀδιαλείπτως τὸ θεῖον κατ' ἀξίαν χαιρεῖν ἢ τιμᾶν ψυχή, Clem. Alex. Strom. 6.

d 1 Ioh. 3. 18.

e *Da ex eo, dedi tibi Aug.*

f Δῆλον γὰρ ὡς ἀδεὲς δεόμενον ὁ θεὸς, ἢ φίλων δεήσεται. Arist. Ethic.

Ἀνενδεὲς γὰρ τὸ θεῖον. Basil Sel. λόγ. εἰς τὸ Καὶν καὶ Ἄβελ

Sic dives à diuis, quis ut deus, nihil indigere videtur. Varr. de lingu. Lat. lib. 4.

g *Legata, vel partes hereditatum, & à quibuscunq; parentibus relicta sibi, aut statim liberis eorum coeditr, aut si pupillaris ætate essent, die virilis togæ, vel nuptiarum, cum incremento restituere consueverat.* Suet. in vit. Aug. cap. 66.

h The Greeke proverbe is, ἀδεὲς δ' ἐργέτῃ βὰν ἔδυτε ἀλλ' ἢ Πυρρίας Eras. adag. Chil. 2. Centur. 4.

i *Facilius enim malum tam perniciosum vitabitur, si eiusdem mali origo & magnitudo noscatur.* Cyprian. Serm. 3.

1. The

1. The firſt (ſaith he) is *Nimius ſui ſuſpectus, & inſitum mortalitati vitium, ſe ſuaque mirandi:* An overweening of a mans ſelfe, &c. Such an one ſaith not with *Iacob, Gene.* 32.10. *I am not worthy of the leaſt of all thy mercies.* But rather prayeth in the ſtile of *Apollonius Tyaneus,* Ω θεοὶ, δόιητε μοι τὰ ὀφειλόμενα. *Philoſtr. in Vit. Apoll. Tyan. l.* 1. *cap* 8. that is, O God, giue mee my due, my debt, my deſert: And praying himſelfe, when he ſhould prayſe God, ſaith with the Phariſee, (*k*) *God I thanke thee, that I am not as other men are, &c. Luke* 18.11. So that having receiued any benefite, hee kiſſeth his owne hand (*l*) with thoſe Fiſhermen, *Abac.* 1.16. *Who ſacrificed to their net, and burnt incenſe to their dragge:* whereas they might fiſh all night and catch nothing, vnleſſe, *In verbo tuo retia, &c.* they caſt out their nets by Gods command.

2. The ſecond is *Auaritia, Couetouſneſſe:* for (as he ſaith,) *Non patitur auiditas quenquam eſſe gratum,* Couetouſneſſe makes men vnthankefull. (*m*) The more they haue, the more they craue; and they are loath to ſpend any thankes, till they haue all they deſire: *Nemo agit de tribunatu gratias, ſed queritur quod non ſit ad prætoram vſque perductus: Nec hæc grata eſt, ſi deeſt conſulatus:* No man will giue thankes for a meane office, but complaine rather that he hath not a better.

3. The third is *Inuidia, Enuie:* which is (*n*) λύπη ἐπ' ἀγαθῷ, A griefe for anothers good. Hence the ingratefull man cries out, *Hoc mihi præſtitit, ſed illi plus, illi maturius:* Whereas wee ſhould looke as well downeward, as vpward, and then ſay, *Illum mihi prætulit, ſed me multis*; He hath preferr'd him before me, but me before many; (*p*) and, as poore as I am, ſome would be glad of my reverſion.

4. In the fourth place I adde, as the chiefeſt ground of vngratitude, *Oblivionem, forgetfulneſſe.* God often warnes this People of Iſrael, *Not to forget, Deut.* 6.10. and 8.10. as *Pharaohs Butler,* who forgat *Ioſeph. Gene.* 40.23. Whereas according to *Seneca: Iſta beneficiorum lex eſt, vt alter ſtatim obliviſcatur dati, alter verò nunquã accepti obliviſcatur:* This is the law of good turnes, that the one muſt ſoone forget he gaue, the other never that he receiued.

Keepe therefore alwayes a μνημόσυνον, or regiſter of Gods benefits, as the Iſraelites, *Pſal* 136. and *Dauid* himſelfe, *Pſa.* 103. Say with *Homer,* Μνήσομαι, οὐδὲ λαθήσομαι. I will remember, I will not forget: So ſhalt thou remember to pay God his rent; (*q*) So ſhalt thou not forget *to doe good, and to diſtribute:* Yea ſo ſhalt thou alſo doe good to thy ſelfe: The Leper that returned with thankes, gained a ſecond bleſſing: *Goe thy way, thy Faith* (*r*) *hath ſaued thee: Luke* 17.19.

k ὀνειδίζων τῷ θεῷ εἰσαλήλυθεν, οὐκ ἔχεις δίκαιον ἔπειτον ἐπὶ γῆς ἐγὼ σοι ὠνῶ ἢ ἀρετὴς θησαυρός. Basil Selu. Εἰς τὸ τελ: χ' ψαλμ:

l Or with that Soldier in the Poet,—οὐκ ἐμ' ὀφέλλει Τοσσάδιον θεὸς, ὅσσον ἐμὼν δέρυ.
God did mee not ſo much helpe Yeeld,
As did my Speare: (That wonne the Field)

m *Fortuna multis nimium dedit, nulli ſatis.*
Fortune hath given too much to many:
Never gaue enough to any.

n *Ariſt. Rhetoric. l* 2 *cap.* 10.

o *Dum quis non poteſt ſuo eſſe contentus, videns alterum aiterum* Cypr. Serm 2. And ſo he doth, *In malum proprium alienabona convertere.* Ibid

3. Doct. *The true Iubilee, and Sabbaticall yeere ſhall be celebrated in Heaven.*

1. It is the obſervation of *Heſychius,* in *ver.* 2. That the ſixe yeeres are a figure of this life, a time of ſowing, and planting: But the (*a*) ſeventh yeere reſembleth Heavens reſt, which is the *Sabbatiſme left for the People of God. Heb.* 4.9. *When they that dye in the Lord ſhall reſt from their labours: Apoc.* 14.14. And ſo both *Heſychius,* and *Rickelius, in v.* 9. ſay; That by the *Iubilee* is ſet foorth the conſummation of all things in the end of the world, *When the trumpe ſhall blow, and the dead ſhall riſe, 1. Cor.* 15.52. and 1 *Theſſ.* 4.15. And *Cornel. à lap.* in *v.* 10. (*b*) agreeth with them, ſaying; *Sicut Sab-*

p As *Diogenes* ſeeing the Miſe vpon his Table, Ἰδὼν ὁ Διογένης πεφοίτες τρέφει Laert lib 6. q *Ea demum cœleſtium beneficiorũ recta interpretatio, & fructuoſa ſuſceptio eſt, &c.* If a man ſo remember it, as by it to bee moued to obey Gods Command. *Nic de Clemang. Epiſt* 20. r σέσωκέ σε, *Non ſanum te fecit, ſed ſalvum.* a *Septimus annus, qui libertatis & remiſſionis eſt, & Sabbatum terra dicitur, ſine dubio beatam illam requiem ſignificat, quã in cœlo cum Chriſto perfruemur, in quã vera libertas erit, & remiſſio & quies iucundiſſima* Riber. de Templ lib 5 ca 23. And ſo *Hoſpin. de Orig. huius feſti,* takes this to be the ground of that opinion of *Rabbi Elias,* recorded in the *Talmud,* (*in San c. Helec.*) That the world ſhould endure but 6000 yeares, and then ſhall be the great Sabbatical yeare, *A thouſand being with God but as a day,* 2 Pet 3.8. b The Ieſuit in this place ſett th downe five alluſions of theſe yeares to our reſt in heaven 1 *Omnes ſervi mercenarii, &c. labore vacabunt; quia deſinit & viſio otioſum beatorum negotium eſt* 2. *Clangent buccinâ anno præcedente, puta* 49. *quia ſigna horribilia iudicium proximum proclamantia præibunt reſurrectionem.* 3. *Clangent etiam ipſo Iubileo, quia ob conſummatam victoriam per omnes vices cœli ſuge halleluia cantabitur.* 4. *Revertemur ad primam poſſeſſionem, id eſt, ad paradiſum, ex quo cum primo parente eiecti ſumus, &c.* 5 *Non ſeretur terra, quia tunc nulla erit novorum meritorum ſatio, ſed veterum fructu ſuaviſſime perfruemur. Hucuſq;* Cornel à Lap.

batum

batum, & septimus annus, siue Sabbaticus, ita Iubileum significat resurrectionem, & æternam quietem totius anni, id est, æternitatis: As the Sabbaticall yeere, so the yeere of Iubilee doth signifie the resurrection and the eternall rest. To the same purpose likewise, *Petr. Bercor. in moral. in loc.* applyeth these joyfull yeeres, to the eternall jubilation of the Saints in Heaven, when (as he saith) *Cessabunt omnia debita humanæ naturæ, &c.* All debts of humane nature shall cease, as feare, grief, death, subjection to corruption, and the like: *Recuparabitur autem hæreditas gloriæ, &c.* And the inheritance of glory, which was lost by *Adam*, shall bee recovered; *Exultabit que satis filia Hierusalem, & Iubilabit filia Sion. Zach.* 9. 9. The daughter of Sion shall *rejoyce greatly*, and the daughter of *Hierusalem* shall shout, or, *make Iubilation*: And *Psal.* 89. 15. Blessed shall the People be, that shall know the joyfull sound, [or *Iubilation.*]

2. Besides these testimonies, and the analogicall Expositions of these Festivities observed from them, wee may further note, That whereas *v.* 5, 6, 7. their food must be, ἐκ τ αὐτοφυῶν, of things growing of their owne accord, during the seuenth yeere: So though, in this life, *Hee that will not labour, must not eat*, 2 *Thess.* 3. 10. according to that ancient Law, *In sudore vultus &c. In the sweat of thy browes shalt thou eat bread*, *Gen.* 3. 19. In the true Sabbaticall yeere, in heauen, they shall enioy food without labour, such as *Manna* was vnto the Israelites, called by the Authour of the Booke of *Wisdome*, (c) *Bread prepared, sent without labour.* The Saints shall there possesse *Regnum paratum, a Kingdome prepared, Matth.* 25. 34. *I goe to prepare a place for you, Iohn* 14. 2. And the Apostle saith, they shall haue there, οἰκίαν ἀχειροποίητον, *an house not made with hands*, 2. *Cor.* 5. 1. that is, ἃ δεομένων τ χειρῶν ἐργασίας, not hauing need of any labour of their hands, *Oecum. in loc. For the Lambe which is in the middest of the throne shall feed them, and shall lead them, &c. Revel.* 7. 17.

3. Onely, whereas those fruits which are said to grow of their owne accord, yet did surely spring from some old roots remaining in the ground, or from some seed scattered the Harvest before, as *Lorinus* and others note: That bread of life, whereon the Saints shall feed in heauen, neither grew from any old root in them, or seed formerly scattered into them; Neither from the *merit* of any workes of *nature* rooted in them, nor any seed of *Grace*, scattered into them; But meerely *Of the gift of God.* (d) *Rom.* 6. 23.

4. And as in these yeeres, Masters and Servants, Men and Women, all fed together: So in heaven, Servants shall inherit with Masters, *Colos.* 3. 24. Women with Men. 1. *Pet.* 3. 7.

Saint *Augustine* saith, that some were of opinion, that in the resurrection there shall be no Women, all shall then be Men, whom he confuteth from the Creation of (e) woman, and from that answere of our Saviour to the Sadduces, touching the Woman that was wife to 7 brethren: Christ said not: *De quâ me interrogetis, vir erit ipsa, non mulier:* She shall then be a Man not a Woman; But *nuptias negavit, non fœminas*, he denyed marriages, not Women: But confirmed rather that such there shall bee, saying, *Non nubent, quod ad fœminas pertinet: neque vxores ducent, quod ad viros: Aug. De civit. lib.* 22. *cap.* 17.

So the *Hierachitæ*, *Ad regnum cœlorum non pertinere parvulos dicunt. Aug. de Hær. cap.* 47. Yet who will imagine but that Children fed with their Parents, of the vnlaboured fruits, the type of that Celestiall *Manna*; whereof more truely it may bee said, then of the *Manna* of the Israelites, which *Greg. Nyss. de vit. Mos.* saith, οὐδὲ γὰρ ἓ μόιον ἄρτον εἶναι, ἀλλὰ κ γάλα, κ κρέα, κ λάχανον γίνεσθαι: That it was fit for every taste, as bread, and flesh, and hearbs for men, and milke for children: alluding to that which is said of it, *Wisd.* 16. 20. *It* (f) *had in it all pleasantnesse, and was meet for all tastes:* So that

c ἀεὶ δ ἔτι-μος πεμφθεὶς ἀκοπα. *Sap.* 6 20. *Greg Nyss.* Also in his booke *de vit. Mos.* cals it, ἄξιον ἀγεώργητον, ἀπαρεσν, ἀνήρωτον.

d τὸ δ χαίρειν ἀπὸ τ θεῦ ζωὴ αἰώνιος, ἐν χριστῷ Ἰησ τ κυρίῳ ἡμῶν.

e *Quis utrumq; sexum instituit, utrumq; restituet, Aug. ibid. Theodor.* also speaking of women, saith, κ μέντοι κ ἡ ἀρετὴς τὰ ἄθλα κ ταύτης μέτεστιν, ὡς ἐκείνοις, ἐπεσθ δ ἀρετῆς οἱ ἀγῶνες κοινοί. *De Cur. Græc. affect. Serm.* 5. And *Cyr. Alex* writing vpon *Ioel* 2. where the Lord saith, *He will powre out his spirit, &c. and your sons & your daughters, &c.* saith, Εἰπ γὰρ ἂν ἀκ ἀπόβλητον παρὰ τ θεῶ τὸ θῆλυ γένος, &c. And *Hier*

Vbi ossa et caro (as shall bee in heauen) *ibi sexus differentia, ibi Iohannes, Iohannes, Maria, Maria*

f If Manna did πᾶσαν ἡδονὴν ἰσχύειν, and was to euery taste what it desired; why then did the people lust for flesh? &c, *Numb.* 11. 4, 5. *Answer.* Saint *Augustine* thinketh this was, *privilegium iustorum*, and that the wicked found not this varietie, which made them murmure, *Retract. lib.* 2 *c.* 9. But *Lorin in loc. Sap* saith, they were like children, of whom wee say, *'t is better fill their belly, then their eye.* So the Manna had in it euery relish; yet, *Wee can see nothing but this Manna*, Numb 11. 6.

there

there is food for Children, as well as Men, in that great ſtore-houſe. *I ſaw the dead, both great and ſmall, ſtand before God. Revel.* 20. 12.

5. And as in theſe joyfull yeares, the beſt, and meaneſt fed together. *ver.* 6. and the ſervant was freed from his Maſter. *v.* 41. And yet doubtleſſe ſtill there was an order, and a civill diſparitie amongſt them: For God (whoſe People they were) is the *God of order, and not of confuſion:* So in Heaven there ſhall be no diſtinction of Maſter and ſervant, no difference of food and diet: All ſhall be alike ſatisfied with the beatificall preſence and viſion of God, *Quoad eſſentiam beatitudinis:* yet ſurely there ſhall bee an order amongſt them. The object alike to all, *Deus ipſe, quo omnes fruentur, ſed impariter: Alij enim alys vicinius clariuſque Dei ſpeciem contemplabuntur:* God himſelfe is life eternall, whom ſome ſhall behold, as it were, neerer and cleerer then others. (*g*) *Mag. Sent. lib.* 4. *diſtinct.* 49. As in their bodyes, ſo in their ſoules: *They that bee wiſe ſhall ſhine, as the brightneſſe of the firmament,* (*h*) *and they that turne many to righteouſneſſe, as the ſtarres for ever and ever. Dan.* 12. 3. (*i*) *And one ſtarre differeth from another ſtarre in glory.* 1. *Cor.* 15. 41. Yet this diſparity breedeth no emulation: *Nulli enim ſuperiori nullus inferior invidebit; tam nollet vnuſquiſque eſſe quod non accepit, quam nec in corpore vult eſſe oculus qui eſt digitus, Aug.* The inferior envieth not his ſuperior, neither doth any one of them deſire to be, what he is not; as in the body, the finger (though inferiour in place and function) doth not deſire to be the eye.

6. I will not ſay then (ſeeing there ſhall be ſuch difference in glory, and rewards heereafter,) as *Aurel. Prud. in perorat. hamart.*

—— Non poſco beatâ
In regione domum, ſint illic caſta virorum
Agmina, &c. —— & paulo poſt.
Lux immenſa alios, & tempora vincta coronis
Glorificent: me pœna levis clementer adurat.

Nor can I dare mongſt men of great renowne,
Chaſt *Votaries*, and Martyrs craue a roome.
Let light and glory, their glad temples crowne:
A gentle fire onely be my doome.

Becauſe I am perſwaded, that there is entertainement for the leaſt of Chriſts diſciples: *O ſi inter ſanctorum pedes caput meum liceat miſcere.* Oh that I may but thruſt my head amongſt the feet of the Saints: Oh that I may but ſtep over the threſhold of the Sanctuary: That I may be but the doore-keeper in Gods houſe; I will not emulate the honour of thoſe, to whom it ſhall be given, to ſit at his right hand, and at his left hand in his kingdome.

g There is *denarius vnus, i. e. denarius vnus; ſed diuerſitas eſt ibi manſionum, i. e. differentia charitatis ibid.*

h Ὃς ὠφελεν αἰθερίος ζώς, Ἐννυχίον μετ' ἀεθλὸν ἀγειν ἐρ' ὁμήγυειν ἀστρῶν. *Muſæus* Whom, after they as lights on earth haue ſhone, Amongſt the ſtars of heauen God ſhall enthrone.

i *Macarius hom.* 40. ſetteth down a reaſon of thoſe βαθμοὶ πολλοὶ, καὶ διαφοραὶ, καὶ μίσθοι, which, he ſaith, are both in heauen and hell. Ἐν αὐτῷ τῷ φωτὶ καὶ τῇ δόξῃ διαφοραὶ δοῦναι, &c. *Conſule locum. vid et hom.* 32. *& hom.* 36.

4. Doct. *The feare of God reſtraineth Man from oppreſſion.*

1. This appeareth by *ver.* 17. *Oppreſſe yee not therefore any man his neighbour: But thou ſhalt feare God:* Which is all one, as if he had ſaid, Feare God, and thou ſhalt not dare to oppreſſe man. There is indeede a great deale of oppeſſion in the world: *Men liue as Fiſhes in the Sea. Abac.* 1. 14. The greater devoure the leſſer. Or as beaſts vpon the land: *Homo homini lupus: They bite and devoure one another,* that marvaile it is, *They are not conſumed one of another. Galath.* 5. 15. *Terras Aſtræa reliquit. O yee heavens droppe downe righteouſneſſe.* For in Earth there is not ſo much (*b*) juſtice as in Hell. For there no innocent, is oppreſſed, whereas the Earth is full of cruelty: And the reaſon of this is well (*e*) preſſed by the Apoſtle: *Rom.* 3. 11. *&c. There is no feare of God before their eyes: Abraham* thought the men of *Gerar*, would haue no regard to common humanity, Becauſe *he ſaw no feare of God in that place. Gene.* 20. 11.

2. The oppreſſion heere intended in this place is, eſpecially, that which is vſed in contracts, in buying and ſelling; as *ver.* 14. *When thou ſelleſt ought to thy neighbour, or buyeſt*

a *Nicolaus de Clemang.* ſaid of the kingdom of *France* in his time, *Dico planè mihi videri plus iuſtitia, quantum ad executionem attinet, in inferno, quam in regno iſto——Ibi nullus innocens aut iuſtus laditur.——In mundo aliter, &c. De lapſ. et repar. iuſtit. cap* 10.

b I meane not *quantũ ad habitũ virtutis*, but *quantũ ad executionem*, as *Clemãg. cit. loc.*

buyest ought at thy neighbours hand, yee shall not oppresse one another. The sonne of *Sirac* saith truely, *chap.* 28. *ver.* 2. *&c. As a nayle in the wall sticketh fast betweene the ioynts of the stones, so doth sinne sticke betweene the selling, and the buying. If hee hold him not diligently in the feare of the Lord, &c.*

For, 1. In *Buying*, oppression and wrong is done 3 wayes.

1. By open violence. *Ahab* will purchase *Naboths* vineyard; and *Jesabell* will haue it, and his blood too, becausse he refused to sell. 1. *Kings* 21.

2. By covert violence, when the buyer will supply the sellers want of money, but he will haue his commodities at an vnder rate: as *Nehe.* 5. 3. *&c.* saith, *The mercies of the wicked are cruell.*

3. By (c) craft and deceit: *It is naught, it is naught, sayth the buyer, &c. Pro.* 28. 14. and so defraudeth the simple seller, contrary to the precept of Saint *Paul*, 1. *Thess.* 4. 6. Not to over-reach, &c.

2. By the *Seller*, oppression and wrong is committed two wayes. 1. *Respectu rei venditæ*, in regard of the thing sold. 2. *Respectu modi vendendi*, in regard of his manner of selling.

1. In respect of his wares sold: when hee selleth that which is defectiue, knowing it to be so, for the price of that which is good; whether it be defectiue.

1. *Respectu substantiæ, vel speciei*, in the substance or kind, as glasse, for pearle (e) *Thy silver is become drosse, thy wine is mixt with water. Esay* 1. 22.

2. *Respectu quantitatis*, in regard of the quantity, as by false weights, and measures: *Thou shalt not haue in thy* (f) *bagge* (g) *two manner of weights, a great, and a small. Neither shalt thou haue in* (h) *thine house diverse measures, a great and a small. Deut.* 25. 13. 14. *Pro.* 11. 1. and 20. 23.

3. *Respectu qualitatis*, in regard of the quality, as when hee selleth a lame horse, for a sound: and when he *selleth the refuse of the wheat, Amos* 8. 6. for good.

2. In respect of his manner of selling, as 1. Working vpon the necessity of the *Buyer*, as to sell a poore man a peny loafe for sixpence in his need, and so adde affliction to the afflicted; or as *Amos* 8. 4. *To swallow vp the poore, and make the needy of the land to faile:* or. 2. In vsing lyes, false oathes, in vsing false glosses, false lights, and shadowes. All which deceits in buying, and selling, are handled by *Aquin.* 2. 2. *qu.* 77. and *Tollet. tract. de 7 pecc. Mort. c.* 49. and 50.

3. The onely remedy to prevent these sinnes is, *To walke in the feare of our God. Nehem.* 5. 9. *Iob feared God*, and that (i) made him, *eschew evill. Iob* 1. And the wise man saith, *The feare of the Lord is to* (k) *hate evill. Pro* 8. 13. As *Iehoshaphat* commanding his Iudges to execute right judgement, addeth this: *Let the feare of the Lord bee vpon you. 2. Chron.* 19. 6 7. (l) This the Preacher calleth the whole duty of man, *Feare God, and keepe his Commandements. Eccles.* 12. 13. And *David* accounted it the beginning, if not the summe, of Gods worship, *Psal.* 111. 10. *The* (m) *feare of the Lord is the beginning of wisedome.* Where the word ראשׁ, *reshith*, signifieth either, *principium*, or *principatum*, the principle, or the principall. From hence (I take it) the 72 in many places, for the *Feare of God*, read δεισιδαιμονίαν, or θεοσέβειαν, religion, or the worship of God; as if the whole religious worship of God did consist in fearing him. And some vpon this ground deriue the word, λατρεύειν, to worship God, from λα, *partic. intens.* and τρέειν, to feare. And God himselfe is called *Deus*, from δέος, feare. *Clem.*

c *Emptor tenetur venditori ignoranti rei venditæ vel venditæ valorē manifestare; vt si rusticus gemmā magni pretij vendat, cuius pretium ignorat: aliàs quin pecc. mortal. & esset restitutioni obnoxius. Tolet. Tract de 7. pecc mort c* 49.

d τὸ μὴ ἀποβαίνειν ἢ πλεονεκτεῖν ἐν τῷ πράγματι ἢ ἀληθὲς εἶπεῖν, &c.

e Τὰς τρίζας ἀντ' ἐλέων. *Theocr.*

f Called *The bag of deceitfull weights.* Mic. 6. 11.

g *A stone and a stone. Hebr.* For they made no weights of yron, or lead, or other metall, because they will canker, and waxe too light: but they made thē of the cleare stony rocke, or of glasse, or the like, *Maim. Treat of theft. cap.* 7.

h They might not haue them in their house, or shop, for another may come in, not knowing thy scant measure, and vse it, and so deceiue, *ibid sect.* 3.

i *Fides facit formidinem, formido solicitudinem, &c.* Tertul. cont. Marcion

k *Deum timere est nulla mala facere, et nulla bona quæ facienda sunt trasire*, Bern. *de modo bene vivendi Serm* 4. This is indeed, saith *Augustine*, a good feare, *qui nos ab illicitis deterret* De symb. ad Catechum. lib. 4 cap 1. As *Zenophanes* answered *Lasus*, obiecting to him that hee was a timorous fellow, because hee durst not play at dice with him; πῶς δειλὸς (saith hee) φησὶς τὰ αἰσχρὰ καὶ ἀπλῶς, very timorous indeed, and fearefull to doe evill. *Plut.* περὶ δυσωπ.

l This sentence, *Hierom. August.* and *Gregor.* call, *Clausulam sapientissimam, pissimámq*; and *Hier.* addes, that for this cause, *Hebræi dignum iudicárunt librum istum sacro Canone, cum in eo superius vana pleraq; ac falsa scripta esse sentiant*, Lerin. in loc.

m *Rabbi Isaac ben Schola* noteth vpon this place, that these three words, *Principium, Sapientia, Timor*, doe expresse the Trinitie; because the Father is *Principium deitatis*; the Sonne, *Sapientia patris*, and the Holy Ghost, *ingerit timorem Dei*, P. *Galat. lib.* 2. *cap.* 7. *Valet hoc ad confutandos Iudæos, alioqui sensus parum aptè deductus est.*

Rome,

Rom. Epist. 1. not as others, *Quia det, aut quia nihil illi desit.* And God is called by the name of *Feare*, *Gene.* 31. 42. 53. and *Esa.* 8. 12. 13. *Primus in orbe deos fecit timoris Statius.* And good men are called, hence, men fearing God, as *Iob chap.* 1. *v.* 1. *Simeon, Luke* 2. 25: *Cornelius, Act.* 10. 2.

4. *Quest.* But heere this question may be demaunded: why God should be feared, being *summum bonum*, the chiefest and onely good: whereas the object of feare is (n) *malum*, evill, yea some great evill, as either φθαρτικὸν, or λυπηρὸν, deadly, or dolefull? *Arist. Rhetor. lib.* 2. *cap.* 5.

Answ. Aquin. 2. 2. *q.* 19 *art.* 1. resolues this doubt, shewing, that as *Hope*, the opposite of *Feare*, hath a two-fold object, the one, some future good expected; the other, that by which this good may come: So is likewise the object of Feare double: 1. The evill feared: 2. That, by which this evill may be wrought, or by the losse whereof evill doth follow. In this latter sense, God is feared. 1. As inflicting *malum pœnæ*, the evill of punishment, *non, vt malum*, (for such it is not, but in our opinion) *sed vt bonum*; because it is good that it should bee inflicted for evill, and 2. As wee may feare, evill will follow vpon his desertion of vs, and our separation from him by sinne. And this feare, though it be partly *culpæ*, and partly *pœnæ*, yet is not truely called *servilis*, slavish feare, but *filialis*, and *reverentialis*, the reverence of sonnes. For slavish feare onely flyeth sinne (o) for dread of punishment, and filiall feare may be mixt both of dread of anger, and feare of sinne. A child of God feareth, *nè peccet*, (p) lest, hee should offend: and *cum peccaverit*, when hee hath offended, and provoked God to punish him. This point is excellently handled by, *Heir. Zanch. Operum Theolog. tom.* 4. *lib.* 1. *cap.* 13. And *Aquin.* acknowledgeth such a feare to be *donum spiritus sancti*; a gift of the holy Ghost. 2. 2. *qu.* 19. *art.* 6. And *Bonaventure*, and others, *in quart. sent. distinct.* 34. dissent not from him.

To conclude, God is to be feared; and our feare to offend him, must deterre vs from offending of our neighbour against his law. When there is power to oppresse by force, or opportunity to wrong another by fraud: the feare of God alone is it that binds man to his good behaviour.

1. When there is power, *Aristotle* saith, like a naturall man, of men by nature, (q) *They are for the most part, apt and ready to doe all the hurt they can.* In this case the feare of Gods power tyeth their hands, as appeareth by *Iob*: *If I haue lift vp my hand against the fatherlesse, &c.* (That is, wronged those whom I had power to hurt.) *Then let mine arme fall from my shoulder blade, &c. For destruction from God was a terror to mee, and I could not endure his power. Iob* 31. 21, *&c.*

2. When there is opportunity to defraud another secretly; then the feare of Gods eye must restraine man from oppressing by deceit, (r) Because neither the ring of *Gyges*, nor *Plutoes* helmet, can hide thee from Gods eye. *Whither shall I goe from thy spirit? or whither shall I fly from thy presence? Psal.* 139. 7. *He seeth our very thoughts. ver.* 2. And *Ezek.* 11. 5, *I know that which riseth vp in your mind.* The feare of God will rule both hand and heart: *Blessed is the man that feareth alwayes. Pro.* 28. 14.

n I meane, *malum futurum*: For present evill affecteth with griefe, future, with feare: yet this future must not bee farre remote; for then men feare it not, but put it off farther, as death: ἴσμεν πάντες ὅτι ἀποθανεῖν πω ἀλλ' ὅτι ἀκέραυσὺς, ἀδὲν φροντίζουσιν. *Ibid.*

o *Qui gehennam metuit, non peccare metuit, sed ardere*, August. Epist. 144.

p The Philosopher in *Gellius* saith well, *Sapientem virum non peccaturum, etiamsi eum peccásse dis atq; homines ignoraturi forent.* Noct. Attic. l. 12. c. 11.

q Ἐπὶ τὸ πολὺ ἀδικᾶσιν οἱ ἄνθρωποι, ὅταν δυνάωνται, *Rhet.* 2. 5. And *Plato* accounts it an high poynt of Iustice, when there is, *posse, & non velle nocere*; or (in his owne words) when hee wrongeth not, ἐν οἷς αὐτῷ ῥᾴδιον ἦν ἀδικεῖν *de Leg.* 6.

r Εἰ ἦ θεὸν ἀνὴρ τις ἔλπεται τι λαθέμεν ἔρδων, ἁμαρτάνει, *Pind. Olymp. Od* 1. Μὴ εἴπῃς, ἀδεὶς μὲ ὁρᾷ, μηδὲ νομίσῃς, ὅτι μάρτυς τῶν γινομένων ἐκ ἔστιν· ἄνθρωπ☉ μὲν γὰ πολλάκις, ὐκ ἔστιν, ὁ δὲ πλάστης ἀπλανὴς μάρτυς μένει ἐν ἀέρανῷ πᾶσὶς, καὶ βλέπει τὸ γινόμενον. *Cyr. Hieros. Catech.* 18. Αλλ' ὀφθαλμὸς τὸ θεὸ βλέπει αὐτὸν τ νῶν, καὶ τὰς ἐνθυμήσεις, *&c. Macar. Hom.* 12. And therefore *Bernard* saith, *Magis timeo malum, quod facio in abscondito, quam quod in aperto.* Med. c. 14. *Nec lucrari se quisquam putet, si delicti conscium non habebit. Scit enim ille omnia, in cuius conspectu viuimus, &c.* Lactant. lib. 6. cap. 24. *Magnum nescio quid, maiusq; quam cogitari potest, numen est, cui viuendo operam damus. Huic nos approbemus. Nam nihil prodest inclusam esse conscientiam; patemus Deo.* Sen in Exhort. ἀδὲν διαφέρει τὸ θεῖον; τῦτο γινώσκειν σε δεῖ. Αὐτὸς ἐφ' ἁμῶν ἐπόπτης, ἄδωρατον δ' ἀδὲν θεῷ. *Theodor. ex Epicharm. Serm.* 6. Αφοβία μείζη φοβεῖται τὸς νόμους. *Synes. Epist* 2.

5. Doct. *The Lord will protect them that obserue his lawes.*

1. This is promised, *v.* 18. *Wherefore ye shall doe my statutes, and keepe my iudgements,*

and doe them, and ye shall dwell in the land (a) *in safety.* And in the next verse the promise is againe repeated, not by a vaine tautologie, (*b*) but for strengthning of our confidence, as if God repented him not of his promise, nor would haue vs repent vs of weldoing.

2. The People of the Iewes found this by experience: no hostile invasion could offend or affright them, while they continued in the obedience of the law of God: But when they left the Lord, he left them to their enemies, to bee caryed into captivity, or to be made a prey: *Lorinus.* As *Azariah* the Prophet said vnto King *Asa*: *The Lord is with you, while ye are with him: and if ye seeke him, he will be found of you; but if ye forsake him, he will forsake you.* 2. *Chro.*15.2. *He is a shield to them that walke vprightly. Pro.*2.7. A better shield then that of *Myrtilus*, which saved him both at sea and land: (*b*) when after he had vsed it in the field, suffering shipwrack, it was his boat, and served to waft him to shore. And as the dint of swords and darts, lighted on the shield, the body being in safety: so doth God award the enemies blowes from off his servants, and takes them, as it were, vpon himselfe: *Saul, Saul, Why persecutest thou me? Acts* 9.4. *It is hard for thee to kicke against the prickes. v.*5. Signifying that they doe θεομαχεῖν, fight against God, which doe impugne his servants.

3. Wee must not collect from hence, that the keepers of the law, shall bee wholly kept from having any enemies: Rather, they must looke for more then other men: *My son, if thou wilt enter into the service of God,* ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν, *Prepare thy soule for temptation. Eccle.*2.1. (*d*) *The devill will never giue over fighting against vs* (saith *Macarius*) *So long as wee liue heere in this world, and carry this flesh about vs.* But yet heerein are we in safety, *Psalme* 37.*ver.* 39.40. because God is with vs: *And if God be with vs, who shall be against vs. Rom.*8.31. *And the God of peace shall tread Satan vnder your feet shortly. Rom.*16.20. *Pellican in loc.* saith well: wouldst thou dwell safely, and without feare? *facilis est via*, Thou hast a ready way: it is in thine owne hands: *Keepe innocency, and doe the thing that is right, for that shall bring a man peace at the last: Psal.*37.*v.*37.38. *As for the vngodly they shall perish together, &c. Sibi ergo imputet* (saith he) *Qui infœliciter vivit, quia Deum non timet, &c.* Let him therefore impute to himselfe, that liues not in peace, because he feareth not God. *For there is no peace to the wicked, saith my God. Esa.*48.22.

4. Though the vngodly may haue some external tranquillity, & it may be, more then other men; yet some of them wallow in peace and pleasure: yet all this while, *The heart knoweth his owne bitternesse, &c. Proverb.* 14. 10. κενεῖ γὰρ αὐτὸς ὁ λογισμὸς ἐνθύμιον, *Theodor. de cur. Græc. affect. Serm.* (*e*) Their owne conscience is a scourge vnto them: And as *Iob* saith, *The wicked man trauaileth in paine, &c. Iob* 15.20. He is as a Woman with child, that hath many privie pangs and throwes, which the world knoweth not: And as for their glorious appearance of outward solace, it is but like to *Ionahs* gourd, soone withered: *Ion.*4. For as *Homer* said of that *Trojan* wall,

——— θεῶν δ' ἄεκητι τέτυκτο
Ἀθανάτων τὸ κὴ ὅτε πολλὼ χρόνον ἔμπεδον ἦεν. Iliad. μ.

It was not rays'd in Gods name, nor his hand
Once blest it, therefore long it could not stand.

So the peace of the wicked, beeing not εἰρήνη τοῦ θεοῦ, not Gods peace, cannot long continue: *Iob* saith of such: *Their houses are safe from feare, neither is the rod of God vpon them, &c. c.*21.9. and presently after, *v.*17. *How oft is the Candle of the wicked put out? and how oft commeth their destruction vpon them? God distributeth sorrowes in his anger.* As *Abijah*, king of Iudah, said to *Ieroboam*, and to his army of 800000. chosen men;

a *Heb* לבטח *labetach, confidenter, fiducialiter*, as boldly relying vpon Gods protection. *Exod.*34.24. The Lord promiseth, that when all the males should appeare thrice a yeere before him, that then they should not feare any invasion; *dum vrbes masculis, & bellatoribus vacua essent*; for then hee would so restraine and divert their enemies hearts, *vt terram, nec concupiscant, nec cogitent*, Tostat in loc.

b Thus *Iulius Leon. in Anthol.*

Εἰν ἑνὶ κινδύνῳ ἔφυγον δύο Μύρτιλος ὅπλῳ,
Τὸν μὲν ἀείσαντα, τὸν δ' ὀπνηξάμενον, &c.

Two helpes afforded *Myrtil*'s his shield,
At sea a boat, a shelter 'twas in field.

c Θύοιμ' ἂν αὐτῷ καὶ λόγον, ἢ θυμάμενος
Πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ. *Eurip. in Bacch.*

d Ὁ Σαλαναῖος ἀδέκητος ἡσυχάζειν πολεμῶν, ἕως ἂν ᾖ τις εἰς τὸ αἰῶνα τοῦτον, χὴ φορεῖ σάρκα, πολεμεῖ τῷ Ἡγεμ. 26. *Donet licet sanctis suis quotidianam gratia diuina victoriam, non aufert tamen dimicandi materiam* Leo. And God saith, *Specto vos, luctamini, adiuvabo*, Aug. in Psal.39.

e *Sua quemq; fraus, sua terror maximè vexat; suum quemq; scelus agitat, amentiaq; afficit: sua mala cogitationes, conscientiaq; animi terrent: Ha sunt impiis assidua domestica furia, qua dies, noctesq; &c. Cic. pro Rosc.* These be the Furies, and the *Eumenides* spoken of by the Poets.

Thinke

Thinke ye that ye are able to reſiſt againſt the kingdome of the Lord, which is in the hands of the ſonnes of David? Yee are a great multitude, and there are with you golden Calues, &c. 2. *Chron.* 13.8. As your number is great, ſo are your ſinnes as great, and numberleſſe: Ye fight againſt God by your idolatry, and what ſtrength then of man ſhall bee able to defend you.

Iohannes de prom: tit. pax. art. 4. relates a ſtory of a wicked city, not vnlike *Philips* Πονηρόπολις, which fearing the invaſion of a potent enemy, ſought releife of a neighbouring Prince: charging their Embaſſadours to relate vnto him, what forces they were able to levie of their owne. The Prince replying to the meſſage, demaunded of them, (*g*) what coverture they had to defend their heads from the wrath of heaven: telling them withall, that vnleſſe they could award Gods anger, he durſt not ioyne with them, God being againſt them. To conclude, the Lord is a defence vnto the righteous, vnder whoſe protection they dwell ſecurely, not fearing any evill tydings, no though an hoſt of men came out againſt them.

——— *Fidant legionibus illi,*
Perfugioque parent reparatis mœnia muris,
Nulla ſalutiferi quibus eſt fiducia Chriſti. Paulin: in Nat. S. Fœlicis

Let them relye on armes, repaire they muſt
Their walls, and forts, in God that haue no truſt.

But as for them that keepe the law: *It is good for them to keepe them faſt by God: Pſal.* 73.28. *For thou, Lord, wilt bleſſe the righteous, and with the* (i) *ſhield of thy favour wilt* (k) *compaſſe him: Pſal.* 5.12. That is, thou wilt not onely *Cover over his head in the day of Battaile, Pſal.* 140.7. But thou wilt compaſſe him about, and wholly encloſe him round, with the ſhield of thy protection: Thus ſhall hee dwell ſafely, and confidently, *In the ſecret place of the moſt High, and abide vnder the ſhadow of the Almighty: Pſal.* 91.1. *Hee is his refuge, and fortreſſe. ver.* 2. *He ſhall hide him vnder his feathers, and vnder his wings ſhall hee truſt. His faithfulneſſe ſhall be his ſhield and buckler.* v.4.

g Thus *Moſes* ſaw that the people were naked, *Exod* 32.25. that is, open to the wrath of God, as *Cornel à Lap in loc.* obſerueth out of the word, פרק

Ἀγαθὸν πεποιθέναι, ἐπὶ χώειον, ἢ πεποιθέναι ἐπ' ἀνθρώπων. *Synes. Epiſt.* 3.

i *Hebr.* צנה רצון tſinnah ratſon, *ſcuto bonæ voluntatis, i. e. protectione Dei*, Euthym.

k He alludeth to thoſe larger ſorts of ſhields which *Nicet. Chon.* calls, ἀσπίδας εἰς ἀνθρώπινας κυπτούσας, fitted to a mans body; or as *Plut* θυρεὸς ποδήρεις. *In vit. Aemil.* couering *cap-a-pie.*

l *i. e. Cura fidelis.*

a ἀληθῶς Ἰσραηλίτης, Ioh. 1.47. So the Iſrael of God is taken in Scripture, as Pſal. 128.5. & 130.7,8 Eſai. 19.25. Hoſ. 14.5. Galat 6.16. for the elect of God, who haue *fidem radicatam.* Themiſt. diatr.

b *Non peccat deliberatè, non ex deſtinatâ*

6. Doct. *A* (a) *true Iſraelite cannot paſſe away his ſpirituall inheritance for ever.*

1. Vpon theſe words, *v.* 23. *The land ſhall not bee ſold for ever*; *Berchorius Moral in loc.* thus obſerveth; An Hebrew (or Iſraelite) may, as much as in him lyeth, by ſinne alien and paſſe away his inheritance, both of grace and glory: but *Spem certam, quòd reſtitui poterit, ſemper gerit*, ſo that whatſoever the Church of *Rome*, or others conſcience of their owne *Apoſtaſy*, haue affirmed touching the *Apoſtaſy of the Saints*: Yet as one of theirs hath heere collected, as the Scripture abundantly prooveth, The ſonnes of God, the heires of heaven, haue neither will, nor power, *profligately*, and *prodigally*, to ſtrip themſelues wholly, and *irrecoverably* of their celeſtiall eſtate.

2. This aſſertion is warranted from the law of God, as may appeare by ſundry arguments: as

1. In regard of their *Birthright*, as being regenerate, and ſo made *The ſonnes of God, and coheires with Chriſt. Rom.* 8.17. And then *Ioh.* 8.35. *The ſonne abideth in the houſe for ever.* And whereas ſinne onely can diſinherit them: *Hee that is begotten of God, ἁμαρτίαν οὐ ποιεῖ, doth not worke ſinne*, (1. *Ioh.* 3.9.) or doth not make a trade of ſinne: Neither will a father take advantage of every offence of his child, much leſſe our heavenly Father, *Tertull. de pœnit. Tam pius nemo, tam Pater nemo*, No father like him in compaſſion, *Qui prius dedit vt filij ſimus*, of whoſe mercy it is, that we are his ſonnes. *Beda.*

2. More plainely then from this *free grace* of God thus *adopting* them for his ſons,

malitiâ, vel non ad mortem. c *O homo, faciem tuam non audebas ad cœlum attollere, oculos tuos in terram dirigebas, ex malo ſervo factus es bonus filius.* Ambr. de ſacr. lib. 1 cap. 5.

which is (d) *donum, ἀμεταμέλητον, A gift whereof he repenteth him not. Rom.* 11.20. He (e) found nothing in them, why he should choose them at first, but onely *He set his loue vpon them, because he loued them: Deut.*7.7,8. And therefore he will not cast them off: *Being the Lord, that changeth not. Mal.* 3.6. with whom there *is not any shadow of change. Iam.*1.17.

3. From the *promises of God*, both *written*, and *sealed*, and *possession* given accordingly. 1. *Written*, and that both in the old Testament, as *Esay* 56.10. *Psal.* 125. 1. and in the New, as *Matth.*16.18. *Iohn* 4.14. *Iohn* 5.24, and 6.35,37,39,44,56,57. and 14. 16. 1. *Corin.*1.8 9. *Philipp.* 1.6. 1. *Thess.* 23. 2. *Sealed*, 2. *Corin.*1.22. *Ephes.*1.13. *Ephes.*4.30. 3. *Possession given* accordingly; 1. (f) By way of earnest. 2. *Corin.*1.22. *Ephes.*1.14. 2. By way of seisin, in part given heere in this life, and in part respited till hereafter: as *Iere.*32.40. *I will put my feare in their hearts:* (there's possession of the state of grace:) *That they shall not depart from mee:* There's the respited estate of glory. Now it is God that establisheth them in this possession. 2. *Cor.*1.21. (g) and will confirme them. 1 *Cor.*1 8. 2 *Thess.*3 3.

4. This is ratifyed also from the fidelity of their *Feofee in trust*, in whose hands their estate lyeth, which is *Christ. I know whom I haue beleeued, and I am perswaded that hee is able* (h) *τὴν παραθήκην μου φυλάξαι, to keepe that which is deposed with him, &c.* 2 *Tim.* 1.12. And though we might forfeit all, were the estate in vs, yet hee cannot deale vnfaithfully with vs. For, *though We be vnfaithfull, he is faithfull.* 2 *Tim.*2 13. I will conclude in those words of *Bernard*, no lesse comfortable, then common: *Tria considero in quibus tota spes mea consistit, charitatem adoptionis, veritatem promissionis, potestatem reddi-tionis - Murmuret jam quantumcunque volet cogitatio mea ---- ego fiducialiter respondeo; scio cui credidi, &c. Ser.*3. *de fragm.* 7 *miseric.*

3. But on the contrary *Bellarmine* (*de Iustif. lib.*3. *cap.*14.) laboureth to overthrow all these arguments by *pressing* into the field some examples, which come not *voluntaries*, as of men prodigally squandring away their whole (i) inheritance, or their reversion of it.

1. Hee objecteth the lapsed Angels, and our first Parents, in the first, and second place.

Answer, The case is altered since the covenant of the Gospell, now made with the elect (k) both Men and Angels: nor did they stand by a mediator, as the Saints doe now: nor did Christ pray for them, as for these, *Ioh.*17 15. *That they might be kept, &c. Luke* 22.32. *That their faith faile not*, nor promise them as he did these, touching their faith; *That the gates of hell should not prevaile against it. Matth.*16.18.

2 He bringeth in the example of *Saul*, of whom their Bible testifieth that hee was *Electus & bonus* (*Vulg. Lat.*) *an elect and a good man*, 1 *Sam* 9 2. and that hee was rejected both their Bible, and the word of God insinuateth. 1 *Sam* 15.26. and 16.1.

Answ. Where they read, *electus & bonus*, their owne *Vatablus* readeth truely, *juvenis erat, & pulcher.* He was a young man, and comely: or a choyce young man and a goodly: *as our translation.* His youth, stature, or feature, are no evidence of grace: no nor yet which *Bellarm.* might haue added, (m) these gifts of the spirit, which *Saul* sometime had, as of *prophesie*, or of *government, &c.* These were *gratiæ gratis datæ, & amissibiles*, and such as are given even to reprobates. *Matth.*7.22, 23. as *Lyran.* saith of *Balaam, Numb.*24. (n) That he had the spirit of Prophecy, *Qui potest esse in aliquo cum malitiâ voluntatis*, which may be in a Wizard or Magician.

4. & 5. He produceth *David*, and *Salomon*, the one for totall, the other for finall losse of his estate to heaven.

Answ. They both indeed did for a time loose those evidences of their estate, which were in their owne keeping, as peace of conscience, joy in the holy Ghost, *&c. Psalme* 40.12. But yet being *enrolled*, in the *chauncery* of heaven, the estate was *indefeasable.*

d *Donum adoptionis Deus non rescindit* Ambr. de Iac & vit beat lib 1 cap 6

e χάρισαι ὦ θεὸς εἰ μὴ σὺ εἶ μὴ. 1 *Cor.*15 10. Μὴ διὰ τὸ δωρεὰν δίδοῦς τὸ χάειν καταφρόνει, ἀλλὰ λαβὼν σωὶ λάβητον διὰ παντὸς. *Cyr. Hierosol. cat.* 5

f Οἱ οὕτως πνευματικοὶ μετέχουσιν ἴσασιν ὅτι ἀῤῥαβὼν τῆς κληρονομίας ἡμῶν ὅδε. *Chrysost. in* 1 *Ephes.*

Ασφαλεῖς εἰσὶν ἀπὸ τῶν ἀῤῥαβώνων & ἐδέξαντο νῦν ὡς ἤδη ἐστεφανωμένοι. *Macar hom.*17

g *Sicut operatur vt accedamus, sic operatur nè discedamus.* Aug. de bon perever. cap 7.

h This *depositum*, this κειμήλιον is that same ὁ τῆς δικαιοσύνης στέφανος 2 Tim 4 8.

i So called, *respectu turis hæreditarii, non possessionis hæreditatis*

k *Qui erexit hominem lapsum dedit stanti angelo nè laberetur, sic illum de captivitate eruens, sicut hunc à captivitate defendens* Bern Serm. 22 in Cant.

l Hebr בחור *bachur*, which signifieth a young man, 2. *Chron.*36.17. *Psal.*148.12. *Ezek.*9 6.

m *Nazianz.* saith of *Saul*, that hee was after a sort, πνευματικὸς: he meaneth, by vertue of these χαρίσματα, or such like: but yet ἔχ' ὅλος ἑαυτὸν ἐμπέρεχε τῷ πνεύματι, οὐδὲ ἐστράφη καθαρῶς εἰς ἄνδρα ἄλλον *Apol. in Patr.*

n And further, *Lyr. in loc.* saith, *Balaam* had divine revelations, *absq; gratiâ iustificante, vt sic videret veritates pro aliis, tamen non videbat ad consecutionem, vel promotionem propriæ salutis.*

Both of them were accounted Saints, ἅγιοι θεῦ ἄνθρωποι, *holy men of God*, 2 *Pet.* 1.21. Both of them are avouched by (*o*) *Cyrill of Hieros.* for eminent patternes of true repentance: so they fell not finally, because they repented, nor totally, because they kept that grace by which they repented.

6. He alledgeth the example of *Peters* denyall, as if it were an abrenunciation of his portion in the heavenly Canaan.

Answ. Let his fellow Iesuit answere him, who saith: *Petrus negans Christum, non perdidit fidem, sed peccavit contra ejus confessionem: Cornel à lap. in Exod.* 32. 5. Or let *Bellarmine* giue answere to himselfe, when, fearing lest *Peters* fall might cut off the entaile of that royall inheritance, which he chalengeth to the Pope, he saith: *Petrus perdidit confessionem fidei, non ipsam fidem: Peter* lost the confession of his faith, not the faith it selfe: *Bellarm de Rom. Pont. lib* 4. *c.* 8.

7. & 8. *Simon Magus*, and *Iudas*, are falsely charged for wasting that, which they never injoyed, nor had right vnto: For 1. What right had *Simon Magus, Whose heart was not right in the sight of God? Acts* 8.21.

Obiect. I, but saith *Bellarmine*, he beleeved: *Acts* 8.13. and was Baptized.

Answ. He beleeved: but it was *fide dogmaticâ, non salvifica*: with a dogmaticall, or historicall, not a saving faith.

As for his baptisme, it was but onely the baptisme of water, not of the Spirit, as (*q*) *Cyr. Hieros. in*, πεῖραπ. saith, he came to the font, and was baptized, but not inlightned. And then as (*r*) *Iust. Mart.* saith: what profiteth that baptisme which onely washeth the flesh: agreeing heerein with the Apostle, 1. *Pet.* 3.21. *Not the putting away the filthinesse of the flesh &c.*

And as for *Iudas*, he was indeed *electus*, (saith *Aug.*) *Sed tantum ad opus cui congruebat, electus ab eo qui benè vti novit etiam malis:* Elected but onely to the worke, for which he was fit: elected of him, (*s*) who knoweth how well to vse the evill. *De corrept. & grat. cap.* 7. For where he is said to be elected, he is also called a devill. *Iohn* 6.70. Hee continued vncleane. *Ioh.* 13.10. (*t*) and he is called a thiefe, *Ioh.* 12.6. So that of such I say in the words of S. *Ioh.* (*v*) *They went out from vs, but they were not of vs, &c. Ioh.* 2.19.

To conclude then, never any true Israelite, or spirituall Hebrew, ever did sell himselfe, for ever, out of his spirituall inheritance: many haue fallen grievously; but *Shall they fall, and not arise? Hebr.* 8.4. Many haue made havock even of all they could, and haue suffered a dangerous shipwrack; but yet they haue recovered againe by (*x*) repentance: many haue beene like to dye banckrupts; but that it is (*y*) impossible: some haue bin sicke παραπλησίον θανάτῳ, *Phil.* 2.27. *Nigh vnto death*, but not πρὸς θάνατον, *even vnto death. Iohn* 11.4. By sinne all men haue forfeited both grace and glory, (as the Schoole speaks) *demeritorie, sed non effectiuè*. The devill hath sought to cheat them, but cannot. *Matth.* 24.24. For God will discouer his wiles, and deliver them. πιστὸς ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς, *&c.* 1. *Cor.* 10.13.

o Of *David* he saith, ἐξέπηξε δάκρυσι τὴν ἐπιθυμητὸν ὀφθαλμὸν, &c. And of *Salomon*, καὶ Σολομὼν ἐκπέπωκεν, ἀλλὰ τί φησιν; ὑστερον ἐγὼ μετεμέλησα. *Cyr. Hieros. Catech.* 2. *Rem non amisisti quam aliquando recuperaturus es.* Themist. diatr. Yet *Bellarmine* most blasphemously reckons *Salomon* in the same order with *Saul, Simon Magus, Iudas*, and the devill himselfe, *loc. cit* whom *Lorinus* fully in this point confuteth *In Proleg. ad Eccles. cap* 2.

p As *Oecum. in* 1. *Tim.* 1.19. said of the faith of *Hymen* & *Phyleet.* πίστιν, φημὶ τὴν περὶ τὰ δόγματα. This faith Saint *Augustine* cals, *fidem quam credimus, non quâ credimus*,

De Trinit lib. 13 cap 2. Which is a distinction grounded vpon the word of God, as appeareth by these Texts, *Galat.* 1.2 *Rom* 10.8. *Galat.* 3.1. *Acts* 6.7 *&c.* q Περσῆλθε πότε καὶ ὁ Σιμὼν τῷ λουτρῷ μάγος, ἐβαπτίσθη, ἀλλ' οὐκ ἐφωτίσθη, *&c.* r τί γὰρ ὄφελος ἐκείνῳ τὸ βαπτίσματος, ὁ τοῦ σώματος, καὶ μόνον τὸ σῶμα φαιδρύνει. *Iust. M.* πρὸς Τρύφ. s καὶ γὰρ σοφίας ἔξιν δι' ἐμέ φησι, καὶ τοῖς κακοῖς ἐν δέοντι χρήσασθαι. *Synes. Epist* 57. t *Dominum perditus non corde, sed corpore sequebatur.* Aug. in loc. v *Charitas quæ defecit post testimonium nunquam vera fuit.* Aug. apud Grat. Decret p 2 caus. 33. dist. 2. c 2 x Which is *secunda tabula post naufragium.* Tertul de pœnit. y *Impossibile est quod semel vs vificavit Deum, aut ab eo ipso, aut ab alio occidi.* Orig. in Ier c. 8.

7. Doct. *That Christ, our kinseman after the flesh, is our Redeemer.*

a He is called a kinseman, *quia confidelis, vel in cogitatione fides incarnationis Christi* Lyr & Gloss ord. in vtrumq; locũ.

1. The redemption either of the inheritance, (*v.* 25.) or of the person of the poore brother sold, *v.* 47. and 48. is to bee made by the kinseman. *Lyran.* thus expoundeth both. By the poore brother is vnderstood every Christian fallen into deadly sinnes, and thereby selling his soule to the divell: and by the (*a*) kinseman is vnderstood a Preacher of Gods word, or any good man, who by good exhortation and counsell, reduceth him into the estate of grace: to him agreeth *Gloss. Ord.* and *Hesych.*

2. But *Berchor.* in *Moral.* and others vnderſtand our fall in *Adam*, by this ſale of land, or perſon; and the redemption of both is made by Chriſt our (*b*) kinſeman, according to the fleſh. *Proximus noſter erat per incarnationem; ideò nos redemit, & hæreditatem paradiſi nobis reſtituit & emit:* He was our kinſeman by his incarnation; and therefore he redeemed vs, and purchaſed, and reſtored to vs the inheritance of Paradiſe. *Berchor.* as *Pſal.* 15.5. *Iuxt. vulg. edit. Tues qui reſtitues hæreditatem meam mihi:* Thou art hee who ſhalt reſtore my inheritance vnto mee: vpon which words, *Lorinus* ſaith thus; *Reſtitutio denotat hæreditatem aliquando, &c.* This reſtitution noteth, that our inheritance was ſometime loſt in our firſt parent, and is now redeemed, and reſtored againe by Chriſt.

3. For this cauſe Chriſt is in Scripture called, גואל, *goel*, (the word heere vſed) as appeareth: *Iob* 19.25. *I know that my Redeemer liveth, &c.* and *Eſay* 59.20. *The Redeemer ſhall come to Sion.* And *Hier.* 50. 34. *Their Redeemer is ſtrong.* And *Hoſ.* 13.14. I will redeeme them from death: And the other word heere vſed, קרב *karabh*, may as fitly bee given to Chriſt; who being God, made himſelfe man: *Philip.* 2.6, 7. and conſequently of our alliance: And ſo as God, *iure proprietatis*, hee redeemeth his creatures, and as man, *iure propinquitatis*, he redeemeth his poore brethren.

4. This worke is therefore aſcribed to Chriſt (*d*) ὡς θεανθρώπῳ, as God and Man, according to that of *Aquinas: Humanitas Chriſti eſt inſtrumentum, divinitas eſt agens principale in opere ſalutis noſtræ adimplendo: Quæſt. diſp. de verb. artic.* 5. The humanity of Chriſt was the inſtrument, and his divinity the principall agent in performing the worke of our ſalvation: And in like manner the Schoole-men ſay: *Humana Chriſti actio divinam virtutem habuit coeffectricem, & divina actio habuit humanam more organi cooperatricem.* And to theſe agree the Fathers: *Inter divinitatem ſolam, & humanitatem ſolam mediatrix eſt humana divinitas, & divina humanitas. Aug.* And whereas the Church is ſaid to be purchaſed *ſanguine Dei. Acts* 20.28. With the blood of God, *Epiphanius* thus expoundeth it: τὸ πάθος τ σαρκὸς ἴσον τ θεότητι φερομένης ἐλογίσθη εἰς τ θεότητα, ἵνα ἐν τῇ θεότητι ἡμῖν ἡ σωτηρία γένηται· λόγ ἀγκύρ The Paſſion of his fleſh ſuſteined by his deity, is imputed to the deity, that ſalvation might by the deity be wrought for vs; and againe, ὁ πάσχων ἐν τῇ θεότητι, συμπάσχων δὲ χ τ ἀνθρωπότητι· not as ſuffering in the Deity, but as compaſſionately ſuffering with the humanity. *ibid.*

5. Nor (*e*) could we haue redemption any other way: (as *Macarius* ſpeaketh) not by Kings and Potentates, not by wiſe and learned men, but by Chriſt onely.

And againe (*Hom.* 11.) if a man be fallen into the waters, and one commeth to helpe him, who hath no skill in ſwimming, (*f*) they may both be drowned together.

But a ſwimmer commeth, and the waters themſelues are an helpe to him, and hee ſaveth him: ſo Chriſt able to ſwimme through the waters of death, ſaveth vs from death, and even (*g*) death it ſelfe is made a meanes to ſaue vs.

If we ſhould in this caſe implore the aide of Men or Angels; alas, *None of them can redeeme his brother, nor giue to God a ranſome for him: For the redemption of their ſoule is precious. Pſal.* 49 7,8. and to bee made by none but him, of whom wee may ſay moſt truely, (*h*) *Thou art worth ten thouſand of vs. 2 Sam.* 18.3. (*i*) *And in whom we haue redemption through his blood, even the remiſſion of our ſinnes. Coloſſ.* 1.14.

b ὁ ἀγχιστεύων, 72. i. e. ὁ ἀγχίσα τῷ γένους ὤν.

c By this word alſo we are ſaid to be kinſmen to Chriſt. *Pſal.* 118.12. עם קרבו *gnam kerabbo*, neere him, which word, *Levit.* 21.2. & 3. & *Num.* 27.11. ſignifieth the neereſt Kindred of the fleſh. Nor are we of kinne to Chriſt onely *Rat. incarnationis ſuæ, ſed regenerationis noſtræ*, as *Macar.* 28 having ſaith he, ἦ ἀλυσιτελὲς παλέσαι τ ἐπουράνιον, καὶ πῶς ἀγαθωὶ καὶ χρηστὸν μητέρα, πῶς χαρίεν τὸ πνεῦμα θ, καὶ τ γλυκὺν καὶ πρᾶον ἀδελφὸν τ κύριον, καὶ τὰς φίλας καὶ γνησίας ἀγγέλους ἁγίους, &c. And againe, *Hom.* 45. God made all creatures, but communicateth himſelfe to none but man. Οὐκ ὦδε συγγένειαν θεῦ πρὸς ἄνθρωπον, καὶ ἀνθρώπε πρὸς θεόν. Behold here the kindred of God to man, and man to God. *d Dionyſ.* calleth him, θεὸν ἀνθρωθέντα, *Athan.* κυριακὸν ἄνθρωπον, &c. *Damaſ.* θεὸν ἐναν θρωπήσαντα And *Theod. Dial* 3. ſaith out of *Irenæus*, that being λόγ θ καὶ ἄνθρωπ θ, he wrought our redemption, ἡσυχάζοντ θ τῷ λόγῳ ἐν τῷ πειράζεσθαι, καὶ σαυρεῖσθαι καὶ ἀποθνήσκειν, συγγινομένης δὲ τῷ ἀνθρώπῳ ἐν τῷ νικᾶν, καὶ ὑπομένειν, καὶ χρηστεύεσθαι, καὶ ἀνίστασθαι, καὶ ἀναλαμβάνεσθαι. So *Zach. Scholaſt.* ἐν διαλέξ· Ἄνθρωπος γίνεται, καὶ μένει θεὸς, καὶ αὐτὸς ὁ τ φύσεως δημιουργὸς ἰᾶται τὰ τ φύσεως ἀρρωστήματα. He healed mankind, ſaith *Euſeb.* δι' ὀργάνου ἀνθρωπίνου, and as a skilful Phyſician, he vſed συγγενεῖ βοηθήματι. *Dem. lib* 4. *c.* 13. For being the Son of God, (ſaith *Theodor.*) πῶ ἀνθρωπείαν φύσιν λαβὼν ἐναν θρώπησε, καὶ πῶ ἡμετέρων ἐπεχειρημάτισατο σωτηρίαν, *De Cur Græc. affect. Serm* 6. *e* Ἐν ἄλλῃ δὲ ἑτέρῳ ἐυρίσκεται σωτηρία τοῖς ἀνθρώποις. *Macar. Hom.* 45 *f* καὶ αὐτὸς σωματόλυτει καὶ πνίγεται. *g* Ἔκων δὲ ἡμᾶς ἦλθεν εἰς θάνατον, ἵνα θανάτῳ θάνατον θανατώσῃ. *Epiphan* λόγ ἀγκύρ. *h Si intelligatur Deus incarnatus, & paſſus propriâ carne, parva eſt erga ipſum omnis creatura, & ſufficit ad redemptionem munai omnis carnis mors.* Cyrill. de rectâ fid. ad Reginas. lib. 2 *i* To this purpoſe read *Eſay* 53.4 & 12. *Acts* 10.43. *Epheſ* 1.7. *Hebr.* 9.26. 2 *Cor.* 5.21. where hee is ſaid to bee made for vs, ἁμαρτία, *i. e. ſacrificium pro peccato:* as ASHAM, *Levit.* 7 2. So is that place, *Rom.* 8. 3. to be vnderſtood, where the word, περὶ ἁμαρτίας, is in like manner vſed, τεχνικῶς, as by the 72. *Levit* 4. & 5. & *Hebr.* 10.6.

And

And whereas redemption is had 3 manner of wayes; by every one of these wee are redeemed by Christ: as

1. *Gratuitâ manumissione, vel per modum misericordiæ:* by a free manumission, or by way of Mercy: and so in respect of our selues, wee are redeemed: *And iustified freely by his grace, through the Redemption that is in Iesus Christ. Rom.* 3. 24.

2. *Violentâ ablatione, vel per modum potentiæ:* By a violent ablation, or by way of power: and so, in respect of the deuill, we are redeemed by violence out of his hands, by (*k*) destroying him, *Hebr.* 2. 14. and triumphing over him, *Coloss.* 2. 15.

3. *Soluto* λύτρῳ, *& per modum iustitiæ:* by paying a ransome, and by way of Iustice: and thus, in respect of God, we are *Redeemed with a price,* 1 *Corin.* 6. 20. And that *not with siluer and gold,* (m) *But with the precious blood of Christ, &c,* 1 *Pet.* 1. 18, 19.

6. *Lorinus* then is much mistaken, saying, that any man may redeeme (*n*) himselfe *per virtutes, & correctiones,* by vertuous actions, or penitentiall castigations: *Verbi gratiâ, per cilicium, cineres, lachrymas, confessionem,* by sackcloth and ashes, by teares, and by confession: which onely Christ his blood can doe: 1 *Iohn* 1. 7.

And so all the Church of *Rome,* in generall, ascribing power of redemption, after a sort, to the blood of Martyrs, (*o*) to the redundancy of their merits, *&c. Si nihil ipse deliquisti, planè patere pro me: Si verò peccator es, quomodo oleum faculæ tuæ sufficere tibi & mihi poterit?* If thou hast committed no sinne, then I pray thee suffer for mee: But if thou art a sinner as well as I, how can the oyle of thy lampe suffice both for thee and me. *Tertull. lib. de Pudic.*

k *Macar* alluding to the brazen Serpent a true type of Christ, sayth, Ὁ νεκρὸς ὅρις τὸ ζῶντα ἀπεκτεινεν, Hom. 11.

m *Quamvis quilibet Christi actus esset nobis meritorius, tamen ad satisfaciendum pro reatu humanæ naturæ quæ erat mortis obligata, oportuit quod Christus mortem sustineret.* Aquin. Quæst. disp. de grat Christ. art 7. Καύχημα μὲν τῆς καθολικῆς ἐκκλησίας πίστις πρᾶξις τε χριστοῦ, καύχημα δὲ καυχημάτων ὁ σωτὴρ ἡμῶν, Cyr. Catech. 13. n εἴπερ δὲ ἐν τῷ ἑαυτοῦ μόνον ἴσχυσαι δικαιοσύνῃ καὶ ἀπολυτρώσει, ματαίως καὶ κενῶς κοπᾷ, Macar. hom. 20. o ἑτέρῳ δὲ ἀνθρώπῳ θεὸς σώζει, γυμνὸς, Ετέρῳ τὲ ἕτερον. ——— Menand apud Iustin. de Monarch.

5. *Places of Confutation.*

1. Confut. *Against Anabaptisticall community.*

1. THe *Anabaptists,* from the rites of the Sabbaticall yeere, *v.* 5, and 6. and of the Iubilee, *v.* 11, and 12. doe endeavour to proove; that in these dayes of the Gospell, figured by those yeeres, all things should be common, and that no man should enjoy a sole propriety in any thing. *Osiand. Enchirid. contra. Anabapt. cap.* 7. *quæst.* 2. *argum.* 22.

2. This errour is ancient, ascribed by *Clem. Alex.* to *Carpocrates,* and his sonne *Epiphanes,* who (as he saith) mainteyned κοινωνίαν μετ' ἰσότητος, *Stromat.* 3. a communion with (*a*) equality. *Epiphanius* imputeth it to the (*b*) *Apotactici,* or *Apotactitæ,* who commanded ἀκτημοσύνην a renunciation of possessions. *Hæres.* 61. And by Saint *August.* they are called *Apostolici,* from a preposterous imitation of the Apostles community, recorded, *Acts* 4. and 5. *Aug. de hæres. cap.* 40.

3. And indeed, this opinion seemeth to be grounded vpon the lawes of *Platoes* common-wealth, which enjoyned an vniversall community of Wiues, Children, Goods, Lands, *&c. Polit.* 5. (*d*) Though *Clem. Alexandr. Stromat.* 3. laboureth to free his master *Plato,* especially from this opinion touching the promiscuous vse of Women; himselfe also affirming, *Pædag. lib.* 2. *cap.* 6. *that such* a κοινωνία, doth κοινὸν τὸ ἄνθρωπον, such a communitie doth defile a man.

a *Hoc æquabile nihil inæquale habet.* τὸ γὰρ ἀνίσων τὰ ἴσα ἀνίσα. Plato.

b They were called, Ἀποτακτικοὶ, because they pretended that they did ἀποτάσσεσθαι τῷ κόσμῳ.

e These (he saith) denied all hope of saluation to such as did *res proprias possidere;* or *iis rebus uti, quibus ipsi carent.* d Hee affirmeth *Plato* had no other meaning touching women, but onely that περὶ τὸ γάμου, it was common for a man to choose where hee would; but οὐκ ἐπὶ κοινὰς τὰς γεγαμημένας, that they were not common after once married. Yet *Theodoret* in this reproveth *Clem.* as partiall, and besides *Platoes* meaning excusing him, and therefore bidd eth him remember his Masters words, Φίλον μὲν ἀνὴρ, φίλη δ' ἡ ἀλήθεια. De Cur. Græc. affect. Serm. 9.

Contra. 1.

Contra. 1. First, I will begin with *Plato*, & to his reasons I wil apply *Aristot.* his answers, 1. wheras *Plato* objecteth, that cõmunity implieth vnity, καὶ μίαν δεῖ τὴν πόλιν εἶναι, and a city ought to be one: *Aristotle* replyeth, that thus it will fall out, ὡς ἴσως μὲν ἐγγὺς δ' ἔσται, τὸ μὴ πόλις εἶναι, that it will prooue (as a man may say) no city at all, *Polit.* 2. 5. For (*e*) as no harmony (saith he) consisteth of vnions, nor any verse of one foot: so where there is no disparity, there is no city, because no difference betweene *Prince* and *Subiect*, εἰ δ' αὐτὸν τρόπον κοινὰ τὰ πάντα πάντων, If all things bee common and alike with all. 2. *Plato* objecteth, that community is the (*f*) peace-maker, and that *Meum* and *Tuum*, are the great make bates, and *common Barratours* in the world.

Si duo de nostris tollas pronomina rebus,
Prælia cessarent, pax sine lite foret.

Renounce two pronounes, and all shall be peace;
Away with *Mine* and *Thine*, and suits will cease.

To which *Aristotle* maketh answere in a word, ὧν οὐδὲν γίνεται διὰ τὴν ἀκοινωνησίαν, ἀλλὰ διὰ μοχθηρίαν, That jarres and contentions come not from propriety, but from mans iniquity: (*h*) and rather community should cause variance: *Loc. Cit.* And 3. whereas *Plato* vrgeth, that by this meanes affections are conciliated, when men doe αμα χαίρειν, καὶ λυπεῖσθαι, communicate in weale and woe, and when as no man laboureth for himselfe alone, but for one another, carying the yoke together, *Aristotle* replyeth heereunto, and saith wisely, (*k*) that wee must consider aswell the inconveniences, as the conveniences of this course: and then we shal find, that what is every mans worke, will be no mans worke; or if some labour well, others will bee idle, and (*l*) why then should they eat the sweat of other mens browes. *Loc. Cit.*

2. Secondly againe the *Apotactici* or *Apostolici* who pressed the necessary imitation of Christ, and his Apostles. 1. *Epiphanius* replyeth, (*l*) that our Saviour himselfe, though he possessed nothing, yet hee rejected not those that ministred vnto him, and his disciples; which argueth plainely, that hee allowed the injoying of those things, out of which this service was performed vnto him: *Hæres.* 61. For no man can doe a worke of charity out of that which is common, but onely of that which is his owne. 2. He saith, that (*m*) the ship of Christ (that is, the Church) receiveth any passenger, but the Pirate; whether it be the rich Merchant, or the man of great possessions, or whether it be the Poore, that possesse nothing, &c. *ibid.* And 3. Whereas our Saviour compareth riches to thornes, *Luke* 8. and the Apostle sheweth the danger of coveting, and snatching after them, 1 *Tim.* 6. *Clemens Alex.* writing against the Carpocratians, saith, that Christ did not (*n*) prohibit the well-getting of goods, but the vnjust and vnsatiable coveting of them. *Stromat.* 3. And truely it is not riches themselues that plungeth men into perdition, but the ill gathering, or ill imploying of them. 4. Whereas they pretended the example of the Apostles, *Acts* 4.32,33, &c. accepting the prices of mens possessions sold, and deposed at their feet, and so spent in common.

Answ. 1. This wee find onely practised in the Church of *Hierusalem*: in *Corinth* it was otherwise, 1 *Cor.* 16. and therefore no common rule. 2. Some thinke this was done onely for feare of confiscation of their estates by persecution: and that the beleevers would thus alien their estates, and dispose of them, rather then tyrants should be enriched by them. 3. It was not enforced vpon any, that hee should make sale of his possessions; but left to their owne choyce, as Saint *Peter* professed to *Ananias*, *Act.* 5.4.

e Cytharedus Ridetur chordâ qui semper, &c. Hor. Art.

f Τὸ μὲν γὰρ κοινὸν σωστεῖ, τὸ δ' ἴδιον διαπτᾶ. *Dele.* 9. To whom agreeth *Apollinarius*, cited by *Lorinus, in vers.* 25 *præsen. cap.* saying, διοκλησία ἀ καλὸν, ἀλλ' ἀδικίας ἀρχὴ καὶ κακουργίας.

h ἐν τῇ κοινωνίᾳ πολλῷ διαφερομένες μᾶλλον ὁρῶμεν. Which might be exemplified by the story of *Abraham* and *Lot*, *Gen.* 13. 6, 7.

i *Strabo* to this purpose relateth how *Homer* praiseth the honest and sweet life of the *Nomades*, having κοινὰ πάντα, παῖδας ἄλλα, καὶ γυναῖκας καὶ τέκνα. *Geograph* 7.

k Wee must not onely weigh ὅσων σκῆψιν ποιοῦνται κακῶν κοινωνήσαντες, ἀλλὰ καὶ ὅσων ἀγαθῶν

l ἀπολαύοντες μὴ λαμβάνοντες πολλὰ, ὀλίγα δὲ πονοῦντες. *Arist. Polit lib.* 2. *cap* 5. And to the like effect *Theodoret* saith well, Τίς γὰρ ἠνέσχετ' ἂν, ἰσοτιμίας πάντων μετειληφότων, καὶ ὑπὲρ τῆς τοῦ πέλας δεσποτείας ἀναδέξασθαι πόλεμον, ἢ ἀρόσαι γῆν καὶ σπεῖραι; &c. Who could endure (euery man sharing in his paines) to wage warre for his neighbours safetie? who would plough, or sowe? &c. *Theod de Cur. Grec affect Serm.* 6 *l* καὶ αὐτὸς ὁ σωτὴρ πάντων δεσπότης ὢν, σαρκὶ γυμνούμενος οὐδὲν ὑπὸ γῆς ἐκτήσατ' ἀλλ' οὐκ ἀπεβάλλετο τὰς αὐτῷ καὶ τοῖς μαθηταῖς αὐτοῦ διακονούσας γυναῖκας, &c. *Epiphan. loc. cit.* *m* ἢ γὰρ τοῦ θεοῦ ναῦς παντὸς ὑποβάτου δέχεται δίχα λησοῦ. *Ibid.* *n* Καλῶς πλουτεῖν ἐκώλυσεν, ἀλλ' ἀδίκως καὶ ἀπλήστως πλουτεῖν. *Clem. Alexand. Strom.* 3.

And

And 4. It may well bee, that all things were common amongst them, (o) χρήσει, in respect of vse, but not κτήσει, in respect of possession and dominion, Saint *Iohn*, after the death of Christ, tooke the blessed Virgin εἰς τὰ ἴδια, *Iohn* 19.27. Hee had then something in his owne proper possession. But for communitie in regard of vse, Christian religion euer required it, as saith Saint *Augustine* (p) That they who are ioyned in the societie of Religion, may also enioy the societie of life, and who haue one faith, may haue one substance; and to whom Christ is common, expences may be common. For Charitie seeketh not her owne, *Serm.* 25. *de verb. Apost.* Thus what was their owne by common equity, was made anothers by common Charity. 5. And lastly, though the Primitiue Church be *norma aliarum ecclesiarum*, the rule of other Churches; yet it is onely, *quoad doctrinam fidei, non quoad externas caremonias*, onely in doctrines of faith, not in externall rites, wherin the Church hath euer liberty, *Dummodo non cum verbo Dei, & publicâ honestate pugnent*, so they dissent not from the word of God, or from publike honesty.

3. Lastly touching the *Anabaptists*, whom together with *Osiander*, cited before, *Prateolus her. lib.* 1. *c.* 59. and *Lindanus*, *in Dubit. dial.* 2. doe affirme to hold, that possession of goods or lands in propriety is vnlawfull for a Christian: I may content my selfe with a bare recitall of the names of many holy rich men in Scripture, and men of great possessions, as the Patriarks, *Abraham*, *Gen.* 21. *Isaac*, *Gen.* 26. *Iacob*, *Gen.* 32. So *Iob*, *David*, and *Solomon*, to whom God also said, I gaue thee riches, 1. *Kings* 3. So in the new Testament, *Nicodemus*, *Ioseph* of Arimathea, *Cornelius*, &c. which proueth that there is difference of rich & poore, in (q) respect either of grace or glory. Besides, God doth dispose of mens estates in a disparity, for the exercise of seuerall vertues, wherunto he hath disposed them: why art thou rich, and he poore, saith *Basil.* (r) But that thou mightest receiue the wages of a kind and faithfull dispenser, and he may bee honoured with the rich rewards of patience.

1. *Obiect.* But they obiect (as I said) the Community of the Sabbaticall yeares, and and yeares of Iubilee.

Answ. 1. These were types of Christ, as *Luc.* 4. *Esa.* 61. And consequently determined in him. 2. This Community was only for these yeares, not perpetuall. 3. The owners kept their peculiar right in their grounds; though in these yeares they shared with others in the selfe sowne fruits. 4. The yeare of Iubilee proueth propriety *in terminis*: because a principall rite thereof was, that euery man should returne to his possessions; it being vnlawfull for that people to alienate their inheritances from their families for euer.

2. Christ saith, it is hard for a rich man to enter into the kingdome of heauen.

Answ. δύσκολον, but not, ἀδύνατον, hard, but not impossible: for with God it is possible to change his heart, that he shall not trust in his riches, as such doe, of whom our Sauiour there spake; his owne exposition sheweth this, *Marc.* 10.23.

3. *Whosoeuer he bee of you, that forsaketh not all that hee hath, he cannot be my Disciple, Luk.* 14. 33. (s)

o *Ista quidem communia* (saith *Tullie*) *non mancipio*; according as *Aristotle* decreeth: ἴδια εἶναι τοὺς κτήσεις, τὴν δὲ χρῆσιν ποιεῖν κοινάς. *loc. cit.* And *Seneca* expounded that old prouerbe, (*Amicorum omnia communia*, thus: *Quicquid habet amicus, commune est nobis, sed illius proprium est qui tenet.* De benef. lib. 7. cap. 10. To this purpose *Lactantius* expounded those verses vttered *de aur. sec.* by *Cicer. in Arat.*

Nec signare quidem, aut partiri limite campum,
Fas erat, in medium quærebant, &c.

The commen fed them all, nor Buts nor Bounds were then in vse, to seuer out mens grounds.

*Quod Poetæ dicunt sic accipi oportet, non vt existimem nihil omnino tum fuisse diuisum, sed more Poetico figuratè, vt intelligam tam liberales fuisse homines, vt natas sibi fruges non includerent, nec soli absconditis * incubarent, sed pauperes ad communionem propris laboris admitterent* Instit. lib. 5. cap. 5. * Paraf. Virg. Æn. 6. *Et qui diuitiis soli incubuêre repertis.* p *Vt qui eodem consortio religionis tenebantur, eadem consortio fruerentur & vita, & quibus erat vna fides, esset vna substantia; quibus erat communis Christus, communis esset & substantia.* q *Non quærit Charitas, quæ sua sunt.* Quæst. How can a man giue any thing, if Charitie allow him nothing as his owne? *Answer* He may giue of that which is both his and anothers; *aliter atq; aliter*, saith *Seneca*: as for example, *Iure ciuili omnia Regis sunt. Et tamen illa quorum ad Regem pertinet vniuersa possessio, in singulos dominos descripta sunt, & vnaquæq; res habet possessorem suum. Itaq; dare regi, et donum et mancipium et pecuniam possumus, nec donare illi de suo dicimur.* De ben. l. 7. c. 4. q *Pium pauperē susceipit sinus diuitis.* Aug. tom. 2 Epist 89. Both together in the same Paradise. r Ἵνα καὶ σὺ χρηστὸς ᾖς καὶ πρὸς οἰκονομίας μικρὸν ὑποδέξῃ, καὶ ἐκεῖνος τοῖς μεγάλοις ἄθλοις τὴν ὑποφονῆς πιμηθῇ. *Basil. λόγ. ὅτι πλεον.* r And lest they should lose any the least moity of ground, the Lord gaue charge not to remoue the ancient land-marks, *Prou.* 22. 28. *Deut.* 19. 14. & 27. 17. Because he was that *Deus Terminus*, that God which set the bounds of euery mans possessions, *Deu* 32 8. *Aristotle* affirmeth of the *Lacteenses*, that among them, πολὺ ἧσσαν πωλεῖν οἱ νόμοι κελεύουσι. *Polit.* 2. 7. s The rule of expounding places thus comparatiuely expressed, is this: *In comparationibus sæpè negatur illud quod non est excludendum, sed tantum alteri postponendum*, as *Luk.* 14. 26. *If any man commeth to me, and hateth not father and mother, &c.* that is, rather then me.

Answer.

Answ. 1. This may be vnderstood, συγκριτικῶς, comparatiuely, that is, all, rather then me. But yet *nullâ cogente necessitate*, no necessity compelling, these are not to be forsaken or cast away. 2. Or this may bee meant, *præparatione animi*, by a readinesse of will, if occasion should be offered, as in persecution.

It is, say they, an article of our Creed, *credo communionem sanctorum*, I beleeue the communion of Saints

Ans. This is not to be taken of the community of goods; there being nothing earthly in our Creed; nor of the communication of goodnes, as the Papists teach, touching the redundancy of Saints merits, & the Churches treasury: (*t*) but of that Communion which wee haue in one Christ, and through him in one another, as *Iohn.* 1. 7. *If wee walke in the light, as hee is in the light, wee haue communion one with another.*

5. Christ and his Apostles forsooke all, and were poore.

Answ. 1. Christs pouerty was expiatory, not exemplary 2. The Apostles also left all indeed; but yet onely for a time: for after the death of Christ, they returned to their boats and nets againe, *Ioh.* 21. 3.

6. They presse many places of Scripture, exhorting to almes and works of Charity, which proue nothing at all for community. Indeed the Apostle, 1. *Tim.* 6. 18. enioyneth rich men δ' μεταδότες εἶναι, καὶ (ν) κοινωνικὰς, to be ready to distribute, and free to communicate; but by communicating in this place, and the like, we collect against this error, that men must haue, *de proprio aliquod*, something of their owne, out of which they may communicate, as *Epiphanius, loc. cit.* reciting the blessing that shall be pronounced vpon such, *Mat.* 25. saith, (*x*) whence had they meanes to doe these things, but onely out of their owne proper estates.

t *Hæc communio sita est in participatione vnius Dei, vnius Christi, vnius Baptismatis, vnius vitæ spiritualis in cõmunicatione denique; eiusdẽ mysticæ vnionis ad vnũ caput, et inter se.* Episc Sarisb. in Colos. 1. 25.

ν *Beza in loc.* expounds it *facilis conuictus* that is, εὐπροσηγόρους, *non αὐθαδεῖς*, Men not proud and austere, as many rich men are, but gentle, affable, communicatiue.

x πόθεν ἦν ὅτοι ταῦτα εἶχον προσάπτειν, εἰ μὴ ἀπὸ τῶν ἰδίων ὑπαρξέων. *Hær.* 61.

2. Confut. *Against those that denie the lawfull vse of Trade and Merchandise.*

1. Errour is fruitfull, according to the Philosopher: Ἐκ τύπτω δύο γίνονται καὶ τἄλλα συμβαίνει. One absurditie begets another: For instance, that touching Communitie of all things, must needs bring forth another, touching the vnlawfulnesse of negotiating in any thing. Which is the opinion of the Anabaptists likewise, *Osiand. Enchirid. contr. Anabapt. cap.* 10. *q.* 4.

2. This they endeavour to maintaine out of such places of Scripture, as doe dehort from fraud and deceit in bargaining; as if the abuse of trading, should wholly take away the vse thereof. 1. To this purpose they vrge the 14. verse of this Chapter, saying on this wise: *And when thou sellest ought to thy neighbour, &c. yee shall not oppresse one another.* So also 1 *Thess.* 4. 6. forbidding to (*a*) *over-reach, or to exact of one another.* And that knowne text of *Siracides, chap.* 27. 2. *as a nayle sticketh, &c.* together with *chap.* 26. 30. (*b*) *A Marchant cannot lightly bee kept from offence, &c.* And secondly, to these places they adde Christes example, whipping the Buyers and Sellers out of the Temple, *Matt.* 21. 13. *Mark.* 11. 17. *Ioh.* 2. 14.

ω παραβαίνειν καὶ πλεονεκτεῖν.

ὁ μάλις ἔξωσε τοὺς ἐμπόρους ἀπὸ τῶν πλημμελείας.

Contra. 1. The places that prohibit deceit in trading, doe proue no more but this, that men in such busines, and negotiation, should deale iustly: not that they should relinquish their profession. For buying and selling belong to iustice commutatiue, which sayth, (*c*) δὸς τι, καὶ λαβὲ τι, giue somthing and take somthing: wherin if there be equality obserued, there is equity, and iustice; otherwise if a disproportion, *inter pretium & rem emptam*, betweene the price and the purchase, there is deceit. But this, where it is, is *vitium, non artis sed personæ*, of the persons, not the profession, and *Ipsi mali sunt, non ars quam profitentur*, the artists, not the art, are to be blamed, *Aug. in Psal.* 70. And secondly, whereas Christ droue the buyers and sellers out of the Temple. 1. Some say this hee did, because of their couetousnesse, *Quia rem integram & non immutatam pluris vendiderunt quam emerunt*, because they sold dearer then they bought, the ware being the same without any change, *Auth. operis imperf. in Math. hom.* 38. Yet Saint *Augustine* sayth, this is euery mans desire, as that *Mimus*, pretending to read what all men thought and wished, cryed out, *Vili vultis emere, charo vendere*, you would faine

c *Aliquid amittas, aliquid accipias, hoc est emere.* Aug. de verb. Apost. Serm 24

faine buy cheape, and ſell deare, *de Trinit. lib.* 13. *c.* 3. Though he giueth vs there one exception from this generall rule, one rare example, which he himſelfe knew: It was of a man, who, when a booke was offred him at an vnder rate by an vnskilfull Broker, *Iuſtum pretium, quod multò amplius erat, nec opinanti dedit*, gaue the iuſt price, which was a great deale more then was expected, or demanded, *ibid.* It cannot be denyed, but that in ſome caſes and for ſome reatons, a man may gaine by ſelling, as 1. when hee doth *è longinquo merces afferre*, bring his wares from farre, *Auguſt. in Pſalm.* 78. 2. When the commodity is meliorated by his skill and induſtry, *Aquin.* 2.2 *queſt.* 78. *art.* 4. 3. When he propounds not gaine, *Vt finē negotiationis, ſed vt ſtipendium laboris*, as the end of his trading, but as the ſtipend of his paines, *ibid.* 4. *Leo* ſaith well, (*d*) the moderate quantity of the gaine excuſeth the tradeſman; becauſe there is an honeſt, and an vnhoneſt gaine: as appeareth by the Prophet, *Ezek.* 28. 16. *By the multitude of thy merchandiſe they haue filled the midſt of thee with cruelty, and they haue ſinned.* And in this reſpect, ſome ſay, our Sauiour caſt out the Merchants, as making the houſe of God a Den of theeues, by their deceitfull dealing. 2. But much better is it thought by others, that he purged the Temple of them, for their prophanation of it; being it was (*e*) conſecrated to prayer, not ſuch baſe vſes, Ἐχας ἴχας ἐστε βέβηλοι, *Callim.* I cannot ſay they ſold vnlawfull wares; not bookes of curious arts, ſo highly rated, *Act.* 19. 19. nor ſuch as (*f*) *Gerſon* zealouſly inueighed againſt; but things indeed expedient for ſacred vſe, Sheepe, Oxen, Doues, for ſacrifices and and oblations; and ſome ſate there to exchange the money of ſtrangers, for that which was currant amongſt them, and all this againſt the feaſt then at hand. But yet neither the quality, nor vſefulneſſe of the commodity could priuiledge them to make Gods houſe their Market.

4. Now farther to iuſtifie the iuſt vſe of buying, and ſelling, I ſhall not need *In re non dubia teſtibus vti non neceſſarijs, Cic. offic.* 2. to vſe neceſſary teſtimonies in a matter not doubtfull. But yet briefely let me ſay.

1. This place, *verſ.* 14. cited by the aduerſe part, (*When thou ſelleſt, &c.*) implyeth that lawfully they may ſell, ſo they ſell lawfully.

2. The Apoſtle Saint *Paul*, hauing conuerted *Lidia*, the purple-ſeller, *Act.* 16. did not diuert her from her profeſſion; which he would haue done, had it beene vniuſt, and *Prou.* 31. 14. there is an implicit commendation of Merchants, and of their trade.

3. (*g*) *Seneca* ſheweth how gratefull to the common wealth they are, and moſt of all, ſuch, as bring in rich commodities, not ſuch as are onely fit for baſaſſe. And *Zenophon* (*h*) would haue merchants honourably eſteemed, and preferred in a Citie, and publicke places erected, ἐυνῆ τ᾽ καὶ πράσει προσήκοντες, fit for buying and ſelling, *De Veſtig.* And let mee adde to theſe graue Heathens, the iudgement of *Apollonius Tyaneus*; deliuered in a ſtory, recorded by *Philoſtratus, vt Apollon. Tyan. lib.* 4. *cap.* 10. A young Gent. of *Lacedemonia*, deſcended of a noble family, was charged with no ſmall crime, as hauing ſtayned his nobility, and diſhonoured his houſe, by taking vpon him the profeſſion of a Merchant. In whoſe defence ſteppes forth *Apollonius*, ſaying, you (*i*) ſpeake of a moſt dangerous trade of life, that I meane of negotiation, and nauigation, of Merchants and of Mariners; they trauell into forreine and ſtrange countryes, and make hard voyages, they make many ill bargaines, and ſometimes are bought and ſold themſelues. And therefore meet it is they ſhould be held in no baſe account, but honourably eſteemed of all, &c.

4. *Theodoret* obſerueth the prouidence of God from the different profeſſions in the world, whereby man, who is ζῶον πολιτικὸν, a ſociable creature, maintayned in a ciuill commerce with his neighbour: (*k*) Some are manuall tradeſmen, and ſome Merchants, ſome haue need of the workes of others, and they againe of their money. (*l*) Some are of one craft, ſome of another, —— *Alterius ſic alter poſcit opem* —— and ſo reciprocally one helpeth another.

5. *Ariſtotle* ſaid touching the inuention of money; that it was only μεταβολῆς χάριν, and therefore trucking and trading lawfull, *Polit.* 1. 10.

6. To conclude, buying, and ſelling hath beene euer in vſe amongſt Chriſtians in all ſetled ſtates *Caſſiodorus* ſaith, that hee knew in his time men of theſe trades, *qui ſummâ*

d Quantitas negotiantem excuſat, quia eſt & honeſtus quæſtus, et turpis Epiſt. 92 ad Ruſtic. Narbon. *f* piſc.

e Ionn. 2. 14.

f He telleth vs of a Pamphlet *Romantius Roſæ*, whereof (ſaith he) had I the only copie, and could ſell it for 500. or 1000. crownes, *combureretur potius, quam vanis reret, ſerm.* 1. *in Dom* 4. *Aduent list* T.

g Ex mercatoribus effuſius gratus eſt qui auro penſanda portabat, quam qui viliſſima quæq; & ſaburra loco futura congeſſerat. Epiſt 73.

h Ἀγαθὸν δ᾽ καὶ καλὸν καὶ σεμνὸν ἡμᾶς τιμᾶν τοὺς ἐμπόρους. *De veſtig.*

i Ἀλλ᾽ ἐμπόρων καὶ ναυκλήρων κακοδαιμονέστερόν τι ἐρεῖς ἔστιν ὅτε.

k δέονται δ᾽ αὖ πάλιν καὶ χειροῦναξ τοῦ πόρων, καὶ χρήματα χορηγῶν, καὶ ὠνεμένων τὰ παὰ ἐκείνων δημιεργήματα. *Serm.* 6 *de Prol* Ἕρδοι ἕκαστος ἰῶν τις εἰδείη τέχνῃ. *Ariſtoph.* — χρεὼς ὃν πρήξειεν ἕκαστος. *Car. Rhoa perſech. Hom.* 5.

nâ fide polleret, renowned for their faith, *in Psalm.* 70. And *Tertullian*, in the primitiue times, when it was imputed to the Christians, that they were *Infructuosi in negotio*, idle, and vnprofitable members of the common wealth, maketh this Apology for them. (*m*) We are not like the *Brachmanes*, or *Gymnosophists* of the *Indians*, dwelling in woods, and exiles from the life of men: wee are not without markets, shambles, faires, and other such like commerce with you: we sayle, we fight, we plow, we negotiate, we mingle our arts and skills with yours, and set our works to sale for your vse. And therefore merchandise is not vnlawfully vsed amongst Christians.

m Neq; enim Brachmanæ, aut Indorum Gymnosophistæ sumus, siluicolæ, et exules vitæ, —— Non sine foro, non sine macello, —— non sine nundinis vestris, cæterisq; commerciis cohabitamus in hoc sæculo. Nauigamus & nos vobiscum, & militamus, & rusticamur, & mercamur, proinde miscemus artes, opera nostra publicamus vsui vestro. Apolog. aduers. Gent.

3. Confut. *Against those Heretickes, that labour to reduce vs to the legall ceremonies*

1. The liberty proclaimed in the fiftieth yeare, *vers.* 10. was literally vnderstood of the freedome of Hebrew seruants, *v.* 39. 40. 41. Agreeing with *Hierom.* 34. 8. 9. But mystically is rightly applyed by the best Interpreters vnto our liberty from the bondage of legall ceremonies, vpon the publication of the Gospell, our spirituall Iubilee.

2. Manifestly confuting all those Heretickes, ancient, and moderne, whose endeauour hath beene to subiect vs vnder that heauy (*a*) yoake againe, *which neither we, nor our fathers could beare*, *Act.* 15. 10. From which we are now freed vnder the Gospell, (*b*) which is now very compendious, and vnloaded of those ragged burthens of the law, *Tertull. Cont. Marc. l.* 4. *c.* 3. *&* 16. And as *Pacianus* noteth, the Gospell hath contracted the (*c*) great number of precepts into a few, *vt meritissimò tartarum non recuset, qui tantæ donationi ingratus, nè hæc quidem pauca seruet*, that worthily hee cannot refuse hell, who vnthankfully, for so great a benefit, doth refuse to obserue these few, *Tractat. de pœnit.*

3. This heresie is charged vpon the Pharisees, *Act.* 15. 5. And by *Theodoret in Polymorph.* vpon *Alexander*, the Tincker, *Qui cum nihil in se egregium, aut suspiciendum haberet, sed solummodo sordidam illiberalem artem exerceret, &c.* who hauing no matter of worth in him, but exercising a sordid and illiberall profession, yet dared to affront the great Apostle, 2. *Tim.* 4. 14. And as this Father affirmeth, hee maintayned the continuance of circumcision, and other legall rites, *ibid.* Of the like mind also were (*d*) *Ebion*, *Cerinthus*, the *Elcesai*, and the (*e*) *Nazarei*, *Qui legem veterem juxta omnia illius præcepta vnà cum Euangelio seruandam esse docuerunt*, who taught the whole law to bee obserued together with the Gospell in all the precepts of it, *Prateol. hær. lib.* 1. *cap.* 25. *& lib.* 5. *cap.* 4.

4. Against this hereticall assertion many arguments might be produced, both from Scripture, reason, and the testimonies of ancient writers. But briefely thus 1. Vnder the law it selfe, the lawes dissolution was foretold, as *Dan.* 9. 27. The Prophet speaketh of the cessation of the old sacrifices, as on the other side *Hieremy* foretelleth of a new Couenant, *cap.* 31. *v.* 31. 32. 33. And *Malachy*, of a new (*f*) oblation, *cap.* 1. *ver.* 11 And the Iewes themselues acknowledge (according to these prophecies) that when *Messiah* shall come, hee shall change their lawes. And to this agreeth that of our Sauiour, *Matt.* 11. 13. *The Law and the Prophets vntill Iohn*, which *Iohn* was his immediate forerunner. 2. And for the Gospell, besides those words of our Sauiour, and that story, *Act.* 15. The whole epistle to the *Galathians* is written vpon this argument,

a Saint *Augustin* stileth the Ceremoniall Law, *Sarcinâ innumerabilium obseruationum*, Serm. 9 de verb div.

b Compendiatum est Euangelium, & à legis lacerosis oneribus expeditum.

c The Rabbines number the precepts of the Law, to be in all 613. whereof there are 365. negatiues, so many as dayes in the yeere; and 248 affirmatiues, so many as ioynts in mans body; teaching to obserue them all our dayes, and with all our strength, *Tostat. in* 1. *Ruth Quæst.* 24. & *Munst. in prac. affirm. & negat.*

d In Hebrew, אביון *Ebion*, signifieth poore, or beggarly, agreeing with his doctrine, touching those beggerly rudiments, *Galat.* 1. 9. To which purpose, *Haymo. Ebionitæ Ceremonias adhuc legis retinent, pauperes interpretantur, & verè sensu pauperes*, Histor. Sacr. lib. 3. cap. 17. *e Epiphanius* calleth them, Ναζωραῖοι, which name differeth from Ναζαραῖοι, and Νατσραῖοι, as *Danæus* sheweth, *Comment. in August. de Hæres. cap* 9. *f* By מנחה *minchah*, in that place, which shall bee offered every where; some vnderstand, *Eucharistiam*; but others expound it, *De precibus, & nostra ipsorum oblatione*, as *Hieron. in loc. & Tertull. contr. Iudæos.*

and

and more expreſly, *Galath.* 5.2.3.4. *If they be circumciſed,* and ſo debters to the whole Law, (for *lex eſt tota copulatiua, & circumciſio eſt janua legis*) *Chriſt ſhall profit them nothing,* hee is of none effect vnto them; becauſe in effect (*g*) they deny Chriſt come into the fleſh; and this, Saint *Iohn* ſaith, is the ſpirit of Antichriſt. So *Coloſſ.* 2.14. *Chriſt hath blotted out,* τὸ χειρόγραφον ἐν δόγμασι, *the hand writing or obligation in ordinances,* whereby is (*h*) principally vnderſtood the Law of ceremonies; and leſt ſome might feare, that, though it be blotted, yet ſtill it may be legible; he further addeth, ἦρεν ἐκ τοῦ μέσου, he hath taken it out of the way. But yet it may be ſuſpected, that it may be after brought to light, therefore goeth on, ſaying, προσηλώσας αὐτὸ τῷ σταυρῷ, that hee nayled it to his Croſſe, and ſo rent it in peeces. Types (*i*) are to endure μέχρι καιροῦ διορθώσεως, *till the time of rectifying, Heb.* 9.10. that is, the Euangelicall Iubilee, which ſets all right againe which ſinne peruerted.

3. For teſtimonies from the Fathers, *Iuſtin Mart.* may ſerue for all; who in his booke, Πρὸς τρυφ. makes anſwere to the Iew, obiecting that wee contemne the Law of God. 1. (*k*) The Law of the Goſpell, that came after, doth diſanull that of ceremonies, which went before. 2. (*l*) God was neuer pleaſed with the bare obſeruance of the Ceremony; and *Moſes* and the Prophets, ſaith he, euer vrged the (*m*) ſpirituall meaning of them. 3. If ſaluation could be had in theſe, full eaſily could a Chriſtian keepe them, who is ready to lay downe his life for Chriſt. 4. The Fathers before theſe ordinances, pleaſed God without them; and what more vſe of them now. 5. When *Abraham* receiued circumciſion, it was but for (*n*) a ſigne, not for the ſubſtance of righteouſneſſe, as placed in it, *vid. plur. loc. cit.* I will onely adde heere, how *Lactantius* citing the teſtimony of *Sibylla,* foretelling the aboliſhing of theſe rites, doth himſelfe iuſtifie the ſame out of that prophecie of *Moſes*; *Deut.* 18.10. touching a great Prophet to be ſent from God, &c. *inſtit. lib.* 4. *cap.* 17. who ſhould change their lawes, and abrogate their ceremonies (*p*) which accordingly is now fulfilled.

5. But on the contrary it is obiected.

Obiect. 1. That this may argue matter of inconſtancy in God, to make a Law, and then to diſanull it.

Anſw. No more then for a man to make a modell of ſome curious building, and to beſtow ſome art vpon it, which yet afterward he doth breake in peeces, when the houſe is once erected and finiſhed.

Obiect. 2. The Lord ſaith of the Iewiſh feſtiuals, *Leuit.* 23. This ſhall be a perpetuall precept in your generations for euer, and by name of the Paſſeouer, *Exod.* 12.14.

Anſw. The word, *gnolam, in æternum,* for ever, is taken two wayes; either *pro perpetuitate abſolutâ,* for abſolute perpetuity, as *Veritas Dei manet in æternum,* or *pro periodicâ & limitatâ pro naturâ rei,* that which is (*q*) limited and confined according to the nature of the ſubiect, As *Deut.* 15.16. *Hee ſhall ſerue thee for euer &c.* 1. *Sam.* 27.12. *Therefore he ſhall be my ſeruant for euer.* That is, during life, and ſo their ceremonies had, *æternum ſuum,* that is a life, or eternity limited; to wit, during the Pedagogie of the Iewes, and vntill Chriſt.

Obiect. 3. The Apoſtles, *Act.* 15.20. gaue order for the obſeruing of ſome legall Ceremonies. And Saint *Paul* circumciſed *Timothy*; and was himſelfe, with others, purified after the manner of the *Nazarites, Act.* 21.25.

Anſw. To the firſt part of this obiection, let Saint *Auguſtine* giue his anſwere, ſaying, (*r*) dead bodyes are by the office of their friends to be caryed to their Sepulchers, and not preſently to be forſaken, or caſt vnto the dogges. So the Iewiſh ceremonies, though dead with Chriſt, yet were not buryed till ſome time after: that is to ſay; till

g Quæ autem neſcit, quoniam euangelica gratia euacuatur, ſi ad legem Chriſtum redigit Tertul. de preſcr c 53

Iam non promittitur Chriſtus naſcitur, paſſurus, reſurrecturus; quod veteres legis ſacramenta perſonabant: ſed annunciatur quod natus ſit, paſſus ſit, reſurrexit; quod hæc ſacramenta quæ a chriſtianis aguntur iam perſonant. Aug. contr. Fauſt lib 19. cap 16.

h As appeareth by the word δόγμασι, whereunto he alludeth, v 20. & 21. ſaying, τί ὡς δόγματι ζῆτε; and giveth inſtance in legall ceremonies

i ἃ γὰρ ἔμελλον οἱ τύποι χρατήσειν διὰ παντὸς Cyr Alex in Hoſ Ἐμφανείσης τῆς ἀληθείας ἀνόητος ὁ τύπος καὶ ἄσκιος. Damaſc. lib. 4. de Orth. fid. cap 26

k καὶ νόμος καὶ νόμῳ τεθεὶς τῷ ἐξ αὐτοῦ ἐναντίος.

l οὐκ ἐν τύποις δ' ἐδέκετο κύριος ὁ θεὸς ἡμῶν.

m Whereas

the Iewes, πάντα σαρκικῶς ἐνενόησαν. *n* εἰς σημεῖον, οὐκ εἰς δικαιοσύνην ἔλαβε. *Iuſt. M.* πρὸς τρυφ. *o* Αλλ' ὅτι ταῦτ' ἐν ἀπαντι τελειοῦται ἀπόρρητον, &c *Ex Sibyll v. pl. Lact. Inſtit. lib.* 4. *cap* 17. *p* Vmbra legis evanuit, illuxit veritas Evangelii. Decret. Greg. lib. 3 tit. 47. cap. 1. *Auguſtine* calles thoſe rites, *Prænuntiativas obſervationes* loc ſupra cit. *q* Thus the Poet ſaith. *Serviet æternum qui parvo neſciet uti. Hor. Epiſt.* 1 10 that is, while hee liveth; and thus the Schoolemen ſay of the damned, that they are iuſtly puniſhed, *in æterno Dei, quia peccaverunt in ſubæterno.* *r* *Sicut defuncta corpora neceſſariorum officiis deducenda erant quodammodo ad ſepulchrum; non deſerenda quotidie, aut canibus proiicienda.* Aug Epiſt. 19 ad Hieron.

the Temple was destroyed, and the Church of the Gospell raised vp. But now whosoeuer shall endeauour to reuiue them, as (*s*) it were raking vp their dead ashes, hee shall not be accounted a pious helper in the buriall, but an impious violatour of their tombes. And the same Father in another place (*t*) touching that precept of absteyning from some meats, saith, in processe of time, if any happened to be scrupulous in touching such prohibited meats, hee was but laughed at by others; And, as *Aquinas* saith, (*v*) the legall rites, after a sufficient promulgation of the Gospell, were not onely dead, but deadly. For that which in one time may be good, in another may bee hurtfull, as Saint *Augustine* giueth instance, in the case of *Vindicianus* a Physician, who hauing once giuen a patient physicke, that gaue him helpe, which the party himselfe tooke for the like infirmity diuers yeares after, and was made worse by it, and being demaunded a reason of it, replyed, (*x*) he is now of another age, and the humors in his body are altered from what they were, when I prescribed that medicine vnto him. And as for the other part of the obiection, which concerneth the practise of Saint *Paul*, in the vse of some ceremoniall rites, let him make answer for himselfe, 1. *Cor.* 9. 21. 22. where he saith, that he *became all vnto all* (a Iew to the Iewes &c.) *that he might gaine some.* But yet when Saint *Peter* would haue vrged them, as (*y*) necessary, hee withstood him to the face, *Galath.* 2. 14. Because he did not obserue them, *vt cultus diuinus partes, nec vt figuras rerum spiritualium*, as parts of Gods worship, nor as figures of spirituall things: but onely for auoyding of scandall, and as indifferent to that purpose for a time.

6. But when I speake here of the ceremonies, maintayning them to be abolished, I must not be vnderstood, as if that Law yet remayned not, *Quoad scripturam, vel quoad spiritualem veritatem*, as a part of scripture, or according to the spirituall meaning. But onely that it is not in force, *quoad vsum*, vel (*z*) λατρείαν, in respect of vse, or (*a*) as a part of Gods seruice; much lesse, *ad iustificationem, vel salutem*, for iustification or saluation.

7. To conclude, this which hath bin said against ancient Heretikes, condemneth the errour of *Caietan*, who holdeth, that wee may vse Circumcision still, (*b*) not as a legall ceremony, or a remedy of originall sinne; but onely for conformity with Christ. *In* 3. *part. summ. qu.* 37. *art.* 1. Where hee giues this reason: A thing indifferent is made good by the good end. To whom agreeth *Nicolaus de Cusa*, saying (*c*) If the greater part of the world would consent, wee might lawfully resume circumcision, *lib. de. Cathol. Concord.* It may be he meaneth, as the *Abyssines* in *Ethiopia*, who are circumcised, onely *in memoriam generis*, for memoriall, that they came from *Abraham*; or *in imitationem doloris Christi in hoc sacramento passi*, or in imitation of the griefe of Christ suffering in this sacrament.

8. And the Church of Rome, in general, are as deeply charged with this heresie, as any; seeing they load the people with that seruitude, which our ioyfull *Iubilee* in Christ hath discharged vs from. Nay they outstrip the Iewes in ceremonies; besides those which they deriue from them, by their owne confession; as sprinkling of holy water, *Decret. part.* 3. *dist.* 4. *c.* 127. The consecrating, and hallowing of Churches, with the rites thereof, *Dist.* 1. *c.* 11. their aneeling, confessed also to come from *Moses*, *Gloss. in Decret. Greg. l.* 1. *tit.* 15. *c.* 1. If wee compare the Romish rituals with the Iewish

s Tanquam sopitos ciueres eruens, non erit pius deductor aut baiulus, sed impius sepulturæ violator. Ibid.

t Lapsu temporis siqui forte pauci tangere ista formidarent, irridebantur à cæteris Contr. Faust l. 32. c. 12

v Legalia post sufficientē promulgationem Euangelii, non solùm mortua erant, sed mortifera 1. 2 qu 103. art. 4.

x Alia nunc ætate est, alios humores habet, quam cum ego ei illud pharmacum darem. Epist. 5. ad Marcell.

And as Manna putrified, if it was kept too long, which was a type of Christ, *Ioh* 6. So all types retained beyond their date, become noxious, *Gala* 4. 9, 10, 11 *Coloss* 2 16 *Hebr.* 13 10. Further, there are three times to be distinguished: 1. *Ante passionē Christi*, and then Ceremonies were aliue: 2. *immediatè à Christi passione*, and then they were dead 3. *Post Euangelii publicationem*, and then they were buried.

y Populus Christi iam non cogitur obseruare, quæ prophetici temporibus obseruabantur; non quia illa damnata, sed quia in melius mutata sunt. Aug. aduers. Iudæos. *Nempè quòd Petrus, Paulúsq; visi sunt dissidere, pro temporibus & personis, & causis quædam reprehenderunt, in qua & ipsi æquè pro temporibus, & personis, & causis committebant.* Tertul. de Præscr. cap. 24. For as the Canonists say, *Pro circumstantiarum ratione mutari potest sententia*, 35. qu. 9. c. Sententiam.

z Λατρεία, by the Apostle is taken for the Law *Ceremoniall*: as αἱ διαθῆκαι, for the *Morall*, and νομοθεσία, for the *Iudiciall* Law of the Iewes, *Rom.* 9. 4. ἃ ἐστὶ πρὸς δικαιοσύνην, καὶ ἀσέβειαν. Iust. M. Πρὸς τρύφ.

b Non tanquam legali Cæremoniâ, vel remedio peccati originalis, sed solum propter conformitatem ad Christum. Res enim illa indifferens bona redditur ex fine bono.

c Si maior pars orbis consentiret, posse nos assumere circumcisionem. And indeed, *Iustine Mart.* saith of him that should maintaine this doctrine, (though hee confesseth others were not of his mind in this poynt) ὡς ἐμοὶ δοκεῖ, λέγω ὅτι σωθήσεται ὁ τοιοῦτος, ἐὰν μὴ τοὺς ἄλλους ἀνθρώπους, λέγω δὲ τοὺς ἀπὸ τῆς ἐθνῶν διαθήκης ἀπὸ τῆς πλάνης πεπεισμένους, ἐκ παντὸς πείθειν ἀγωνίζεται. *Iustin. Mart.* πρὸς τρύφ.

rites,

rites, touching Fasts, Feasts, Orders, Habits, Altars, Sacrificings, Censings, &c. wee shall soone see how they exceed the Iewes in Iudaisme. Whereof *Agrippa*, one of their owne, complayneth (*d*) Christians are more burthened now, the vse of Ceremonyes encreasing, then were the Iewes of old, *de vanit. scient. cap.* 60. And *Polydore Virgill* in like manner, *Sylua quædam Cæremoniarum, sic paulatim agrum Domini occupauit, &c.* Such a wood of Ceremonyes hath by degrees ouer growne the Lords field, that it is to be feared, God will one day call his husbandmen to account for it, *Inuent. lib.* 4. *in proœm.* If then wee charge them with the heresie of *Ebion*, *Cerinthus*, and the rest, let them ingenuously say in the words of *Ovid.*

——— *Pudet hæc opprobria nobis*
Et dici potuisse & non potuisse refelli. Metam. 1.

A shame it is, that such an errour's layd
Iustly on vs, and cannot bee denayd.

d Plus hodie Christiani, quam olim Iudæi, crescente Cæremoniarum legibus onerantur. it was therefore well said of *Polid. Virg. nor lib.* 5. *cap.* 11. *Si cæremonia dicatur à cærendo, &c.* The Church may well want them, & be in nothing maymed through the defect of them.

4. Confut. *Against Popish Iubilees.*

1. Besides the generall refutation of all iudaicall Ceremonies, this Chapter giueth iust occasion to touch this controuersie, concerning popish Iubilees, wherein the Church of Rome doth *plus iudaizare*, more then Iudaize: For even the Iewes themselues, though they reteyne many of their ancient rites; (*a*) yet the yeare of Iubilee is not obserued by them, *Tostat. qu.* 14. & *Cornel. a lap. in vers.* 10.

Now though *Bonif.* 8. the first founder of this new festivity in Rome (which hee decreed should bee obserued (*b*) euery hundred yeare,) pretended the imitation of *Moses*, *Lorin. ex Card. S. Georg. tract. de Iub. c.* 12. And *Clemens* his successor with more probability, reducing it to these fiftie yeares, saith he so decreed it, *quia annus quinquagesimus lege Mosaicâ &c.* Because in the Mosaique Law the fiftieth yere was obserued, *Extrau. commun. l.* 5. *tit.* 9. Yet this Iubilee, and that of *Moses*, differ many wayes.

a Deniq; hâc de causâ Iudæi iam à tempore fuæ excidii non obseruant Iubileum, quia scz. discrimina possessionum et tributi inter eos iam sublata est, nec habent ipsi possessiones, ob quas quarumq; regressu maximè constitutum erat Iubileum. Cornel. à Lap. in loc.

1. *Respectu authoris*, in regard of the Author, who of that was God himselfe, commanding it by the hand of *Moses*: but the Romish Iubilee is the inuention of that man of sinne, as I said, *Boniface* the eight, whom a starre of their owne hath thus blazed out, *Intrauit vt vulpes, regnavit vt leo, mortuus est vt Canis. Stella.* And the principall Proctor for Iubilee-pardons, in *Luthers* dayes, was one *Tecelius*, a *Dominican* Frier, who being taken, ἐπ' αὐτοφώρῳ, in the very act of adultery, was by *Maximilian* the Emperour (*d*) adiudged to the sacke, to be drowned, but by the intercession of Duke *Friderick* hee was freed, *Chemnit. Exam. part.* 4. *Indulg.*

b The reason, I may say, why *Bonif.* 8 designed the hundreth, not the fiftieth yeere, was, *quod in Iubilæo contritis & confessis duplex indulgentia conceditur, culpæ scz. & pœnæ* vid. Chemnit. exam part. 4. Quæst de Indulg.

2. *Respectu temporis*, in regard of the time: for the old Iubilee was appoynted for every 50. yeare: but this new deuice was (as you haue heard) first instituted for the 100 yeare, then by *Clem.* 6. brought backe to the 50. *Vrban.* 6 appoynts the 33. yeare. *Sixt.* 4. the 25. *Iulius* 2. the 10. And lastly *Clem.* 8. in his Bull *anno*, 1600. commanded the 100. yeare againe. Thus doe they vary, who ground not vpon Gods word, as *Syluest. Prieras*, sometime confessed of the Iubilees and pardons, saying, *Non authoritate scripturæ nobis innotuere, sed authoritate ecclesiæ Rom: & Rom. pontificum quæ magna est authoritas*, they did not come to vs by the authority of the Scriptures, but of the Church of Rome, and the Roman B. which is a great authority (saith he) and such as (*e*) whosoeuer relyeth not vpon, as a rule infallible, from whence the scripture hath his strength, he is an Hereticke, *Vid Chemnit. loc. cit.*

c Platina saith, *in vit. Bonif.* 8 he kept a Iubilee indeed, *ad exemplum Testamenti veteris*, (bee meanes, *nomine tenus*) *licet primo quidem apud Iudæos huius longè alia ratio habita sit.* *d Sacco ad submersionē adiudicat' erat, sed intercessione Ducis* Frederici *liberatus.* *e Quicunq; non innititur doctrinæ Romanæ Ecclesiæ, ac Rom Pontificis, tanquam regulæ Dei infallibili, à quâ etiam sacra Scriptura robur trahit, & authoritatem, hæreticus est.* Contrary to the doctrine of th Fathers: *Quicquid non descendit de monte Scripturarum, eâdem authoritate contemnitur quâ approbatur* Hieron in Matt. cap. 23 *Siquis de quacunq; re quæ pertinet ad fidem vitamq; nostram, si vel Angelus de cœlo vobis annunciaverit, præterquam quod in Scripturis legalibus & Evangelicis accepistis, anathema sit.* Aug. contr. lit. Petil lib. 3. c. 6. Δεῖξον τοῦτο ἐκ τῶν θείων λογίων ἀφεὶς τὸς λογισμὸς, καὶ δεξόμεθα· Ἐγὼ γὰρ οὐδὲν οἶδα, πλὴν εἴ τις συμπαίζει τὸ διάφορον. *Barlaam. de Prim. Papæ. cap.* 2.

3 *Respectu finis*, in regard of the end and vse. For whereas this *Iubile* of *Moses* was principally ordeyned for remission of debts, and restitution of Lands, (*f*) and that Mens covetousnesse might be abated, lest some cormorant should engrosse the estates of many, and grow excessively rich. *Cornel. à lap.* The popish *Iubile* on the other side intended for the Mart of Indulgences, served rather, *ad quæstum hominum, quam pietatis aut disciplinæ ecclesiasticæ tutelam. Prateol. Hær. lib.* 10. *cap.* 15. that is, for the priuate gaine of some men, then for the publicke improuement of piety, and ecclesiasticall discipline. Then did the Pope open *auream portam*, that golden gate, and fitly, to let in the gold, whereof hee cheated many nations, with λαβεῖν, καὶ κρατεῖν καλῶς, take nothing, and hold it fast; whilst he got (*g*) more of them, then would mainteyne a great Monarch. So that *Polyd. Virg.* saith of his time, *Indulgentiarum quæstus iam in odium hominum cum procuratoribus incurrerunt*, the gaine of indulgences is growne, together with the Proctors of them, in hatred amongst men, *De Inuent. rer. lib.* 8 *c.* 4. *Leo.* 10. gaue great summes of money to his sister *Magdalen*, the wife of *Franciscus Cibus*, bastard to Pope *Innoc.* 8. and to diuers others before hand, *Antequam in vulgus spargerentur indulgentiæ & pecuniæ colligerentur*, before the indulgences were sent out, and the monyes gathered, *Histor. concil. Trid. pag.* 4.

3. Againe, whereas wee all acknowledge a Christian Iubilee; (whereof the legall was a type) I shall briefely shew you, that the Romish Iubilee is farre different from this also.

Quam male conveniunt, nec in vnâ sede morantur
Iubila Pontificis Christiq;. ——— ———

How ill Christs Iubil' and the Popes agree,
Nor can they both find roome within one See.

1. For first the euangelicall Iubile consisteth (*i*) *in remissione peccatorum per Christum*, in the remission of our sinnes *by Christ. Cornel. à lap. in loc.* And for this cause is called, ἐνιαυτὸς κυρίου δεκτός, *luc.* 4. 19. *the acceptable yeare of the Lord, Es.* 61. 2. The Popish Iubilee pretendeth to giue Pardons, but not *per Christum, by Christ*, but, *per potestatem clauium, by the power of the keyes*; vnder which keyes they say (beleeue it who list,) a massie treasure, consisting of the (*k*) redundancie of Saints merits, reserved for this purpose, and dispensable onely by * the Pope, and his delegates; to the great dishonour of Christs al-sufficient merit, and iniury of the Saints of God, who if they knew what they attribute vnto them, would purge themselues before the throne of God, acknowledgeing themselues, even in their best workes, but vnprofitable seruants.

2. The euangelical Iubile consisteth, *In bonæ conscientiæ pace, et delicijs*, in the peace and solace of a (*l*) good conscience. 1. For the kingdome of God is not meat, nor drinke, but righteousnesse, and peace, and ioy in the holy ghost, *Rom.* 14. 17. This is *iuge conuiuium*, a continuall feast: because the conscience pacified in the assurance of remission of sinnes, and peace with God, brings true and solid delight. Now the Romish Iubilees, with all their Pardons, doe but trouble and disquiet the consciences of men, not knowing where to fasten any assured consolation. For first the party capable of Iubilee pardon must be (*m*) a penitent absolued, as *Bellarmine* tels vs. 2. He must bee in-

ioyned

f *Vt modus ponatur auaritiæ & cupiditati; nequis auarus omnia bona coëmens in immensam diteſceret.* Yea, so free men were that were frõ covetousnesse, that the Iewes affirme; as their fruits were cõmon of their grounds, and none must bee sold: so neither would they take to their priuate vse so much of the straw ther of, as would *cervical implere. Lorin in vers.* 13. The Levites also inned no tythes that yeere, because all being common, *determinata quantitas scirs non potuit. Tost qu* 5. But to the Romish Levites, their Iubilee is their harvest, and their richest crop.

g *Calixtus* 3. left to his successor 115000 Duckets, scraped vp by Indulgences. *Balaus.*

i Agreeing with the Ceremonies of the old Iubilee, which were but figures

τὰ διὰ τῶν χειρῶν ἀνέσεως ἀνθρώπων, καὶ ἐλαφερώσεως *Iustin Mart.* Πρὸς Τρύφ. *k* *Epiphanius* speaking of the Catharists, saith truely. ὅτι ἑαυτοὺς φήσαντες καθαροὺς, ἀπ' αὐτῆς τῆς καταστάσεως ἀναδείκνυς ἑαυτοὺς ἀποστελλόμενοι. And if any shall say, Hee can fulfill Gods Law, and more; in this hee cannot but violate the Word of God, that saith, *In many things wee sinne all.* And *Agapetus* to this effect, Ὡς οὐκ ὄφελον ὑπερβῆναι τινὰ ἰδίαν ἐν τῇ ἡλίῳ σκιὰν, τοσοῦτον ὑπερβάντα καὶ τὸν νόμον ἐπιχειροῦντα, &c. As a man cannot ouerreach his shaddow; so neither can hee outstride the Law of God. *Paren. ad Iustin. Imperat.* * The Pope is the vniust steward, that takes vpon him to remit his Masters debts, *Luke* 16. and not (as one expounded that parable) the Protestant Minister, called οἰκονόμος ἀδικίας, because he teacheth vs our righteousnesse to be vnrighteousnesse. *Doctor Alab in Serm. at Royston.* *l* *Quid dulcius, quid in corde dulcius, quid in terrâ quietius est & securius bonâ Conscientiâ* Bern de Consid. *m* *In Indictionibus Iubilei per Clem.* 7 *Iul.* 3. *& Gregor* 13. *expressè habetur, vt qui Indulgentiam consequi volunt, verè pœnitentes et confessi visitent Ecclesias, &c.* And *Bellarmine* saith, they must bee first absolved, and *in statu gratiæ.* De Indulg. lib. 1. cap. 13.

ioyned some penall satisfaction; (so they play fast and loose, first loosing and then binding againe) which satisfaction cannot be admitted neither, without it be some work that is conuenient to induce, and bring on a Pardon; as the (*n*) visiting of the Churches of Saint *Peter*, and Saint *Paul*, at Rome, or the like. Then 3. a summe of money must be dispursed for procuring of the indulgence. And 4. Because the satisfactory worke appoynted by the Priest may bee short of that measure, which diuine iustice will exact, and so for all this, the party must to Purgatory for a time, after this life ended; there must be wisedome vsed in procuring of a (*o*) *Plenary*, with a clause of freedome for some hundreds, or thousands, or (*p*) hundred thousands of yeares: and thus they iuggle, to beguile simple men, perplexing their consciences, and robbing them of their estates.

3. The Euangelicall Iubilee, (*vt Cornel. a lap.*) consisteth *in cultu & timore Dei, but vnto you that feare my name, shall the Sun of righteousnesse arise with healing in his wings, and yee shall goe foorth, and grow vp, &c. Mal.* 4. 2. which was spoken of the worship of God, and of the jubilation, and rejoycing vnder the Gospell, whereas the Popish Iubilee standeth wholly, ἐν ἐθελοθρησκείᾳ, in will-worship, and inventions of men; as Veneration of reliques, Visiting the Churches Apostolicall, Pilgrimages, Peregrinations to Rome, &c. Contrary (*q*) to *Iohn* 4. 21. & 23. *The houre commeth, when ye shall neither in this mountaine, nor yet at Ierusalem worship the Father, &c.*

4 Fourthly the true Iubile of Christians consisteth, *in firmâ spe lætitiæ & felicitatis æternæ.* Whereof our Saviour saith, *Reioyce and be glad, for great is your reward in heaven, Matth.* 5. 12. And againe, *Reioyce that your names are written in heaven,* Luke 10. 20. It proclaimeth onely heavenly reioycings: But what is there now in their Romish Iubile, save onely carnall delights, vaine and pompous sights and shewes, great solemnities, as may appeare (*r*) *ex lib. Cerem. de Iub.* It being invented at the first (as a Iesuite confesseth) *Vt populum Romanum abinani sæcularium ludorum celebratione, ad verum solenne sacrum reduceret:* to drawe the people from the Theatre, or Playhouse, to the beholding of a sacred and solemne sight, *Cornel. à lap. in loc.* And indeede the olde Theatricall shewes were but Puppet-playes to this, (*s*) nor ever could allure such a crowde of Spectators.

n Some say, the *opus satisfactionis* must be such as may *compensare aebitum pœnæ:* But *Bellarmin* sayes, *Sufficiat adsillentia illa præsorib. sancti Petri Romæ, dum summus Pontif. solenni ceremoniâ populo benedicit.* Ibid cap 2.

o The like *Plenary* may be obtayned for the soules of a mans friends, and then *Tecelius*, the Popes Factor said, *statim vbi conteclus in cistam nummus tinnierit, anima pro quibus indulgentia redimuntur ex purgatorio in cœlum evolat. Chem Exam.*

4. *de Indulg.* Some againe thinke pardons will not hold in Purgatory, because the parchment will shrinke comming into the Devils hands, and the waxe and lead will melt, and so the poore soule drops into hell *ibid* And yet our authour saith, that *Iohannes Angelus* would beare the world in hand, that *Papa, si vellet, posset totum purgatorium evacuare ibid* Which if it be true, hee dealeth most vncharitably, in suffering many to frie there for want of money. And as *Scedul. lib. 2. Pascal. Carmen.*

——— *Graviusq; soluti*
Nectimur, alterius si solvere vincla negamus.

To bind our selues, no surer way,
Then not to loose, where loose we may.

p Cum vltra finem mundi satisfactiones suas, & indulgentias Pontificii non extendant, ego sanè pro Germanicâ simplicitate rationem calculi Pontificii, de tot centenis annorum myriadibus non assequor, nisi Romanenses nobis hoc mysterium explicent: difficiliores enim supputationes nostri vocant Italicas practicas. Chemnit. loc. citat And indeed, if *Domin. à Soto*, bee not a very sott, *Nemo quantumvis insignis peccator, in purgatorio pœnas daturus est vltra viginti annos, & fortassè ad decem & pauciores. In* 4 *Sent dist* 2. *qu.* 2. *art* 1 But yet *abundans cautela non nocet. q Chrysostome* saith, there is a neerer way to obtaine remission of sinne, οὐδὲ πόνων δεούσην, οὐδὲ δαπάνης χρημάτων, ἀλλ' ἀπροαιρέτως καὶ σταλαγμῷ, ἀλλ' εἰς τὴν ἀκροασίαν ἐλθεῖν, &c. *Hom* 1. *in Epist ad Philem.* Θεὸς μεγίστην ἰσχὺν τοῖς μετανοοῦσι καταργάζεται, &c. *Greg Nyss. de iis qui adeunt Hierosol.* *r* In the Iubilee the Pope is carryed vpon mens shoulders in procession, to Saint *Peters* Church doores, at which hee knocketh thrice with a golden Hammer, saying, *Open to mee the gates of righteousnesse, &c* At which words come Masons, and other workemen, and breake downe all, (the doore for that time being walled vp) and in a trice the people remoove the rubbish with great devotion Whereupon his Holinesse cometh out againe, *This is the day which the Lord hath made, let vs reioyce and bee glad in it. Vsperg.* writeth of *Boniface* the 8. in his Iubilee: *Primo ascendit pontificaliter indutus, populo benedixit, sequenti die iterum imperatorialis habitu, & corona ornatus prodiit in publicum: & gladium vaginâ vacuum ipsi præferunt, addentes eiusmodi acclamationem, Ecce duo gladii hic.* Platina sayth: *Hanc ob rem eo anno tanta vndique hominum multitudo Romam venit, vt vix incedere per vrbem amplam quidem, & vastam liceret* Vit Bonif 8. And *Balæus* writes, that in the Iubilee of Pope *Clem.* there were numbred daily going and comming to Rome, fiue thousand people at the least.

4 To conclude, this Romish Iubilee, agreeing neither with Type, nor substance, hath no manner of footing in the word of God: But, as it is ingeniously confessed by their owne, may better be grounded vpon an imitation of those, *Anni & ludi sæculares*, which were *apud Rom. omnium celeberrimi*, the most renowned of all other amongst the Romanes, *Rosin. Antiqu. lib. 5. cap. 21. Miscentur sacra prophanis. Non pauca enim gentilitia placuit ecclesiæ convertere in pios ritus*: The Church (hee meaneth, of Rome) is pleased to convert some superstitions of Gentilitie into rites of Pietie. And so this yeare is called *Annus Magnus*, the great yeare, *ad similitudinem anni magni Platonici*, for the resemblance which it holdeth with *Plato's* great yeare. *Lorin. in vers. 10. huius Cap pag. 864.*

Confut. 5. *Against the Iewes taking Vsurie of strangers. ex vers. 35. 36. 37.*

1 Touching all Vsury in generall, I referre you to *Quest. and Doubts discussed, from the eighteenth to the fine and twentieth.* But as for this particular error of the Iewes, and their Abettors therein, I will set downe, in a word, the opposite Iudgement of the learned.

2 For the error it selfe, they ground it vpon *Deut. 23. 20. Vnto a stranger thou maist lend vpon vsurie; But vnto thy brother thou shalt not, &c.* Whereupon *Cornel. à lap. in Comment.* saith, The Iewes might take Vsury of any stranger, (*a*) whether he persist in his infidelitie, or be converted vnto Iudaisme: The Iesuite goeth on and quarrelleth with Saint *Ambrose*, who rightly expoundeth the place, *de gentibus hostilibus*, of strangers that were enemies vnto them. *lib. de Tob. cap. 15.*

a Sive persistat in infidelitate, sive sit ad Iudaismum conversus.

3 Contrary to this opinion,

1 In this Chapter *vers. 35. 36.* it it said, *If thy brother be impoverished, &c. Confirmabis eum, etiam peregrinum aut inquilinum, ut vivat tecum: Non accipies ab eo vsuram, &c. Iun.* Thou shalt strengthen him, or susteine him. Yea even the *Stranger and the Sojourner &c.* With *Iunius* agreeth *Vatablus*, both in translation, and in exposition. So doth *Oleaster*, and *Lorinus*.

2. The *Dowists*, haue this marginall annotation vpon that place, *Deut. 23. Onely lawfull enemyes are here called Strangers*, and for proofe of this, they cite Saint *Ambrose*, at whom their Brother, *a lapide*, threw a stone of reproofe. So that in their iudgement, vsury is not requirable of any, but hostile strangers.

3. *Iunius in Explic. Anal. in loc. Deut.* supposeth, that these strangers might bee such, (*b*) as came from forreine parts to traffique with them; and of them they might exact vsury in their contracts: as that great Lawyer *Damhenderius* saith, (*c*) of the Turke, and Saracenes; that Christians may take vsury of them, to the end they might recover to the Church againe those goods, which they without reason, law, or equity, having slaine many thousands of Christians, haue hitherto inuaded.

b Qui mercimoniarũ causâ in Iudæam commeabant.

c Cum Turcâ & Saracenis Christians facere possunt vsuram, vt sic bona Ecclesia recuperẽt, quæ Turca & Saraceni sine vlla ratione, iure, et æquitate, occisis tot millibus Christianorũ, hactenus invaserunt. Damh. Iurisc. loc. commun. Admonit. 9.

4. Saint *Ambrose*, *lib. 3 de offic.* calleth vsury, *homicidium*, murther; as *Cato*, before him, being asked, *quid sit fœnerari*, what it was to play the Vsurer, replyed, *quod hominem occidere*, the same which murthering of a man. Both intimating heereby, that, *Ab his vsuram exigas, quos non sit crimen occidere*, of them thou maist chalenge vsury, whom thou maist lawfully kill.

5. But as for those strangers who lived peaceably amongst them, especially if Proselytes, and *domestici ejusdem fidei*, of the household of faith with them: these they must not hinder, but helpe, not burthen with vsury, but ease and refresh in charitie; as in this Chapter, *v. 35. 36.* And to this purpose it is worth our obseruation; that the 72. perceiuing how in the *Orig.* the letter, or word differeth in this place, from that which is vsed, *Deut. 23.* doe here read, προσήλυτον, καὶ πάροικον, a Proselyte, and a Parishioner; (as a man should say, one of the same Church:) but in that other place, they call the stranger, (*d*) Ἀλλότριον a meer alien, *respectu gentis, fidei, & confœderationis*, in respect of nation, faith, or confederacy.

d Ἀλλοτρίῳ ἐκτὸς εἶ. Deut 23.

6. The Lord often gaue them in charge, to entertaine Strangers kindly; not to doe

doe iniury vnto them, *Exod.* 22. 21. and giues this reason; (*e*) *for ye were strangers in the land of Egypt.* And therefore they must not afflict them with vnrighteous exactions. And to conclude, they must the rather abstaine, lest through hard vsage they should be scandalized, that is, (*f*) hindred in the progresse of the faith; if already conuerted, then driuen to apostasie; if vnconuerted, occasioned to perssist in obstinacy.

e See also *Levit.* 19. v. 33. and 34.

f Σκάνδαλον ἔστι πᾶν τὸ εἰς ἁμαρτίαν τινὰ ὠθοῦσαν. *Basil. Magn. Ascet. quæst.* 10.

6. Confut. *Against those Heretickes, that affirme the condition of a Seruant to bee vnlawfull amongst Gods Seruants.*

1. *Philo*, cited by *Eusebius*, ascribeth this opinion to the *Essæans*, *de præp. lib.* 8 *cap.* 4. And *Iosephus* saith, that after them rose vp the (*a*) *Galileans*, who taught that none was to be called (*Dominus*) Lord, or Master, but God onely; and they would suffer the most exquisite torments rather then giue that title to any man, *Antiqu. lib.* 18. *cap.* 2.

2. After these followed (*b*) some among the Christians, supposing themselues by their Christian liberty, freed from all humane seruitude, which Interpreters conceiue to haue beene the reason, why the Apostles so often vrge the poynt of seruants obedience, as *Ephes.* 6. *Coloss* 3. 1. *Pet.* 2. *&c.*

3. In succeeding ages, rose vp the (*c*) Manichees, *Anno Domini*, 273. who denyed all ciuill authority, whether publicke or priuate, *Prateol. Hær. lib.* 11. *cap.* 6. Long after them followed the *Pseudoapostoli*, whose ringleader was one *Gerardus Sagarellus de Parmâ. Anno Domini*, 1296, whose doctrine was, *Neminem subijci debere nisi soli Christo, quemadmodum Apostoli soli Christo subiecti fuere*, that none should bee subject to any, saue vnto Christ onely, even as the Apostles were his seruants alone. Then shortly after followed the beggarly rout of the *Beggardi*, or *Fratres de paupere vitâ*, *Anno Domini*, 1314. vrging spirituall liberty to the ouerthrow of temporall subjection, *Prateol. Hær. lib.* 2. *cap.* 17. And with these agree the licentious Anabaptists.

4. These all pretend an exemption from ciuill seruitude by vertue of Gods liuery; vnder which they cloake themselues, (*d*) contrary to the trueth.

1. *Contra.* In this chapter there are Lawes prescribed, touching their seruice to men, whom God yet calleth his seruants, *v.* 42. *&* 55. And where the Apostle commands obedience to earthly Masters, he vseth this reason, (*e*) For yee serue the Lord Christ, *Coloss.* 3. 24.

2. Againe, if subjection to men were not the ordinance of God, why are there so many precepts given in his word, concerning seruants dutyes, and their dues; that is, touching their carriage, and their vsage, as in wages and rewards. And *Augustine* saith, that it is a precept of the Catholicke Church, that seruants should obey *tu Domini seruos*, (saith hee to the Church) *non* (*f*) *tam conditionis necessitate, quam officij delectatione doces adhærere*, thou commandest seruants to adhere vnto their masters, not so much of necessitie, as of delight, *de mor. eccles. Cathol. lib* 1. *cap* 30.

3. Wherefore hath our Saviour taken so many similitudes and parables from masters and seruants, if there be no such thing ordayned, as rule and subjection? for (*g*) parables are grounded vpon realities.

a The first Author of this Sect, was *Iudas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. and who is there said to haue stood vp in the dayes of the Taxation, mentioned *Luke* 1.

b *Insignum putabant apud hos nonnulli, vt homo Christianus & prius ethnico & impio here seruiret.* Gualt. in 6 ad Eph. Contrary to 1 *Tim.* 6. 1, 2. & 1 *Pet.* 2. 18. & *Constit. Apostol. lib* 4. *cap.* 12 *Seruus benevolentiâ prosequitur Dominum quamvis impium.*

c These were the spawne of *Manes*, sometime a Persian slaue, and then called, Κύριος, as *Cyr. Hieros. Catech* 6. sayeth, ὁ δουλείας ὄνομα ἐπονειδίστον, who after became heyre, *Ex testamento*, to his Mistresse, and then scorning all seruilitie, fell into this Heresie *Niceph. Eccles. Histor. lib* 6 *cap* 31. & *Prat. loc. cit.*

d *Si quis seruum pretextu Religionis seu diuini cultus doceat contemnere Dominum suum, & ab eius Ministerio recedere, ac non potius cum bonâ fide* ——— *de seruire, Anathema esto.* Syn. Gangren. Can. 3.

e *Seruit Deo, qui propter Deum seruit homini.* Hier. in loc. And *Cyprian* saith well; *Seruis cum crediderint, plus Dominis carnalibus seruire debent.* Testim. lib. 2. cap. 72. And *August* to encourage such, *Bene seruite propter Deum, quia de bono seruitio mercedem habebitis. Si boni fueritis, meliores eritis dominis malis, &c.* enarr. in Psal. 99. *f Ambrose* adviseth seruants to free obedience, *quia pulchrius bonum est, quod non ex necessitate fit, sed ex voluntate* Epistolar. lib. 2 Epist 7. ad Simplic. *g Nam etsi figmentum veritatis est in imagine, imago ipsa in veritate est sui: De vacuo similitudo non competit; de nullo parabola non conuenit.* Tertull de resurr. carn.

4. Take

4. Take away the relation betweene maſter and ſeruant, and you breake the bond of houſhold gouernment, which (*h*) generally conſiſteth, ἐκ δούλων καὶ ἐλευθέρων, of bond, and free, *Ariſt. Polit. lib. 1. cap. 3.*

5. Neceſſity requireth, that ſome ſhould rule, ſome bee ruled, ſome ſhould ſerue, and ſome command: becauſe ſome haue need of councell, direction, and correction, which are truely, φύσει δοῦλοι, that is, (*i*) made naturally for ſeruants. And God hath ſo diſpoſed of things, by his prouidence, that ſome, (*k*) being poore ſhould be fitted for ſeruice, and others being rich ſhould be maſters vnto them, for their good, *Theod. de Cur. Grac. aff. Serm. 6.*

6. Many eminent ſeruants of God in Scripture, haue willingly ſubmitted to this ſeruile courſe of life: as *Eleazar* ſeruant to *Abraham*, *Iacob* to *Laban*, *Ioſeph* to *Potiphar*, *Moſes* to *Iethro*. And *Oneſimus*, after his conuerſion, is returned home to his maſter *Philemon*. And why not? ſince, (*l*) with God there is no difference betweene maſter and ſeruant, but all are alike to him.

Obiect. But on the otherſide it is obiected, (*m*) that ſeruitude came in by ſinne, and with ſinne muſt be carryed out againe through Chriſt.

Anſ. It cannot be denyed, but, (*n*) that the firſt cauſe of ſeruitude was ſinne; and therefore we never read this name ſeruant, till *Noe* vſed it by way of puniſhment of ſinne vpon his ſonne, *Gen. 9. 25. Auguſt. de Civit. Dei. 19. 15.* And the ſame father in another place ſaith, that God gaue man at firſt ſoueraignty onely over vnreaſonable creatures, *Seruum autem hominem homini aut iniquitas, aut aduerſitas fecit, quæſt. ſuper Gen. lib. 1. 15. 3.* But either iniquity, as in *Cham*; aduerſity, as in *Ioſeph*, brought man vnder ſubjection.

Yet hee likewiſe confeſſeth, that, before the fall, even in pure nature, there was a ciuill kind of ſeruice acknowledged, (*o*) as of the wife to the husband, and the ſonnes to their fathers; for it is iuſt, that the weaker ſhould bee ſubiect to the wiſer, *ibid.* Which kind of ſubiection may as well ſtand with the ſtate of grace, as with that of nature vncorrupted.

3. That *pœnalis ſeruitus*, in the ſeruants of God, being voluntarily vndertaken, is neither penall, nor ſeruitude, but (*p*) a free obedience to the ordinance of God. *He that is called being a ſeruant, is the Lords freeman*, 1. *Cor.* 7. 22. *Liber eſt, qui intra ſe liber eſt*, hee is free, that is free in himſelfe, *Ambr. Epiſtol. lib. 2. ep. 7.*

4. Though ſinne be taken away now in the ſtate of grace, yet ſome conſequents of ſinne may ſtill remaine, not as puniſhments, and iudgements, but as fatherly chaſtiſements, and for the good of them that loue God; as ſeruile ſubjection, painfull labour, eating bread in the ſweat of the browes: beſide, ſinne being taken away onely, *Que-*

h Particularly ſaith *Ariſtotle*, there are in a family, πρεῖς συζεύξεις, and *loc. cit.* τὰ μέρη τῆς οἰκίας, δεσπότης καὶ δοῦλος, καὶ πόσις, καὶ ἄλοχος, καὶ πατὴρ, καὶ τέκνα.

i We iudge of ſeruants ſaith *Clem Alex.* δι' ἃ πέφυκε καὶ ὠνεῖται, ἄλλα τῇ γνώμῃ ἀνελεύθερα. Pædag. lib. 3. *Hæc igitur in dominationibus eſt iuſtitia, vt qui excellunt ratione, excellant dominatione* Quæſt ſuper Gene. lib 1. 153.

k τοῖς μὲν πένιαν, τοῖς δὲ σωφελήσασι πλοῦτον.

l Ὁ γὰρ θεὸς πᾶσι, τοῖς ἐλευθέροις, καὶ τοῖς δούλοις ὅσον ἂν σκοπῆς ἴσος. *Clem. Alex. pad 3.* To which agreeth that of *Euripides in Ion.*

Εν γὰρ τοῖς δούλοισιν αἰσχύνη φέρει,
Τὄνομα· τἀ δ' ἄλλα πάντα, τῆ ἐλευθέρᾳ
Οὐδὲν κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ.

One thing the ſeruants count their ſhame,
And what's that? Nothing but the Name:
In all things elſe, if good hee be,
The Bond-man's no worſe then the Free.

m For *Ariſtot. polit. lib. cap. 3.* ſayeth: παρὰ φύσιν τὸ δεσπόζειν: and conſequently alſo, τὸ δουλεύειν. *n Prima ſeruitutis cauſa peccatum eſt. Proinde nuſquam Scripturarum legimus ſeruum, antequam hoc vocabulo Noe iuſtus peccatum filii vindicaret* But yet the ſame Father, *Quæſt. ex vtroq; Teſt. mixtim. 115.* ſayeth, that *Ninus* was the firſt, *qui dicitur finitimis bella inferre cæpiſſe, & captos facere ſeruituti obnoxios* And hence the name of *Seruus*, came, *à ſeruando*, becauſe being taken in warre, and ſaued aliue, when hee might haue beene ſlaine, a man may willingly acknowledge ſeruice to his Redeemer. *Ludouic. Vives in Loc de Civit. Dei. o Eſt enim ordo naturalis in hominibus, vt ſeruiant fœmina viris, & filii parentibus; quia & illic iuſtitia eſt hæc, vt infirmior ratio ſeruiat fortiori* Quæſt. ſuper Gen. lib. 1. 153. *p Apoſtolus ſeruos monet Dominis ſuis ex animo cum bona voluntate ſeruire, vt ſcz ſi non poſſint à Dominis liberi fieri, ſuam ſeruitutem ipſi quodam modo liberam faciant* Auguſt. de Civit Dei. lib. 19. cap. 15. *Qui ſapienter facit, nihil habet quod metuat: Metus enim in peccato eſt. Vbi autem nulla formido, ibi libertas.* —— *Eſt ergo ſapienti, & ſeruire libertas*, Ambr. loc. cit.

ad

ad reatum, ceu condemnationem, non quoad maculam, ceu labem, or onely, *vt non imputetur, non vt non sit,* maruell not, if the fruits of sinne continue.

2. *Obiect.* Our Saviour saith, *Matth.* 23.8. *One is your master, even Christ,* (q) *and all yee are brethren.*

Answ. (r) It is the manner of our Lord, (saith Saint *Basil*) what definitiuely hee setteth downe in one place, to explaine in another, *Orat. de Baptism.* And so he tels vs, *Ioh.* 18.36. That *his kingdome is not of this world:* vpon which words Saint *Augustine* cryeth out, (s) heare O yee Iewes, and Gentiles, hearken all yee kingdomes of the earth, I hinder not your rule here in the world, for my kingdome is not of this world, *in Iohan. tract.* 115. And *Tolet,* likewise vpon the same place, *regnum se habere Christus concedit, &c.* Christ graunteth that he hath a kingdome, but not to the preiudice of any earthly Prince: which place makes it plaine, that Christ intendeth not in that of *Mathew,* arrogating to himselfe to bee the onely master, to derogate from other masters; (*Neque vetitum quocunque modo vocari magistros &c. Aug. de verbo domini ex Matth.*) No more then, when he saith *vers.* 9. *eiusd. cap. One is your father which is in heauen,* to take from earthly fathers, either their title, or authority: but onely in that place hee checketh their pharisaicall pride, who affect the titles of *Rabbi, fathers, and magistri nostri,* and prescribeth humility to his disciples, as acknowledging all these titles more eminently due vnto himselfe, and, in some sence, to him onely.

3. *Obiect.* The Apostle saith, *Galath.* 5.1. *Stand fast therefore in the liberty, wherewith Christ hath made you free, and be not entangled againe with the yoake of bondage. Ergo, be not seruants to any man.*

Answ. It followeth not: becaus the liberty, and bondage here intended, are not ciuill, and temporall, but wholly spirituall, and are chiefely vnderstood of (t) the yoake and bondage vnder ceremoniall ordinances, as the sequell sheweth. 2. Some of the Fathers interpret this liberty, of the freedome from the (v) dominion of sinne by the grace of Christ, (*Rom.* 8.2.) which wee are exhorted, not to subiect our selues vnto againe. They are exhorted to stand in the grace receiued, lest turning to their old wont they loose their liberty, *Ambr. in loc.* And the same Father saith, *Illi liberi sunt, qui legibus viuunt,* they are free, which live according to Law, *Epistol. lib.* 2. *ep.* 7. *ad Simplic.* (x) For there is a twofold seruitude, one of the body, and another of the soule; and indeed, there is no slavery like to that, (y) whereby a man is enthralled to many hard masters, (z) for hee serueth his owne passions, hee serueth his owne lusts, whose tiranny hee cannot fly, neither night, nor day; becaus hee hath his masters within him, hee suffereth an intolerable seruice. Of this thraldome the Apostle so much complaineth, *Rom.* 7. And therefore being regenerate, and freed, let vs not put our selues againe vnder bondage. How wretched a thing is it, that wee who are (now) borne in liberty, should after dye in slavery. *Huc vsque Ambr. loc. cit.*

q *Hoc membrum oppositiũ notandum est. Nim quia fratres sumus, neminem in alios magisterio fungi contendit: vnde sequitur, magisterium non damnari, quo non violatur fraterna in pios communicatio* Calv. in loc. *Nec alia causa est, cur nobis inuicem fratrum nomen impertiamur, nisi quia pares esse nos credimus. Nam cũ omnia humana non corpore, sed spiritu metiamur, tametsi corporum sit diuersa cõditio: nõbis tamen serui non sunt, sed eos & habemus, & dicimus fratres,* Religione conseruos. Lactant. lib. 5. c. 16.

r Σωίπδες γδ τῷ χρισῷ τὰ δεσμωτῶς τῆς σαρκὸς ἐνταῦθα διὰ τ ἐν ἀλλήλοις τόποις εἰρημένων σαρῶς παραδιδόναι. s *Audite Iudæi & Gentiles, audite omnia regna, &c. maximum missos rursus iugo seruitutis, i. e. legis astringi.* —— *De seruitute igitur exemptos ipsam seruitutis notam eradere perseverabat, circumcisionem* Tertull. adv Marc. lib 5. And thus *Hier. Aug.* and *Gloss Ord* expound the place. t *Non decebat* v Δέλους ἢ τὰς ὧν ἁμαρτίαν καὶ τ ἁμαρτίας πεπραμένας τὰς φιλυδόνας, καὶ τὰς φιλοσωμάτους οἶδεν ἡ γραφή. *Clem. Alex. Strom* 4. And *Plato in Alcib* cited by him, *Strom.* 2. Δυλοπρεπὲς μὲν τ κακίαν περιαιρεῖσθαι, ἐλευθεροπρεπὲς ἢ τῶν ἀρετῶν. —— καθάπερ καὶ οἱ ποιηταὶ δῶρον κακὸν ζυγόν. x *Illi qui fiunt filii Dei per gratiam, liberi sunt a spirituali seruitute peccati, non autem a seruitute corporali, quâ temporalibus dominis tenentur astricti.* Gloss Ord. in 2. ad Timoth 6 y *O quam multos Dominos habet, qui vnum non habet.* Ambr. *Sic certant in me de meipso cuius potissimum esse videar.* Bern Hom 4. z *Seruit enim propriis passionibus, seruit cupiditatibus suis, quarum dominatum, nec nocte potest fugere, nec die; quia intra se Dominos habet, intra se seruitium patitur intolerabile.* —— *Quam miserum igitur, vt qui nascimur, (scz. per regenerationem) in libertate, moriamur in seruitute.* And as Saint *Aug* saith, Sinne is such a subtill master, *vt faciat aliquando dormientibus, quod non potest vigilantibus. Serm de Temp.* To which purpose, *Clem Alexand. Strom.* 4. relateth a story of a young man, that contracted with an harlot vpon a price, for the vse of her body the next day; who that night having dreamed of her, καὶ παρ' ἐλπίδα κορεσθείς, cast her off in the morning, when she came: Shee, when she vnderstood the cause, demanded her hire, καὶ τῆ δέ πως αὐτὴ τὴν ὀπτασίαν τῷ ἔργῳ πεπληρωκέναι λέγουσα. He refusing to pay, she conventeth him before the iudge, whose name was *Bachoris,* who bade the young man bring forth a purse with money, and then commanded the harlot to take the shadow of it, as he held it forth in the Sunne, χαριέντως εἰ δῶλον μισθωσαι & ἀποδιδόναι κελεύσας εἰ δῶλῳ συμπλοκῆς. *Clem. Alex.* saith, that perfect puritie is, ἡ καθ' ὑπνια ἀναμαρτησία.

4. *Obiect.*

4. *Obiect.* The Anabaptists also vrge, *Galath.* 3. 28. *There is neither seruant, nor freeman: but all yee are one in Christ Iesus.*

1. *Answ.* Saint *Augustine* thus expoundeth these words, *In quantum fideles sunt, omnes vnum sunt in Christo, &c.* as they are faithfull, all are one in Christ. But yet, let aside the vnity of faith, and there remaines a difference in our mortall conuersation. And for this cause the Apostle prescribeth, that order should be obserued, (a) in respect of the difference in condition, of master and seruant, and difference of Sexe, in and wife, &c. *Exposit. epist. ad Gal. in loc.*

2. All are one in Christ, in regard of the meanes of happinesse, without reference to any personall condition, as whether boud, or free. For Saint *Ambrose* saith, (b) with God is no distinction of persons, but onely of life and manners.

3. *Qui distinguit, neutrum eorum tollit quæ distinguit*, he that distinguisheth, doth not extinguish any part, and therefore in our civill estate, even among Christians, that in Christ are one, there remaineth master and seruant; as well as in naturall Sexe, *male and female*, which yet the Apostle saith are one in Christ.

5. *Obiect.* *Yee are (c) bought with a price, be yee not seruants of men*, 1. *Cor.* 7. 23.

1. *Answ.* This is vnderstood, *de rebus fidei*, touching matters of faith, wherein Christ onely in his word is to bee obeyed, (d) and they are (saith Saint *Ambrose*) seruants of men, who submit themselues to humane superstitions.

2. *Be not seruants of men)* to the preiudice of Christ; (e) that while yee serue men, yee should neglect Gods seruice. For all obedience to (f) inferiour powers, must bee giuen, ὡς ἐν κυρίῳ, as in the Lord. *Absolons* seruants must not murther, though hee shall say vnto them, *haue not I commanded you*, 2. *Sam.* 13. 28. yet in all lawfull things, seruants must obey, and so doing, *they obey the Lord, (g) and not men*, *Coloss.* 3. 23.

3. This may be expounded, *de interiori homine*, of the inward man, which is only subiect to Christ: (h) and therefore in these things (saith *Aquinas*) which pertaine vnto the inward motion of the will, man is not bound to obey man, but God only, &c.

But yet (to conclude) no seruice that we owe to Christ, nor immunity that we enioy by him, can infringe his owne ordinance, touching civill, and domestique obedience; for (i) by the faith of Christ (saith *Aquinas*) before cited) the order of iustice is not taken away, but confirmed rather: and this order requireth that inferiours should obey their superiours; otherwise the state of humane affaires cannot bee preserued.

a *Pro differentiâ conditionis domini & serui; & differentiâ sexus viri & vxoris. — Alia sunt quæ seruamus in vnitate fidei sine vllâ distantiâ, & alia quæ in ordine vitæ huius, tanquam in viâ, ne nomen Domini, & doctrina blasphemetur.* Aug. in loc.

b *Apud Deum enim nulla discretio personarum, nisi morum & vitæ; vt homines vnius fidei meritis distinguantur non personis.* Ambros in loc.

c *Qui emptus est, non est sui arbitrii, sed eius à quo emptus est, vt non suam sed illius faciat voluntatem.* Ambr in 1 Cor. 6. 20. d *Serui autem hominum sunt, qui humanis se subiicinnt superstitionibus.* Ambr. in loc. e *Vt hominibus seruiendo Dei obsequium negligatur.* Estius in loc. f *Inferiori potestati non est obediendū contra præceptum superioris.* Aquin Quæst. disp. de Conse. art. 4 *Non enim aut nos omnia subere possumᵘ, aut in omnia seruis parere cogunter* Sen de Ben 3. *Nunquā per obedientiam malum debet fieri.* Gregor Moral vltim. g This place is well expounded by that rule *In comparationibus, sæpè negatur illud, quod non est excludendeum, sed tantum alteri post ponendum Vt* Marc. 9 36 *non me recipit, sed illum &c. Sic in hoc loco, domino potius quam hominibus.* h *Et ideò in iis quæ pertinent ad interiorem motum voluntatis, homo non tenetur homini obedire, sed solùm Deo. Tenetur autem homini obedire in iis quæ exterius per corpus sunt agenda.* 2. 2 Quæst. 105. art. 5. *Errat siquis existimat seruitutem in totum hominem descendere: pars melior eius excepta est. Corpora obnoxia sunt, et ascripta dominis; mens quidem sui Iuris.* Sen de Ben. 3. i *Per Fidem Christi non tollitur ordo Iustitiæ, sed firmatur potius. Ordo autem Iustitiæ requirit, vt inferiores suis superioribus obediant; aliter non posset humanarum rerum status conseruari.* Aquin. vbi. supr. art. 6.

6. *Morall*

6. *Morall Obſeruations.*

1. Moral. *The poore muſt be relieued.*

1. THe (*a*) ſabbaticall yeare was inſtituted of God, partly for the reliefe and ſuccour of the poore, and of the ſtranger, &c. That the fields being that yeare vnſowne, thoſe things which grew of their owne accord, out of the ſeed ſcattered the yeare paſt, ſhould be gathered and ſpent in common, *verſ.* 6. conferred with *Exod.* 23. 11. whereby (ſaith *Pellican,*) *Charitas docetur ad pauperes, diuitum autem auaritia comprimitur,* charity to the poore is taught, and the coueteouſneſſe of the rich is ſuppreſſed.

2. Now beſides this inſtitution, tending to the maintenance of the needy; the Iewes had other Lawes to the ſame effect, as *Levit.* 19. 9. & 23. 22. *And* (*b*) *when yee reape the harueſt of your land, thou ſhalt not wholly reape the corners of the field, neither ſhalt thou gather the gleanings of thy harueſt, &c.* The *vulg. lat.* reades, *Non tondebis vſque ad ſolum, &c. Thou ſhalt ſheare the face of the earth to the very ground, Doway*: whereupon *Toſtatus* ſaith, *Humiliores & pene ſolo incubantes ſpicas, &c.* the ſhorter eares of corne, and ſuch as lye couching to the very ground, muſt bee left, to be plucked vp by the poore.

Others according to the *Hebr.* affirme, that ſome corners of the field muſt bee left vncut for the poore. The Hebrews ſay, that if theſe corners be caſually, and negligently gathered by the owners, that then they muſt giue the poore alike portion out of their owne: yea though the corne bee ground, or baked, the poore muſt haue a part, *Maimon. in Miſn. t.* 3. The like muſt be done in lieu of the gleanings not left, *Maimon. in Mattan. c.* 4. *ſect.* 1.

3. Againe, they had a third proviſion for the poore, and that was by the third kind of tithe, payable to this vſe euery third yeare, *Deut.* 14. 28. 29. For the Iewes payed three kinds of tithes.

1. The perpetuall tithe, the conſtant portion, and inheritance of the Levites, aſſigned them from God, as appeareth, *Numb.* 18. 20. 21.

2. (*d*) The tithe which was either to bee caryed in kind to Hieruſalem, at the three ſolemne feaſts; or elſe to bee ſold, and conuerted into money, (if the Tither dwelt farre off) and ſo to bee ſpent in their iourney, and in feaſting with the Levites, that ſerued at Hieruſalem, and in offerings, and ſacrifices, *Deut.* 14. 22.

3. The third kind of tithe was, that which every third yeare, over and aboue the other two, was ſet apart out of that which was left, (*e*) to be imployed for the vſe of the poore Levites, the ſtrangers, and the needy, *Deut.* 14. 28. 29.

And after the payment of all theſe tithes, and the poore thus relieued, they made a ſolemne proteſtation of their intire performance hereof, and then chalenged a bleſſing from the Lord, vpon it, *Deut.* 26. 12. 13. 14. 15.

4. All theſe wayes they had of publicke proviſion for the poore; beſides the priuate reliefe, which they were daily to give, as occaſion was offered; to which purpoſe both in the Law, and in the Prophets, wee find many precepts; as of not turning away their eyes, or ſtopping their eares againſt the needy, to breake their bread to the hungry, to caſt it vpon the waters; with many promiſes from God, to ſuch as doe theſe things, *Eſay.* 58. 10. 11. Neither was it ever lawfull to feaſt themſelues in their greateſt feſtivities, without regard had to the poore, *Deut.* 16. 11. & 14. *Nehem.* 8. 10.

a *Clem. Alex.* ſaith of this charitable inſtitution, that τὰς πένητας ἀδεῶς τοῖς καὶ θεὸν φυείσι καρποῖς χρῆσθαι ἐκέλευεν, ἅ φύσεως τοῖς βαλομένοις γεωργήσασι. *Strom.* 2. Which Law was partly Ceremoniall, and partly Iudiciall; *Ordinabatur enim ad commodum pauperum. Cornel. à lap. in Exod.* 23.

b To this adde the law touching the ſheafe forgotten in the fields, which was accounted for gleanings, and to bee left for the poore, *Deut.* 24. 19. The like is ſpoken of the Oliue trees, and the Vineyards, *verſ.* 20. 21. And the Hebrewes obſerue foure gifts for the poore out of the vineyards: Firſt, the grapes that are broken off. Secondly, the ſingle grapes. Thirdly, the corners. Fourthly, that which is forgotten. *Maimo. in Mattan. gnanc. cap* 1. *ſect* 7. *c* Some ſay, the owner might leaue this portion for the poore in any part of his field, which was then called פֵּאָה *peath*, that is, *The Corner. Ainſw.* *d* This ſecond tythe ſome confound with the firſt, contrary to *Lyran. Vatabl. Toſtat. Cornel à lap.* and others, principally *Ioſephus*, who ſayeth, *Sit autem & decima exceptis frugum vobis, præter eam quam diſtribuit dominus Sacerdotibus, & Levitis dari; quæ vendatur quidem per provincias, & ad epulas miniſtretur, & hoſtiæ, quæ in ſacrâ vrbe ſunt celebranda.* Antiqu lib. 4. cap. 6.

And

And that precept, for all, may testifie the care, enioyned vpon them of God in this kind, *Non erit in te egenus, there shall bee no needy man amongst you, Deut.*15.4. where the (e) word is אביון *Ebion*, of אבה *abhah*, that is, wishing or desiring. Because though they should haue poore, as appeareth, *vers.*11. to the end, that *Whensoeuer they will, they might doe them good, Mark* 14.7. Yet such should be their care for them, that they should not fall into extreme want of necessaries, and haue need to wish, desire, and begge.

5. In the dayes of the Gospell, there hath beene alwayes care had of the poore and harbourlesse, and that both publicke and private, both by precept and practise. To this purpose they had their Deacons, *Act.* 6. their weekely collections, 1. *Cor.*16. their *Agapæ*, or loue feasts, 1. *Cor.* 11. where the poore were to bee present, as *Tertullian* saith, *Inopes quoque refrigerio isto iuuamus*, wee helpe the poore with this refreshing, *Apolog. aduers. Gent.* And Christ gaue in charge, that to our feasts wee should *call the poore, &c. Luk.* 14.13. and biddeth vs, *giue to him that asketh, &c. Math.* 5.42. And speaking of the difficulty of a rich mans passing into heauen, hee compareth it to the passing of a Camell through a needles eye: where some for, κάμηλον, a Camell, say wee may read, κάμιλον, a cable, which being vntwisted may bee drawne through a needle. And so the rich vntwining their siluer coards, and dividing them by litle threads vnto the needy, may so bee *receiued into euerlasting habitations*, (f) *Luk.* 16.9. To this purpose see also, 2. *Cor.* 8.7. & 2. *Cor.* 9.5. &c. *Hebr.* 13.16. *Iam.* 2.14. &c. But chiefely, *Matth.* 25. (g) from *vers.* 35. to the end of the Chapter.

6. I could be very plentifull here in reciting the many exhortations of the Fathers, and many other holy writers vnto workes of charity, but I will for brevity sake confine my selfe, naming but one or two.

As for example. *Clem. Alexandr.* (h) Let (saith hee) readinesse to communicate be the (ornament of thy hands) the holy bracelet vpon thy wrists, *Paed. lib.* 2. *cap.* 12.

So *Nazianzen* saith, (i) wee must open the bowels of compassion vnto all that are poore, and those that suffer, vpon what cause soeuer. But yet they are most to be pityed, who suffer vndeseruedly, Περὶ φιλοπτωχ. wee must giue even to wicked men in necessity, but not as (k) wicked, but as men indeed, *Siquis ex diuitijs in egestatem cecidit sine vitio suo, &c.* If any bee fallen into want, not by his owne default, on him let vs extend our charity, *Ambr. offic. lib.* 1. *cap.* 30. And to returne to *Greg. Naz. loc. cit.* hee bringeth diuers reasons to induce men to almesgivings; as.

1. The poore are our brethren, both by nature, and by adoption.
2. Because wee looke vnto Christ our common brother.
3. Riches, (l) otherwise vncertaine, are made certaine in the hands of the poore.
4. Because of many benefits from hence, and three especially, as 1. Preseruation from evill. 2. Assurance of saluation. And 3. (m) hope of great rewards.
5. Because God, that giveth vs all, commandeth vs to give some.
6. Nothing so exactly resembleth God, as the mercifull man.
7. Because the poore are vnder an especiall providence of God.
8. In the day of iudgement, the elect shall be sentenced according to their workes of mercy, and the reprobate according to their neglect of these. Thus farre *Greg. Naz.*

7. To him let me adde S. *Basil*, who thus reasoneth, τὰ παρόντα σοι πόθεν; whence are thy Gods? εἰ μὲν ἀπὸ τοῦ αὐτομάτου λέγεις, if thou sayest, from chaunce, thou art an Atheist, εἰ δὲ ὁμολογεῖς ἔξ) παρὰ θεοῦ, if thou sayest they are from God, tell mee then whether God be not vniust, in distributing his gifts vnequally? hee assoyleth the doubt in a word, shewing,

a The Septuagint read ἐνδεὴς, which is as much as πτωχὸς, and differeth from πένης.

Πτωχὸν μὲν γὰρ βίῳ, ὃν σὺ λέγεις.

Ζῶ δὲ μηδὲν ἔχοντα, τῷ δὲ πένητι,

Ζῶ φειδόμενον. *Aristoph. in Plut.*

The Beggars state is nought at all;

The poore mans somewhat, though but small

f Our Saviour bids thē make friends of the vnrighteous Mammon, and yet almes must be given, *ex iuste acquisitis*. Which doubt is assoyled by *Aquinas*, shewing how all riches may be called, *diuitiæ iniquitatis*; *vel quia non sunt diuitiæ, nisi iniquis* Aug. *vel quia tenent illecebras iniquitatis*. Ambr *vel quia ab iniquis prædecessoribus*. Basil. *Vel quia inæqualiter datæ*. Aquin 2.2. quæst 32 art. 7 ad 1.

g Ὁπόσα ἄξιον σοι φανεῖται ἐν τῇ ἡμέρᾳ τῆς κρίσεως τὸ ῥῆμα. Δοῦτε οἱ εὐλογημένοι τοῦ πατρὸς, &c. διὰ πλεονεξ. h Ἐγὼ μὲν ὅπου τοῖς χαρπτοῖς τῶν χειρῶν, κόσμῳ ἁγίῳ ἐυμεταδότῳ κοινωνίαν. i Πᾶσι μὲν τοῖς πτωχοῖς ἀνοικτέον τὰ αὐλάγγνα, καὶ τοῖς καὶ δικαίαν ἂν αἰτίαν κακοπαθοῦσιν· οἱ δὲ παρ' ἀξίαν, κακοπαθοῦντες ἐλεεινότεροι. k *Peccatori non est subueniendum, in quantum est peccator, sed in quantum homo est*; i. e. *vt natura sustentetur, non vt in peccato foueatur*. Aquin. 2. 2. quæst 32. art. 9. l *Basil* saith of him that would make his barnes bigger, ἔχεις ἀποθήκας, ἐὰν θέλῃς, τὰς οἰκείας τῶν πενήτων. θησαύριζον σεαυτῷ θησαυρὸν ἐν ἀφανῶ, τὰ ὑπὸ ἀποδήμενα ὑπὸ σῆτες καταβρόσκονται — Λόγ. διὰ πλεονεξ. m τὰ μὲν γὰ χρήματα καταλείψεις ἐνταῦθα καὶ μὴ βαλόμενον· τὰ δὲ ὑπὸ τοῖς ἀγαθοῖς ἔργοις φιλοτιμίαν ἀποκομίσεις μεθ' ἑαυτὸν θεσπότην *Ibid.*

ſhewing, how that God made thee rich, and him poore, (*n*) that ſo thou mighteſt receiue the reward of kindneſſe, and of a faithfull diſpenſer; and he might be honoured with the crowne of his great patience, Λογ: περὶ πλεονεξ.

Obiect. 1. Some ſay, wee may giue and want our ſelues.

Anſw. (*o*) Wels that are drawne, ſpring more freely, *Baſil, ib.* According as the widowes oyle encreaſed by powring out.

2. *Obiect.* My children may find the want after me.

Anſw. (*p*) This is a faire pretext for coveteouſneſſe, ſaith the ſame Father: you pretend your children, when your heart is vnſatisfied. You had beſt, when you deſire children of God, to ſay plainely vnto him, (*q*) giue mee children, that I may tranſgreſſe thy commandements. Oh let not children be an hindrance to thee in good workes, Λογ. περὶ τὸς πλουτᾶντας.

3. *Obiect.* I haue it not, I cannot giue, (*Nemo dat quod non habet,*) Πένης εἰμὶ. I am poore.

Anſw. (*r*) Thou art poore indeed, ſaith Saint *Baſil*, poore in goodneſſe, poore in charity, poore in loue, poore in faith, poore in hope, &c. περὶ πλεονεξ. Much more might be ſaid out of Saint *Ambroſe*, Saint *Auguſtine*, and others. But I will rather conclude with this commendation of almeſgiving; that it is an act of (*s*) many vertues. 1. *Latriæ, vt ex obedientiâ erga Deum*, of religion, as it is done out of obedience towards God. 2. *Actus liberalitatis, vt ex contemptu diuitiarum*, it is an act of liberality, as it proceedeth from contempt of riches. 3. *Actus charitatis, vt ex dilectione proximi indigentis*, an act of charity, as of loue to a poore neighbour that is in want. 4. *Miſericordiæ, vt ex compaſſione propter Deum*, an act of mercy, as out of godly compaſſion. 5. *Iuſtitiæ, vt ex conſideratione meriti indigentis*, an act of iuſtice, as done in conſideration of ſome merit in the poore man, *Aquin. 2.2. quæſt. 32. art. 1.* *And yee my brethren, bee not weary of Weldoing*, 2. *Theſſ.* 3. 13. For though the poore be ingratefull, God will not forget your worke of loue. And though the tongues of theſe wretches ſometimes curſe you; *yet their ioynes ſhall bleſſe yee*, *Iob.* 31. 20. And whether they bleſſe, or curſe, yet let them bee relieued, (*t*) for the loue of the Creatour of all mankind, *Clem. Alex. Stromat.* 2.

n ἵνα καὶ σὺ χρηστὸς ᾖς καὶ πιστὸς οἰκονομίας μισθὸν ἀπολάβῃς, καὶ κεῖνος τοῖς μεγάλοις ἄθλοις τὸν ἀπουσιάσαντα πλουτήσῃ.

o τὰ φρέατα ἐξαντλούμενα εὐρυτέρας γίνεται.

p εὐπρόσωπος ἀφορμὴ πλεονεξίας αὕτη.

q Δός μοι τὰ τέκνα, ἵνα παρανόμῳ τῇ ἐντολῇ σε.

The Prophet *Dauid* in this poynt giues good aſſurance from his owne experience, *Pſal.* 37. 25. *I haue beene young, &c. yet ſaw I neuer the righteous forſaken, &c.* And *v.* 26. *He is euer mercifull, and lendeth, and his ſeed is bleſſed.*

r Πένης εἶ τῷ ὄντι; καὶ ἐνδεὴς πάντος ἀγαθοῦ, πένης ἀγάπης, πένης φιλανθρωπίας, πένης πίστεως εἰς θεὸν, πένης ἐλπίδος αἰωνίου. *s* For as it may bee done without vertue, (a man may giue all his goods to the poore, and want Charitie, 1 *Cor.* 13. and there may be *actus virtutis ſine virtute, materialiter, licet non formaliter.*) So on the other ſide, *nihil prohibet actum vnius virtutis alteri attribui, illicitiuè, ſicut ordinanti & imperanti ad ſuum finem.* Aquin. loc. cit. *t* διὰ τὴν ἀγάπην τὴν πρὸς τὸν δημιουργὸν τῆς τῶν ἀνθρώπων γένεσεως.

2. Moral. *That men ought to remit offences.*

1. *Rupertus* writing vpon thoſe words, *verſ.* 10. *Et vocabis* (*a*) *remiſſionem, &c.* And thou ſhalt call it a remiſſion, &c. collecteth this tropologicall obſeruation, *Pulcherrimum Iubilei feſtum, Euangelicâ clangente buccinâ, celebratum eſt: vt offenſam in nos remittamus; vt omni diſcordiâ ſolutâ, cuncti redeant ad priſtinam familiam pacis & concordiæ, atq; habeant cor vnum, & animam vnam, canantque; Ecce quam bonum, & quam iucundum, habitare fratres in vnum:* the ioyfull feaſt of Iubilee by the ſound of the Euangelicall trumpet is to be celebrated: that wee ſhould remit any offence againſt vs; and that, all diſcord layd aſide, all men ſhould returne to the ancient family of peace and concord, and ſhould haue one heart, and one minde, and ſhould ſing: behold a good and pleaſant thing it is, brethren to liue together in vnity.

2. The Iubilee (*b*) then of the Goſpell which wee are to obſerue, conſiſteth, amongſt other things, in this; that wee ſhould looſe all vnrighteous bonds of ſtrife and contention, and that wee ſhould remit iniuries, and wrongs, and yeeld freedome to thoſe, who by offending vs, are any wayes engaged, or obnoxious to vs.

a 72. ἄφεσιν, *vertunt*, and they allude to the name of Iubilee, *quæ vox libertatem ſignificat, Ioſephus Antiq.* 50. 10. and it is derived of יבל ſignifying, *reducere, vel remittere. Cornel à Lap in loc. Vid & Riber. De Templo. lib 5 cap 24.*

b This might be alſo gathered from the Sabbaticall yeere, when debts were remitted, *Deut.* 15. 12. becauſe treſpaſſes and wrongs are called, ὀφειλήματα, and they that offend vs, ὀφειλέται, *Matth.* 6. 12.

3. Our Lord and Master, hath thus taught vs to aske pardon for our offences against him, and thus to expect it, ὡς καὶ ἡμεῖς:——even as wee forgiue our debters, them that doe vs wrong. And good reason for it, if wee take notice of that parable, *Matth.* 18.33. *Shouldest not thou also haue had compassion on thy fellow seruant, as I had pitty on thee?* God's remission is of the master to his seruants; ours, but of one fellow to another: hee cannot bee engaged to his seruants, as wee may bee one to another. *Ille hodiè, ego cras, Bern. Hanc veniam petimusque damusque vicissim, Horat. art.* And as there is a great disparity in the persons, so is there in their debts; wee are indebted to our master in thousands; to our fellowes in hundreds: to him in talents; to them in pence. That is, our offences to God are many, and great, but to men, in comparison, few, and small.

c Γεγραπται ἑαυτῷ, καὶ κατὰ χάριν ἀφῆκεν. *G. Presid. Cosm.*

Thus may I mine accuser hee,
Not yeelding what I aske of thee.

4. Let vs then take heed, (*c*) lest by, (ὡς καὶ ἡμεῖς, as *we forgiue*) we teach God, as it were, not to forgiue vs; and lest the Lord should say, (*d*) *ex ore tuo, &c. out of thine owne mouth will I condemne thee.* As *Cyrill Hiero.* aduiseth, (*e*) beware therefore lest for a few and small trifling trespasses, thou lockest vp the doore of remission against thy selfe, of heynous sinnes, *Catech. Mystag.* 5.

Rather by practising this worke of mercy towards thy brother, gaine thy selfe an assurance of Gods mercy to thee: saying (καὶ γὰρ αὐτοὶ, &c.) *For wee forgiue, &c. Luke* 11.4. Euen wee, whose mercy to thine, is but as a drop to the Ocean: for as *Fulgentius* saith: well (*f*) may hee expect the promise of God, that keepes the commandements of God; neither doth hee vainely expect the pardon of his owne offences, that pardoneth another mans: *Sentent.* 38. Agreeable to our Sauiours words, Ἐὰν γὰρ ἀφῆτε, &c For if yee forgiue men, &c. *Matth.* 6.14. As *Tully* sayd to *Cæsar, statuas Pompeij collocasti, tuas constabilisti,* thou hast set vp *Pompeies* statues, and so doing hast established thine owne: so (*g*) thou hast dealt kindly with thy brother, and procured greater to thy selfe.

d Luke 19.22.

e Περίσχες ἂν μὴ διὰ τὰ μικρὰ καὶ ἐυτελῆ εἰς σε ἁμαρτήματα, ἀποκλείσῃς σεαυτῷ τὰ βαρύτατα τῶν ἁμαρτημάτων τῷ πρὸς θεὸν συγχώρησιν.

f *Benè expectat promissionem Dei, qui mandata eius exequitur: nec frustra sperat parcendum peccatis suis qui ignoscit alienis.*

g Saint *Hierome*, vpon *Ephes.* 4.32 obserueth, that the Apostle saith, χαριζόμενοι ἑαυτοῖς: that is, saith hee, αὐτοῖς ὑμῖν, rather then ἀλλήλοις. Freely forgiuing your selues, *Nam quod benè in alium sit, magis ei reponitur, qui præstitit, quam cui datum est.*

5. This checketh those of *Lamechs* brood, who, (when our Sauiour bids, *forgiue till seuenty times seuen times, Matth.* 18.22.) will bee auenged seuenty times seuen times; those whom *Aristotle* calleth, ὀξεῖς, καὶ πρὸς πᾶν ὀργίλους, καὶ ἐπὶ παῦρ, sower and testy at euery thing, and for euery thing: yea, saith *Seneca, Si vitrum fractum est, si calceus est luto sparsus,* if a glasse be but broken, or his shooe dirty: they thinke it a base thing to remit a wrong; and to sit downe by it, is a shame: whereas *Socrates* will tell them, if iniuries be (*h*) shamefull, it is, τοῦ ἀδικοῦντος, ἀ τοῦ ἀδικουμένου, to him that doth, not that suffereth the wrong. And that because, τὸ ἀδικεῖν, *to doe ill,* is an act of improbity; but, τὸ ἀδικεῖσθαι, an exercise of vertue, *Aristot. Ethic.* 5.11.

Say not, I will doe to him, as hee hath done to me, *Prou.* 24.29.

Εἶκε παθὼν τ' κ' ἔρεξε δίκη κἰδεῖα γένοιτο. *Arist. Eth* 5.8.
As he doth, he suffer must; Who can say but this is just?

Yee haue not so learned Christ: his lesson is, *Resist not euill, &c. Matth.* 5.39. And his Apostle saith the same; *Recompence to no man euill for euill, Rom.* 12.17. and againe, *vers.* 21. *Be not ouercome of euill, but ouercome euill with good.*

6. And to conclude, let vs learne from the same Apostle, *to put on, as the elect of God, bowels of mercy, forbearing one another, and forgiuing one another, Coloss.* 3.12.13. (*i*) *euen as Christ forgaue, so doe yee.*

h *Contemnere oportet iniurias, & quas iniuriarum umbras dixerim, contumelias, sive merito mihi accidunt, sive immeritò: Si meritò, non est contumelia, sudicium est: Si immeritò, illis qui iniusta facit, non mihi erubescendum est. Senec. in Sap. non cad. iniuria.* And as the Poet saith,

——*Infirmi animi est exiguiq; voluptas*
Vltio; continuò sic collige, quod vindictæ
Nemo magis gaudet quam fœmina —— Iuven. Satyr. 6.

Nobilissimum vindictæ genus est parcere. Vltionis momentanea delectatio est, misericordia sempiterna. Multos vindicasse pœnituit, neminem pepercisse. Fran. Petrarch. Dial. 101. i ἃ κατ' ἰσότητα, (that wee cannot doe) but, κατ' ἀναλογίαν.

This

This is to be a Christian, (*k*) thus to imitate Christ; thus to imitate our heauenly * father, *Matth.* 5. 45. In which place our Sauiour tels them, *yee haue heard it hath beene said of old, thou shalt loue thy neighbour, and hate thine enemy, v.* 43. *But I say vnto you, loue your enemyes, &c. v.* 44. where Christ doth not oppose the Law, *Leuit.* 19. 18. but the glosse, and the addition, or inference of the Pharisees. For the Pharisees by *(neighbour)* vnderstand onely *benevolum & amicum*, which is likewise the reading of the *Vulg. Lat.* whereas the *Septuagint* interpret it by, ὁ πλησίον, *i.e. proximum*, the *Chaldee* expounds it by, חברך *chibrach, i.e. socium tuum*, and the *Hebr.* ע ר *reang*, signifieth one, who is any wayes ioyned vnto vs, as by creation, redemption, religion, grace, loue, &c. as Saint *Hier.* Saint *Aug. Theoph. in Matth.* 5. And as the Pharisees vnderstand the precept onely of louing a friend; so they inferre vpon this, (*l*) *thou shalt hate thine enemy*, which Christ contradicteth. But aboue all, how darest thou encroah vpon (*m*) Gods right, who saith, *Mea est vltio, Deut.* 32 35. And as *Tertullian* saith, *Quid mihi cum vltione, cuius modum regere non possum per impatientiam? lib. de patient.* What haue I to doe with reuenge, which by reason of impatience I cannot moderate? yet as the *Psalmist*: the righteous shall reioyce, when he seeth the vengeance, *Psal.* 58. 10. *Nec visa impiorum pœnâ minuetur beatorum gloria*, neither shall the glory of the blessed bee diminished, by beholding of the punishment of the wicked. For though *Tertullian* affirmeth, *Innocens de supplicio alterius lætari non potest:* An innocent man cannot reioyce at the punishment of another, (but grieue much rather) *de spectac cap.* 19. Yet must hee bee vnderstood, of the punishment, as it is griefe and paine to the sufferer, not as it is the execution of Gods iustice; which is matter of rejoycing, euen by Gods owne example, *Prou.* 1. 26. It is a Christians *Iubilee fast*, that is kept without malice, 1. *Cor.* 5. 8. And it is his solemne *fast* too, *not to fast to (but from) strife and debate, Esa.* 58. 4.

k Κεκραγατισμὸς ὅτι τὸ χρῖσθαι μίμησις. Greg. Nyss. *Quid tibi cum virtutibus, qui virtutem Christi ignoratis, &c.* who prayed for his persecuters, and did good to them that wronged him; he kissed *Iudas*, when he came to betray, and cryed Father forgiue, &c *Bern. Amicos diligere omnium est, inimicos autem solorum Christianorum.* Tertul.

* Εοικότα τέκνα γονεῖσιν. Iout. Φεῦ παῦ ἀγωγ.

l *Verum illud argumentum omninò est invalidum: nec enim consequentia valet; nec antecedens est verum, prout ipsi intelligebant.* Cornel. à lap. in Levit. 19.

m *Homer* saith, The Gods goe about like pilgrims, beholding iniuries, and auenging them. His words are:

Ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες·
Οὐ γάρ οἱ κτίλια ἔργα θεοὶ μάκαρες φιλέουσι,
Ἀλλὰ δίκην πᾶσι καὶ αἴσιμα ἔργ' ἀνθρώπων.

Memorabile est quod de M Bibulo scribit Val Max lib. 2. cap 1. Hic (inquit) cum in Syriâ moraretur, duos egregiæ indolis filios suos à Gabinianis militibus in Aegypto occisos cognouit; quorum interfectores ad quem vinctos misit Regina Cleopatra, vt grauissima cladis vltionem sub arbitrio exigeret At ille oblato beneficio, qui nullum maius tribui lugenti potuerat, dolorem moderationi cedere coegit, carnifice que sanguinis sui intactos è vestigio ad Cleopatram reduci iussit, dicendo, potestatem huius vindictæ non suam, sed Senatus esse debere. Shall an Heathen resigne his reuenge vnto the Senate, and shall not a Christian referre his to God?

3. Moral. *Against couetous Cormorants, and greedy Purchasers.*

1. In the yeare of Iubilee, euery man was to returne to his ancient possessions, though sold, morgaged, or otherwise alienated before, *vers.* 13. One reason of which Law was this; *Vt modum ponerent auaritiæ, & cupiditati, &c.* That mens couetousnes might be stinted, and that no one should engrosse the possessions and estates of many, and so depopulate a countrey, *Cornel. a lapid.*

2. To this purpose, *Aristotle* commendeth that law of the *Locrenses*, prohibiting the sale of mens inheritances, vnlesse vpon vrgent occasion, and ordaining that they should (*a*) preserue their old possessions: And in like manner, doth he praise that ordinance of *Solon*, which permitted not, that euery one should purchase, or (*b*) possesse what land hee would: it being the strength, and honour of a common wealth, that honest families should bee maintained in their dignityes, and demeanes, and not many be deuoted vnto one: which *Aquinas* saith, was the ground of this Law of the Iubilee, *prima secundæ. qu.* 106. *art.* 2. *ad* 3.

a τὰς παλαιὰς κλήρους διαῴζειν. *Polit.* 1. 7.

b κλαδὸς γλιὺ, ὁπόσῳ ἂν τις βάλητα. *Ibid.*

c *Rapida & furens auaritia sibi omnia vendicaret.* Lactant. Instit. lib. 5. cap. 5.

3. And surely, if that (*c*) mad and rauing auarice had not been in some sort tamed, and restrayned, that politie could not long haue flourished, nor held out. *For as hell and destruction are neuer full, so the eyes of man are neuer satisfied, Prou.* 27. 20. *They are like the*

graue, or the barren wombe, that neuer saith, it is enough, Prou. 30. 14. 15. Like the leane kine, in *Pharoahs* dreame, that when they had eaten vp the fat ones, were themselues neuer the better liking, *Gene.* 41 21. *And as all riuers run into the Sea, yet the Sea is not full, Eccles.* 1. 7. So riches flow into the lap of the couetous, yet hee is (*d*) neuer satisfied: For *he that loueth siluer, shall not be satisfied with siluer, Eccles.* 5. 9. Neither shall hee that seeketh great reuenues, and possessions of the earth, be euer full, till his mouth be filled with clay.

d Fortuna multis nimium dedit, nulli satis. Fortune hath giuen too much to many. Never gaue enough to any. Πολλῶν δὲ ὑμᾶς εὐσταθεῖς ποιεῖ τὸ μὴ ὀπτᾶν ἐπιθυμίας ἀκόρεστον. *Basil.* πρὸς τὸς πλσ. Ὅσῳ γὰρ ἂν λάβῃ πλείονα, τοσούτῳ πλειόνων ἐπιθυμεῖ. *Chrysost. in* 1 *Cor. Hom.* 14. *Plutarch* saith to riches, as to some Physician, τὸ φαρμακὸν σὺ τὴν νόσον μείζω ποιεῖς. *De Auar.* A couetous man hath not attained ὅλως perfection, whose voyce it was; *I haue enough, my brother, Gen.* 33. 9.

4. *Moses* saith in his song, *Deut.* 32. 8. *The most high diuided to the nations their inheritance, when hee separated the sonnes of Adam: he set the bounds of the people, according to the number of the children of Israel.* To whom the holy Apostle agreeth, *Act.* 17. 26. *Hee made of one blood all mankind to dwell vpon the face of the earth, determining the seasons before ordeyned,* (*e*) καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, *and the bounds of their dwelling.*

It was mans greedinesse and ambition, that first broke those bounds; and to enlarge themselues, remooued those land-markes, *Deut.* 27. 17. though with a curse and all.

5. What a little lumpe of earth is man, and into how little againe resolued! (*Vix totam Hercules implevit vrnam,* the dust of that vast *Hercules* scarce fill'd a pitch.) And yet how great a circuit of ground doth one mans couetousnesse grasp in. Wittily doth *Seneca* checke such men, saying, (*f*) What vse of many chambers? you can lye but in one. And Saint *Basil* gravely, (*g*) Thou hast so many acres of arable ground, so many planted, &c. And yet doe not three cubits of ground (in the Churchyard) expect thee: a small heape of stones will serue to imprison thy wretched carcasse.

6. *Audite filij Adam, auarum, & ambitiosum genus, Bern. de Temp.* 4. Hearken yee sonnes of *Adam*, a couetous, and ambitious brood; attend the woe denounced against all insatiable Cormorants, and encroching Purchasers, and great builders. *Woe vnto them, that ioyne house to house, and lay field to field, till there bee no place, that they may bee placed, alone, in the midst of the earth, Esay.* 5. 8. *Woe vnto him, that buildeth his house by vnrighteousnesse, &c. and his chambers without equity, Hier.* 22. 13. *They couet fields, and take them by violence, and houses, and take them away,* (*Mic.* 2, 2.) *So they oppresse a man and his house, euen a man, and his inheritance.* And then what followeth; but as the Lord threatneth by the Prophet *Habacuk*. Because *thou hast spoyled many, all the remnant shall spoyle thee, &c. Chap.* 2. 8. *Ho, hee that coueteth an euill couetousnesse vnto his house, &c. v.* 9. *He that is greedy of gaine, troubleth his owne house, Prou.* 15, 27.

Ahab must haue *Naboths* vinyard, because it lay commodiously for him: but it turned to the ruine of his house, 1. *Kings.* 21. 16. And, as *Abner* said in another case, *knowest thou not, that it will bee bitternesse in the end,* 2. *Sam.* 2. 26. Heare once againe what the Prophet *Hieremy* saith; *Their houses, with their lands, and wiues, shall bee turned vnto strangers, &c. For from the least of them, to the greatest of them, euery one is giuen vnto couetousnesse, Hier.* 6. 11. 12. 13.

7. When they haue purchased houses, and lands, and fields, they know not who shall enioy the fruits of them. As *Socrates* was wont to say: Hee (*h*) that hath well filled his field, knoweth not who shall reape it: nor hee that hath built a faire house, who shall dwell in it.

e ὁροθεσίαι, *discuntur limites, quasi χωρίζουσα τῶν γῆν. Hesych in Lexic. vel* ὁροθεσία *vt loc est.*

f Quid prosunt multa cubicula? in vno iaceris. Epist 80. *g* Ἔχεις γῆς ἀρόσιμα πλέθρα τόσα, γῆς πεφυτευμένης τοσαῦτα ἕτερα· ὄρη· πολλὰ νάπας· ποταμοὺς· λιβαδίας· τί σοι μὴ ταῦτα; οὐχὶ βλέπεις σε πήχεις ἀναμένουσιν οἱ πάντες; οὐχὶ λίθων ὀλίγων βάρος ἀρκήσει πρὸς φυλακὴν τῆς σῆς σαρκός· Λόγ. πρὸς τὸς πλσ.

——— *Mors sola fatetur,*
Quantula sint hominum corpuscula. ——— Iuven. Sat. 10.
Death onely shewes, what little things
The bodies are (of greatest Kings.)

* Ὁ οἰκοδομῶν τῷ οἰκίαν αὐτῆς ἐν λιθοις ἀλλοτρίοις, ὡς ὁ συνάγων ἑαυτῷ λίθους εἰς χῶμα ταφῆς αὐτοῦ. *Sirac.* 21. 9. *h* Ὅτε μὲν τὸν κλῶνα ἀρτίβλαστον φυτεύσαμενον δῆλον ὅστις καρπώσεται· ὅτε τῷ κλῶνι οἰκίαν οἰκοδομησαμένῳ, δῆλον ὅστις οἰκήσει. *Xenoph. Απομν. βιβλ.* α. One wrote vpon his new house:

Nunc mea, nunc huius, sed postea nescio cuius.
Now mine, now his; but who can guesse,
Who shall hereafter it possesse?

And

And many times it falleth out, that they (*i*) roſt not, what they haue taken in hunting. Or if they deuoure, *they muſt vomit it vp againe, Iob.* 20.15. *Or if it be ſweete in the mouth, it is but grauell in the belly*; as the Wiſe man ſaith in effect, *Prou.* 20.17.

Thus doth the Lord caſt downe the mighty from their ſeats, and though they promiſe faire vnto themſelues, they are defeated of their hopes. Saint *Baſil* ſaith of ſuch men, that they are, ὡσπερ οἱ τὰς κλίμακας ἀναβαίνοντες, like men that climbe vp Ladders: For as theſe ceaſe not till they come to the top: ἕπως καὶ ἕποι ἀ παύσονται, &c. So theſe goe on, and ſtay not, till being come vnto the higheſt ſtep, they fall downe, and daſh themſelues in pieces, λόγ. πρὸς τὸς πλουτ. And then as they magnifi d themſelues aboue all in regard of their great poſſeſſions, ſo now they inherit the contempt of all, and may take vp *Iobs* complaint, *Chapt.* 30.9.10. *Now I am their ſong, I am their common talke: they abhorre me, and fly farre from me, and ſpare not to ſpit in my face, becauſe that God hath looſed my cord, and humbled me.*

8. But if they happen to eſcape judgement here, yet their damnation ſleepeth not: Becauſe indeed the cry of the oppreſſed will awaken it, which cryeth loud in the eares of God, *Exod.* 22.23.24. *Deut.* 15.9. Or if the mouths of the oppreſſed bee ſtopt, that they dare not cry, yet the oppreſſion it ſelfe will cry; as (*k*) *Abels* blood did, when *Abel* himſelfe could not.

And *what then will it profit a man, to gaine the whole world, and to looſe his owne ſoule? Matth.* 16.26. *Mark* 8.36. *Luk.* 9.35. Let (*l*) the worlds gaine goe rather, then it ſhould endammage thy ſoule: as *Aug.* ſpeaketh. Our Sauiour ſetting downe an exact rule of life, doth not promiſe wealth, ἀλλὰ πενίαν, καὶ παλαιπωρίαν, but pouerty, and miſery here in the world, *Theod ſerm.* 10. Hee biddeth, lay vp treaſures in heauen. Alas how vainely doe men labour in the earth, ſaith *Clem. Alex.* for this worlds wealth! (*m*) they digge much, and find little: whereas they that ſeeke heauenly riches, (*n*) find much in a little.

Beware (*o*) then alwayes of this ſubtilty of the Deuill, who giveth thee the clay, or mire of the earth, that hee may rob thee of heaven. *Chryſoſt.*

i Ὡς πολλὰ χειλῶν καὶ ἀπράκτων τούτων. Μέσῳ κυλίνδει τροίᾳ πεμπώματα τῆς βρώσεως. *Lycophr. Caſſ. De quo alibi, vid Scholiaſt. Apollon Rhod. tertio.* Ἀνὴρ ἐμεῖλον ἀπεπάσαμον, ἃ θεὸς ἐμοὶ ἀπέβαλλον *Deus. Phil apud Athen. lib.* 6. Πεσὼν δ' ἀπ' ἐλπίδος ἀδὲν. *Poeta apud Clem. Alex. paed lib.* 3. *cap.* 12.

k Ἀρεῖλες τῷ ζῶντι, ἀλλ' ὄκ ἀφείλω τῷ φονεῖ. *Baſil. Sel* λόγ. εἰς τὸ Κλὶν καὶ Ἀβέλ

l Pereat mundi lucrum, ne ſit animæ damnum.

Aug. in Pſalm 103. Τὶς βίχας ἀνὴρ ἐείων. *Theocr.* *m* γὼ πολλῶν θρύπτωσι, καὶ ἐυρίσκωσιν ὀλίγον. *n* ἀρήσει τὸ πολὺ ἐν ὀλίγῳ. *Clemen. Alexandr. Strom.* 4. *o* Βλέπε τῶν κακουργίαν τὸ Διαβόλε· δίδωσι πηλὸν, ἵνα ἁρπάσῃ τὸν ἀργύρον.

4. Mor. *That wee ought to obey God, and to depend vpon his prouidence*

1. This may well be gathered from *verſ.* 20. and 21. *And if you ſhall ſay, What ſhall we eat the ſeuenth yeere? Behold we ſhall not ſowe, nor gather in our encreaſe. Then I will (a) command my bleſſing vpon you in the ſixth yeere, and it ſhall bring foorth fruit for three yeeres.*

Vpon which words thus *Lorinus*: *Nec vllius adverſæ rei metu abducamur à diuinæ legis cuſtodiâ, nec defutura dubitemus vitæ aut victui neceſſaria, ſi obedierimus præceptis diuinis:* Let vs not through feare of adverſitie, be drawne from the obſervance of the Law of God, neither let vs doubt that wee ſhall want neceſſaries for this life, whileſt we obey the Lawes of God. For as the Lord doubled their Manna, collected vpon the ſixt day, that ſo they might keepe his Sabbath, *Exod.* 16. So here hee promiſeth his abundant bleſſing vpon the ſixt yeere, that they ſhould not feare either famine, dearth, or ſcarcitie in the ſeuenth yeere, when by Gods command the land kept its Sabbath. *Fides famem non timet, Hier.* Faith never feared famiſhing, neither hath any man euer ſuſteyned loſſe by ſeruing God. *Neuer did any* (ſo much as) *kindle a fire vpon his Altar for nought, Malach.* 1.10.

2. To this purpoſe, that promiſe (*Exod.* 34.24.) is very remarkable, as *Toſtatus* noteth vpon the place; where the Lord encouraging his people, not to diſtruſt his helpe, but confidently to attend his ordinances, telleth them; that when all the males among them, that were their men of warre, ſhould thrice a yeare appeare before him, in the

a Hinc patet fertilitatem terræ ſanctæ ex parte non fuiſſe naturalem, ſed diuinam, atq; ex dono *Dei* Cornel. à Lap.

b The word vſed, v. 21 is ברכה *beracah*, to which accordeth the word, ברכה *bereiah*, ſignifying a pond or river, becauſe his bleſſings flow like waters.

place, that he should choose; they should not bee affraid of any hostile inuasion, during their attendance vpon Gods seruice: for he would lay his (c) terrour vpon their enemies, and restraine, and with-hold them from any attempt that way.

Obedience to the Lawes of God will not bring any man into jeopardy of life, or liuely-hood.

3. This justly taxeth all those, who to gaine this worlds good, forsake the good wayes of God, depriue themselues of his blessing: as those Merchants, *Neh.*13.16. who brought their ware into *Hierusalem*, and sold vnto the children of *Iudah* vpon the Sabbath day: *Cornel. a lapid.* saith, surely they forget this promise, made in this place, and cryeth out, *Audiant hoc Christiani, discantque sua lucra non quærere violando* (d) *festa per labores, venditationes, &c.* Let Christians also heare this, and learne not to prophane their holy dayes by labours, by merchandise, &c.

It is the blessing of God that maketh rich: *man liveth not by bread onely, &c. Deut.*8.3. This sentence Christ alledgeth against Satan, when he tempted him to vnlawfull meanes for satisfying his hunger, *Matth* 4.4.

Abraham would not indure, it should bee sayd, *the King of Sodome made Abraham rich, Gen.*14.23 And wilt thou seeke to bee enriched by the Deuill? If refusing to depend on God, and to obey him, thou hunteſt after wealth, by vnlawfull meanes, *per fas & nefas*, by right or wrong: how canst thou assure thy selfe, that it is Gods gift vnto thee?

Wee are taught to pray (e) *Da panem*; not, *habeam panem, giue vs this day our daily bread*; not, let vs haue it: and yet,

Unde habeat quærit nemo, sed oportet habere. *Invenal. Sat.*14.

Wealth must be had: that man desires.
But whence he hath it, who enquires?

4 *Hesychius in loc.* taxeth all those, *Qui Christi mandatum illud tanquam impossibile, & laboriosum accusant*, Who accuse that precept of Christ as impossible, or at least, very laborious, *Matth. 6. 34. Care not for the morrow.* Indeed, he doth not wholly free vs from labour, nor yet from care; but yet it must needes be easie labour, that is inioyned vnder, *Labour not, Ioh. 6. 27.* and no great care is vnder these words, *Care not.* Indeede the words are, (g) μὴ μεριμνᾶτε, Be not solicitous, let not care distract your thoughts. There is, *Solicitudo providentiæ, & solicitudo diffidentiæ. Ludolph. de Saxon.* There is a care of providence, and a care with diffidence. This last, distrusting, distracting care, is here prohibited. *Man is borne to labour*, saith *Iohn.* And (h) hee must provide carefully for his family, saith the Apostle, 1. *Tim.* 5. *But let your conversation be without covetousnesse, —— For God hath said, I will not leaue thee, nor forsake thee, Hebr.*13.5,6. *Gen.*28.15. *Iosh.*1.5.

5. To conclude then, want not Gods feare, and then feare no want. *O feare the Lord, yee his Saints: for there is no want to those that feare him. The young lyons doe lacke, and suffer hunger: but they that seeke the Lord, shall not want any good thing. Psal.*34.9,10. He (i) gaue vs meanes of a better life, even when we were his enemies; how can hee denie vs the things of this life, being reconciled vnto him? Loe here the blessing of Gods providence, vpon those that obey Gods precepts: Blessed is every one that feareth the Lord, that walketh in his wayes: *For thou shalt eat* (k) *the labour of thy hands, happy shalt thou bee, and it shall be well with thee. Psal.*128.1,2. *And this also I saw, that it was from the hand of God. Eccles.* 2. 24.

c This kind of terrour is called φόβος δαιμόνιος, *De quo vid Lyra de remiss. Dial.*11.

d *Debet totus dies festus à Christianis expendi in operibus sanctis.* Ro Grosthead in Decal pr. 1.

e Θεοὶ δ' ἔτι ὅλβια δοῖεν. *Homer. Odyss* ω. *Nisi Deo donante nostrum non est* Aug. Hom. 14.

f μέγιστα. ἢ μείζονα τῆς νῦν. *Etymolog.* *Atq; animum celerem nunc huc, nunc dividit illuc.*

h *Virg Aen.*6. placeth them in hell, who neglect this duty and care; *Nec partem posuêre suis.*

i Ὃ δὲ τὸ μεῖζον τοῖς ἐχθροῖς δεδωκὼς, πῶς τὰ ἐλάττονα καὶ δώσει τοῖς φίλοις; *Chrysost. in Rom Hom* 15.

k τὸς πόνες τῶν καρπῶν σου φάγεσαι. *Septuag. Labores fructuum tuorum. Vulg. Lat. In quem locum. Hilar. Non consequitur sensum humanus dicti huius intelligentiam. Ex laboribus enim fructus est, non ex fructibus labor, &c.* whereas the *Septuag* interpret aright, but are not rightly interpreted. For the Hebr. כַּף *caph*, signifieth, *curvaturam seu volam manus*; and so doth καρπὸς as *Hom. Odyss* ω. —— Ὀδυσῆϊ δ' ἄλαβεν χεῖρ' ὑπὲρ καρποῦ. Though commonly this word (when it is vsed for a part of the hand) doth signifie the wrist; as, ἄρθρον ὃ χειρὸς ἐγ βραχίονος καρπὸς. *Arist.* περὶ ζώων μορ. α'. And περικάρπια, as much as *brachialia*, (*Plinii verbo*) bracelets, according to the former exception *Cyr. Hieros. Cat. Mystag.* 5. saith, μὴ γεγαμένοις τοῖς τῶν χειρῶν καρποῖς περιέχει. And from the same allusion, *Vola manus vocatur, palma, quod vocabulum homonymum est ad fructum.* And in Gr likewise, καρπὸς, which for the same reason is applyed to the foot. καρπὸς, τὸ πλάτος τῦ ποδὸς. *Suid. & Iul. Poll. Onom. lib.*2. According to the latter, thus the word is read in *Clem. Alex.* Παιδ. *lib.* 1. *cap.* 12. Ἐγὼ μὲν ὑπὲ τοῖς καρποῖς τῶν χειρῶν ὁ κόσμος ἄχρις ἐμπεπόδισται κοινωνίας, *&c.* And in the same sense most commonly in other Authors.

Moral. 5. *Touching an ancient priuiledge of the Clergie, and againſt Sacriledge.*

1. Whereas it is recorded, *verſ.* 29.30. that if a man ſell an houſe within a walled citie, it might be lawfull for him to redeeme it within one yeere; but afterward it was eſtabliſhed to the purchaſer for ever. Yet to the Levites this priuiledge was granted, that their houſes ſold, might be redeemed at all times; and being not redeemed, returned to their owners in the yeere of Iubilee, *verſ.* 32, 33. though theſe houſes were in (a) cities walled, as appeareth, *Numb.* 35.4.

2. One reaſon of this grant is implyed in thoſe words, *verſ.* 33. *For the houſes of the Cities of the Levites, are their poſſeſſion among the children of Iſrael*: that is, their ſole poſſeſſion together with the ſuburbs of their Cities, and all their maintenance except tithes and offerings. And therefore it was reaſonable, that what other men might doe with their fields, *verſ.* 24. *&c.* they might doe with their houſes.

Another reaſon is thought to be, that eſpeciall fauour, which perpetually was to be yeelded to ſacred orders, and holy Prieſthood.

3. And though the Levites were worthily depriued of all inheritances amongſt the other tribes, and were *diſperſed in Iſrael, and diuided in Iacob*, according to their fathers prophecie, *Gen.* 49.7. for violating of their faith, and for the ſlaughter of the *Sichemites:* Yet God, who created light out of darkeneſſe, wrought good out of evill, pardoning their ſinnes, conuerted their diſperſion to their dignity, and their brethrens benefit. For hee gaue them beſides their Cities, his owne *rents* reſerued vpon all mens Farmes, that is, the tithes; and all their *Preſents*, that is, their oblations: an honorable maintenance for their ſeruice at the Altar, and their inſtructing of the people. And thus liberally the Lord prouided for them, that without avocation from their ſtudies by earthly cares, they might wholly apply themſelues vnto their ſacred function: For whereas they were but a ſmall number, in compariſon with other tribes, being but 23000. males, from the infants of a moneth old, *Numb.* 26 62. Yet they had 48. Cities aſſigned them, with their immunities, ſo that there was ſcarce 400. of them for a Citie.

4. If you aske why the Lord delt ſo gratiouſly with this tribe; *Lorinus* will well tell you, it was for *Phinees* his ſake, and for a reward of his zeale, *Num.* 25.15. But *Cornel à lap.* and others more probably aſcribe it to the Levites fact, in execution of the command of *Moſes, Exod.* 32.29. When they acknowledged neither parents, children, or brethren, to ſpare, or ſaue them from the ſword, which is afterwards mentioned to their prayſe, (b) *Deut.* 33.9. So the children recovered that honour by the ſword, which their father *Levi* loſt by the ſword, *Gen.* 49.5.7.

5. But were the Prieſts vnder the Law thus honored? then much rather ſhould the Miniſters of the Goſpell bee had in honour, as Miniſters of a better teſtament: For as *Iohn*, the *B.* was greater then any of the Prophets, that went before him, *ſo hee that is leaſt in* (c) *the kingedome of heauen, is greater then hee, Matth.* 11.11.

And yet who ſeeth not, how in theſe ſacrilegious dayes, not onely the houſes, and lands given them by free donation, and mens voluntary devotion, but even Gods portion, which he hath aſſigned over vnto them, is violently taken from them, and that without hope of redemption, by *Impropriations, Cuſtomes, Compoſitions, &c.*

a Theſe cities of the Levites were in number 48. *Num.* 35.7. which, how they were divided amõg them, ſee *Ioſh.* 21.10. &c. *Lyran*⁹ thinketh, that the Levites had theſe cities onely *quoad vſum, & penes alios fuiſſe quoad dominium.* For Hebron was given to the Prieſt, *Ioſh.* 21.11. yet *Caleb* was the Lord thereof, *Ioſh.* 14.13. *Anſw.* 1. The citie and ſuburbs onely was the Prieſts, the fields & vineyards &c. were *Calebs.* 2 And ſecondly, that the Levites were Lords of their poſſeſſions, may be prooved from the divided Cities, *Levit.* 27.21 and 1 *Kings* 2. *Salomon* ſaith to *Abiathar, Vade ad agrum tuum.* And *Ieremy* a Prieſt, bought a field, *Ier* 32 and *Barnabas* a Levite ſold a field, *Actes* 4. But if a Levite had purchaſed an Houſe or field, was the like priveldge of Redemption yeelded to ſuch, as so their houſes in their fourtie eight Cities? *Caietan* ſaith no: it was *Non Levitarum, ſed locorum privilegium.* But *Ioſephus*, who knew better then hee, and by his owne experience ſayeth, hee had τὰ ἐν Ιωβηλαίᾳ χωρὶς ἀτέλειαν, and that all ſuch poſſeſſions of his Tribe, were freed from all publique taxations. Onely I doubt, whether the Iubilee continued till his time. b Some, I confeſſe, vnderſtand this place, *Deut.* 33.9. touching the Levites diſclaiming of their alliance, of that perpetuall dutie of the Prieſts, not to mourne for the death of father or mother, *Levit* 21 11, 12 As *Aaron* might not mourne for his ſonnes, nor *Eleazar* & *Ithamar* for their brethren, *Nadab* and *Abihu*: Neither might they goe out from the doore of the Tabernacle vpon paine of death, *Levit.* 10.2. & 7 For they muſt more regard their holy office, then naturall affection. And herein Chriſt was figured, ſpeaking of his mother and brethren, *Matth.* 12.48,50. c *Regnum cœlorum pro novo Eccleſiæ ſtatu capitur.* Calvin. *Et intelligitur locus de Evangelii miniſtris.* Marlorat.

6. The

6. The Lord did ever highly esteeme his Ministers, he called them vnder the Law, *propinquos suos*, his kinsmen, *Levit.* 10. 3. *I will be sanctified in* (*d*) *propinquis meis*, And he was wont alwayes to make their cause his owne, *Numb.* 16. 11. 1 *Sam* 8. 7. That which was taken from them, himselfe was spoyled of, *Malach.* 3 8. *yee haue spoyled me, &c.* And that which was restored to the Priest, *was restored to the Lord*, *Numb.* 5 8. Hee cursed them with a curse that robbed them, *Malach.* 3 9. and promised a blessing to them that dealt iustly with them, *v.* 10. And as the number of fighting men were not (*e*) lessened by the exemption, and immunitie of the Levites; so neither was their substance diminished by freely imparting to that sacred tribe. It was ever accounted *a snare*, (and that catcheth suddenly, and holdeth surely) *to deuoure holy things*, *Pr.* 20. 25. We read how *Moses* blesseth the leviticall order, and curseth those that vexe them, *Deut.* 33. 11. *&c. Blesse O Lord his* (*f*) *power*, (*or substance*) *and the worke of his hands, fauourably accept thou: smite through the loynes of them that rise against him, and of them that hate him, that they rise not againe.* And all this was vnder the ministration of death: and how shall not *the ministration of the spirit bee more glorious*, 2 *Cor.* 3 8. All this riches was vnder those beggarly elements: and therefore they that bring the rich treasure of the Gospell of grace, though but in earthen vessels, must not be beggerly maintained.

7. These Ministers of the Gospell are Gods Labourers, yea, συνεργοὶ τοῦ θεοῦ, *Co-Workers with God*, 1. *Cor.* 3. 9. 2. *Cor.* 6. 1. And as he hath appoynted them their worke, so doubtlesse hath hee allotted them their reward: as they worke with him, so shall they share with him in his portion. He hath not left it to mans courtesie, to giue them what they thinke meet, neither may any man insult, as if he gaue them their alimony. *For the Lord hath ordained, that they which preach the Gospell should liue of the* (*g*) *Gospell*, 1 *Cor.* 9. 14. *And let him that is catechised, communicate to him, that catechiseth him in all his goods*, *Gal* 6. 6. And how can hee communicate in all, better then by Gods owne deuite, and according to the perpetuall practise of his Church? Gods (*h*) seruice is neuer well done, but by his owne rules.

8. And whereas the deuotion of some hath heretofore liberally endued the ministery with lands, and houses, euen in times of superstition; shall it be in the power of secular Princes to make these temporall; as Abbey-lands and other ecclesiastical reuenues. *Answ.* The Prince cannot iustly transferre those holy things to prophane vse, which were destinated to diuine worship, no not such as onely serued for superstitious worship; saith *Keckerman.* And as for these lands, it may be easily proved, (*k*) that no small part of them haue beene in the possession of maryed Church-men, till the dayes of *Dunstan, Arch B. Canterbury.*

Princes haue power over *meum*, and *tuum*: but yet *suum cuique*, is the strength of the kingedome: and *da Deo quæ Dei sunt*, doth confirme, *Cæsari quæ Cæsaris.*

Statutes there may bee, that pretend to make tithes, and other Church-rights temporall: But the Lawyers *Primer* hath taught mee, that (*l*) *a Statute directly against the Law of God is void.* And a great Doctour in that Law hath reported, (*m*) that by the common Lawes of *England* it is euident, that *no man, vnlesse he be ecclesiasticall, or haue ecclesiasticall jurisdiction can haue inheritance of tithes.*

9. It is obserued by *Nicolas de Clemang.* (*n*) that the most sauage enemies of all, would yet abstaine from Gods Sanctuary, when they destroyed all else with fire

d The word is קרב *karobb*, which is commonly vsed for one that is neere of kinne, s *Leuit* 21. 2, 3

e The tribes being numbred, *Exod* 38. 26 from twentie yeeres old and vpward, and found to bee 603550. the next yeere after vpon anoth r occasion mustered, and the tribe of *Leui* exempted, were yet found to bee more fewer, there being (as it seemeth) through Gods blessings, as many of the other tribes of nineteene yeeres of age, as supplied the Levites number.

f חיל *chail*, put often for *substance*, or *riches*, as *Deu.* 8. 18 God therefore wil auenge himselfe of those that deprine *Leui* of his substance and wealth.

g Manducandum asserit non ex discrimine facultatibus, sed de Euangelio, ne fortè superbiant quòd Apostolos sustentarent, negs enim, inquit, tu his alimoniam subministras, sed propria quadam industria, h. e. Euangelii enunciatio ipsos alat Theophyl. in loc.

h Πῶς ἂν ἄνηρ κάλλιον πρᾶξαι θεὸς, ἢ ὡς αὐτὸς καλὰ δίδωσιν, ὅτω ποιεῖν; *Xenoph.* Ἀπομν. Βιβλ. δ.

i Princeps iure non potest res sacras, & bona cultus diuino etiam in genere destinata, etsi eam quæ superstitioso cultui seruiunt in vsum prophanum transferre Keck System Polit libr. 1. cap. 21.

k Cambd. Britan. Descript. of Worcestershire, speaking of a Colledge in Worcester, saith. *In hoc statim à fundatione Collocati erant, vt in reliquis Angliæ cœnobiis, presbyteri coniugati, diuq; magnâ cum sanctitatis opinione Ecclesiis præfuerunt, donec Dunstanus Archiep Cant in Synodo decreuisset vt deinceps religiosi in Angliâ sub specioso cœlibatus nomine vitam traducerent.*

l Dict. & Stud ch. 6.

m Sir *Edw. Coke Rep. part.* 5. 22 *Edw.* 3 *lib ass. pl* 75.

n Solebant bona agrestium in Basilicis recondita (cum inter acerbissimos hostes igne ac ferro patriam vastantes) esse tutiora, quam quæ in firmiss. erant collocata castellis: quoniam nulli erant hostes adeò efferati, vt non à Sanctuario Dei manus impias abstinerent. De lapsi. & rep. In lit. cap. 7.

and

and sword: and therefore the people in such common calamities were wont to hide their goods in Churches, and to account them safer, then in the strongest Castles. But now even professed friends, I may say, the greatest *Professours* of friendship, dare to possesse the goods, and livings of the Church it selfe, (*o*) and to iustifie the fact, little regarding how great a discouragement it is to those that are (*p*) betwixt God and his people, and how great an impediment to the worke of God, and the saluation of their owne soules, that the portion of Gods Ministers, should be detained from them, *Nehem.* 13.10.11.12. This maketh them fly from their seruice, as not being able *to warfare of their owne cost, &c.* Little doe they thinke how the Lord doth as well now, as in elder times, esteeme the spoyles, and (*q*) angariations of his Clergy, as if himselfe were robbed, and wronged: their case is his, *Matth* 10.40. *Luk.* 10.16. *Ioh* 13.20. And that God will stand out in their defence: Saint *Chrysostome* wondereth how Christs disciples, especially *Peter*, who had wounded one of the high Priests seruants, could possibly escape in the attachment of Christ, *hom.* 82. *in Iohan.* But Saint *Augustine* thus onely resolueth this doubt, saying, It was by vertue of those words of Christ, *Si ergo me quæritis, sinite hos abire*, if yee seeke me, then let these depart, *Ioh.* 18.8. (*r*) So they let them goe, whom hee would haue preserued: why should any man then presume to lay hold either vpon the persons, or goods of Gods Ministers, concerning whom the Lord hath given in charge, *Touch not mine anoynted, &c.* For if *David* to (*s*) surely auenged himselfe vpon those, who shaued the haire and curtailed the garments of his seruants, 2. *Sam.* 10.4. Surely the Lord will not spare such as poll and shaue his seruants, depriuing them of those things which others haue given them, and with superstition allowed to her base shauelings.

10. *Pharoah* himselfe shall rise vp in iudgement against this nation and condemne it, who in that great famine prouided an ordinary for his Priests at his (*t*) owne charge, *Gen.*47.22. and reserued their lands entire vnto them; without any such taxations, as were leuied vpon all besides, *v.*26. For as (*v*) he did not buy their lands, so neither did he require any part out of them.

And to conclude, let all such as haue taken the houses of God in possession, or possesse his portion without his assignment, let them, I say, but read those plagues and iudgements threatned, *Ps.* 83.5. *&c.* against those, who did but say, *let vs take, &c.* Christ could not endure them that made his fathers house an house of merchandise, *Matth.*21.12. *Mar* 11.17. *Luk* 19.45. *Ioh.* 2.14. Much lesse will he abide those, who make merchandise of his fathers house. *Ananias and Sapphira* escaped not, who did but with-hold part of their own deuotions; how shall they fly the wrath to come, who inuade the pious gifts of other men: As therefore the Egyptians, *Exod.* 12.31. hastned to rid themselues of the Israelites, and the Philistines to send home the Arke, 1. *Sam.*5.11. So *Cyprian* saith well, that (*x*) patrimony is not to be kept, not to be loued, by which a man hath beene deceiued and ouercome, *serm.*5. *de lapſ.*

o Errores dum publicè fiunt suum nomen exuunt Nic. Clem Epist. de egress. ex Babyl.

p μεσιτεύει γὰρ τῆ ἱερωσύνης τὸ χρῆμα θεῷ τε καὶ τοῖς λαοῖς Nic Cyril. Alex. *in Ioel.* 1.

q Ἀγγαρείαν *definit Suidas*, ἀναγκαῖα ἀνάθημα, καὶ ἐπὶ βίας γιγνόμενον ὑπηρεσίαν.

r Sinunt eos abire quos non vult perire. Aug. tract. 112 in Iohn.

s 2 Sam. 12.31

t כהנים signifieth both Priests and Princes, as *Genes* 41.45. an argument of that honeur which they gaue their Priests. Επι καὶ νῦν παρὰ τοῖς λογιωτάτοις τῶν βαρβάρων σώζεται τὸ ἱερατικὸν γένος εἰς βασιλείαν προσαγόντων. *Clem Alex. Strom* 7.

v Theodoret ascribeth this religious act to *Ioseph*; and *Cornel. à Lap.* supposeth that hee had converted these Priests, because the *Septuagint* reade thus, *Psal.* 105 22. τὸυς πρεσβυτέρους αὐτῆ σοφίαν not τὸυς ἄρχοντας, his Seniors, not his Senators; vsing a word which is taken often for Priests and Ministers. And also hee taught them, σοφίαν, not φρόνησιν, *sapientiam, non politicam eruditionem.* But on the contrary, his fellow Iesuite *Lorinus, in Act.* 7.22 vnderstandeth that place, of teaching *Pharaohs* Senatours, how to prouide against the famine. *Greg. Nazianz.* calleth this instruction, λόγους οἰκονομίας *Orat* 4. *in Aegypt. Aduent.* And Saint *Ambrose* saith of *Ioseph*: *Quomodò hic seruus, qui erudiuit principes populi in illâ frumentariâ dispensatione, vt futuræ inopiæ consulerent & prouiderent.* Epist. 7. ad Simplic.

x Nec teneris iam nec amari patrimonium debet, quo quis & deceptus & victus est.

6. Morall. *That good Seruants are to be vsed well.*

1. It is prouided by God in this Chapter, from *v.* 39. to *v.* 43. That no man should afflict his brother, being his seruant; but shall remember, that they are all fellow seruants to God, *nam serui mei sunt*, for they are my seruants, *ver.*42. saith the Lord; which is a title, that the greatest Lords, and Masters of them all doe hold themselues highly dignified with, as *Moses*, *Numb.*12.7.8. *&c.* 2. *Kings.* 21.8. And

also *David*, 1. *Kings*. 11.13.34.38. and 1. *Chron*.17.4.7. And *Iob* likewise, *Chap*. 1.8. & *Ch*.2.3. and many others.

2. If you looke backe to *Queſt*.28. you ſhall there finde divers liberties reckoned vp, which were yeelded to the Hebrew ſeruants; as eating and drinking with their maſters, at the ſame table, &c. which with many other courteſies might be afforded them: and yet they ſtill remayning in no better eſtate then *Catoes* ſeruants, with whom their maſter daily fed, and in ſommer time hee would worke naked with them, and yet in their age he would ſell them, as men ſell Horſes and Oxen.

3. The kind vſage that belongeth vnto ſeruants, is to give them, (a) τὸ δίκαιον, καὶ τὴν ἰσότητα, that which is iuſt, and equall; and this *Ariſtotle* expreſſeth vnder theſe termes, (b) Food, Rayment, Recreation, and Puniſhment *Oecon*.1.5. Or elſe, as a little before, (c) worke, correction, and meat, which well accordeth with *Eccleſiaſt*.33.23. *The fodder, the whippe, and the burthen belong vnto the Aſſe: and meat, correction, and worke vnto thy ſeruant.* Theſe tempered with equity are the good vſage of a ſeruant.

1. Ἔργον, give him worke, *for that belongeth vnto him*, *Eccleſ*.33.27. Euery ſeruant had his talent, or talents, *Matth*.25.5. &c. This is, τὸ δίκαιον no more then iuſt: but yet, ἰσότης, that is, equity or equality requireth, that maſters ſhould not (d) oppreſſe them in their labours. *Saul* was loath that little *David* ſhould be put vpon the encounter with *Goliah*: (*impar congreſſus*) *he was but a youth and the other was a man of warre*, 1. *Sam*. 17. 33. *Davids* conſcience was alſo after troubled, when he had imployed his ſeruants vpon a deſperate aduenture, to fetch him water with the hazzard of their lives, 2. *Sam*. 23 17.

2. With labour ſeruants muſt ſometimes haue, ἀργίαν, that is, ἀεργίαν, ceſſ, ἄνεσιν, reſt, and refreſhing. The (e) Philoſopher ſaith well, that παιδιὰ πόνῳ ἥδυσμα, recreation is as ſauce vnto our labour, and indeed, labour will not well downe without it. I confeſſe for bodily recreation in civill, much leſſe vncivill delights, I haue receiued no commandement from the Lord: But for ſpirituall refreſhing, the Lord appointed his Sabbath, *Deut*.5.14. *That thy man-ſeruant, and thy maid ſeruant may reſt, as well as thou.* Which words ſeeme to tell vs, that one end of that holy inſtitution, was for eaſe of ſeruants.

3. They muſt haue, τροφὴν καὶ ἐσθῆτα, food, and rayment, or elſe, μισθὸν, wages, according to the contract with them. The good houſewife, that gaue taskes of worke, gaue alſo *meat vnto her houſehold*, *Pro*. 31.15. The Steward muſt give vnto his fellow ſeruants, τὸ σιτομέτριον, *their portion of meat*, and that ἐν καιρῷ *in due ſeaſon*, *Luk*. 12.42. *my fathers hirelings* (ſaith the Prodigall) *haue bread enough*, *Luk*. 15.17. They haue bread, that is, all neceſſaries, and that enough, or in (f) abundance. They muſt not be caſt off in time of ſickneſſe, as that poore ſeruant, who thus anſwered *David*, asking to whom he belonged, and whence he was: *I am a young man of Egypt, ſeruant to an Amaleehite, and my Maſter left mee, becauſe three dayes agoe I fell ſicke*, 1. *Sam*. 30. 13. The King of *Aram* tooke care for his ſeruants cure, 2. *Kings* 5. 6. And the Centurion tooke no leſſe for his, then if he had beene his child, *Matth*. 8.6.

Iſchomachus in *Zenophon* telleth his wife, that it is her office, and the moſt gratefull part of it, that if a ſeruant ſhould fall ſicke, ſhe ſhould ſee to his recovery. To whom ſhee replyeth; a (g) moſt gratefull worke it is, I confeſſe, if when they are recouered they would be thankfull, or grow more diligent and willing then before.

And as for the hirelings wages, there is a ſtrict law for it, *Deut*.24.13. and the deteyning of it is a crying ſinne, *Iam* 5 .4. and the Lord threatneth to come neere in judgement to them that *defraud the hireling in his wages*, *Malach*.3.5.

4. Thou muſt not with-hold κόλασιν, that is, correction from the fooliſh ſeruant; it is ſometimes as needfull, even as meat and drinke.

Παιδὶ δὸς ἄρτον, καὶ κόνδυλον (h) ὄψον ἐπ' αὐτῷ.

Boyes muſt haue bread, giue them a bit;
But as for ſoul, a Knock with it.

Who can deny, but that that ſeruant muſt be corrected with blowes, *who will not be chaſtiſed*

a οἱ χεῖροι, τὰ αὐτὰ πρᾶττε, &c. *Epheſ* 6.9. that is, according to their merit, the ſame which they deſerue.
b τροφὴν, ἐσθῆτα, ἀργίαν, καὶ κολάσεις.
c ἔργον, κόλασιν, καὶ τροφὴν.
d They muſt conſider, *Et quod ferre valent humeri, et quod ferre recuſant*. Hor. in art. Poet.
e He alſo adviſeth well, that there muſt not bee, πλεῖον ἡδύσμασι ἢ ἐδέσμασι.
f πλειονεδίαν ἀξιῶν. i. e. πάντων τῶν βιωτικῶν. So Saint *Auguſt*. expoundeth that petition in the Lords Prayer, *Neceſſariam corpori exhibitionem petimus, panem ſignificantes quicquid nobis eſt neceſſarium*.
g Ἐπιμελητόκαλον μὲν ὄν, ἂν μέλλωσι γε οἱ κακῶς δὲ ἐκπεδύντες χάειν εἰσεδῦς, καὶ ξυνύσταισι ἢ πρόσθεν ἐσεδῦς Χεή. *Oecon*
h ὄψον, *edulium quod additur panis, præſertim coctum*. Budæ⁹ Angl. Soul.

chastised with words, Pr. 29.19. This is τὸ δίκαιον, that is, iust: but yet ἰσότης, equality must be heere obserued too, (*i*) the punishment must not exceed the trespasse: *Thou shalt not rule over him with rigour, vers.* 43.

4. There are three reasons couched, if not expressed, in the Text, to move men to iust and equall dealing with their seruants; and such as concerne euery Christian master, as well as the Hebrew, to whom they are directed here.

1. He that is thy seruant, is *thy Brother also, v.* 39. And in Christ we are all *brethren, there is neither bond, nor free, Coloss.* 3.11. *Galath.* 3.28. And (*k*) *Onesimus must be esteemed as a brother beloved, Philem. v.* 16.

2. *They are Gods seruants, vers.* 42. hee brought them out of the land of Egypt: so are all Christians freed from the spirituall Egypt; *seruus à seruando:* such seruants are the Lords freemen, 1. *Cor.* 7.22. and their masters are the Lords seruants, *Coloss.* 4.1. And they both are fellow seruants, *Matth.* 18.28. & 23.8. & 24.49. *And yee masters doe the same things to them, forbearing threatning, knowing that* (*l*) *your master also is in heaven, neither is there respect of persons with him, Ephes.* 6.9. Stand not vpon termes of (*m*) inequality; thy seruant is made of the same earth with thee, and hath right to the same heaven with thee.

3. *Thou shalt feare thy God, v* 43. That God, who is your common master, and with whom ye are both alike. Which reason moued *Iob*, not to slight the iust apologies of his seruants, when he had blamed them: For it I should, saith he, *what then shall I doe when God standeth vp? and when he shall visit me, what shall I answer, Iob.* 31. 13. And for an example of Gods iustice in this kind, read *Ierem.* 34 *from v.* 8. to *v.* 18. Let his feare then restraine a man from doing wrong in those things, (*n*) ἐν οἷς αὐτῷ ῥᾴδιον ἔστιν ἀδικεῖν, where he may easily doe it, *Plat. de leg.* 6.

To conclude then, as *Satyrus, in Athenæus*, was called, Εὔδουλος, καὶ Εὐοικος, *Eudulus*, and *Enœcus*, (*o*) becausse he was kind vnto his seruants: so let Christians affect these titles, and deserue them, by being alike affected, becausse they are men, as well as wee, and, if you obserue it, God is alike vnto vs both, *Clem. Alex.*

perbâ & tumidâ inaqualitate gaudeas. Lactan. Instit. lib. 5. cap. 6 *Et Dominus diligat seruum, & quamuis illo præstet, tamen se æqualem iudicet, quatenus homo existit.* Const. Apost. vbi super. *Vis tu cogitare, istum quem seruum tuum vocas, ex eisdem seminibus ortum, eodem frui cœlo, æque spirare, æque viuere, æquè mori.* Sen. Epist. 47.

n — *Posse, & non velle nocere, argumentum hominis Deum timentis.* ὁ γὰρ θεὸς πᾶσι τοῖς ἐλευθέροις καὶ τοῖς δούλοις ὁμοίως, ἂν σωφρονῶσι, ἴσος. *Padag.* 3.

s — *Adsit Regula peccatis quæ pœnas irroget æquas.* Hor. lib. 1. Sat. 3. Let this rule bee thy direction; With the fault fmit thy correction.

k Dominus fidelem habens seruum, sæpè sibi seruitute, diligat vt filium, vel vt fratrem propter fides societatem. Clem. R. Constit. Apost. lib. 4. cap. 12.

l καὶ ὑμῶν αὐτῶν ὁ κύριος. *Et illorum, & vester Vulg. lat.* καὶ αὐτῶν καὶ ὑμῶν. *Vt citatur locus à Clem. Alex.*

m Ne tu su-

7. Morall. *It is a charitable Worke to redeeme a Brother out of captivitie.*

1. It was an ordinance of God in this Chap. *v.* 47.48. *&c.* that if an Hebrew, being impoverished shall have sold himselfe vnto a rich *Stranger*, then one of his brethren shall redeeme him, &c.

2. *Hesychius, Lyranus, Tostatus*, and *Rickelius* expound this *Stranger, de aduenâ conuerso ad iudaismum*, of a stranger conuerted vnto Iudaisme: *Hugo* confesseth it doubtfull, whether a Proselyte bee here vnderstood, or no: and *Vatablus* and *Lorinus* leaue it so. But the *Chaldee paraphrase*, and the *Hebrew Doctours*, whom *Pellican*, and other Interpreters doe follow, professe it meant, *de peregrino incircumciso*, of a stranger vncircumcised. And the mysticall sense, which *Lyranus*, and others follow, implyeth as much.

3. Now though it be no small slavery for an Hebrew, one originally of the people of God, to be a bondman to a Gentile, though conuerted, yet is it a more intollerable vassallage to be inthralled to an Infidel: And therefore, *one of his brethren shall redeeme him, v.* 48. The *Vulg. Lat.* and the *Doway Interpr.* make it a thing arbitrary: and to that purpose they have added, *quid voluerit, &c. He that will of his brethren shall*, or may redeeme him; as it were spoken onely *permissivè*, by way of permission: whereas the words in the originall, sound *præceptivè*, after the manner of a precept, which

Pagn.

Pagn. and *Iun.* render by *redimet eum*, He *shall* redeeme him, and so the *Septuag.* εἰς ἐκ τῶν ἀδελφῶν αὐτοῦ (a) λυτρώσεται αὐτόν. And the Hebrew Canon saith, that the *Synedrion* are to compell his kindred to redeeme him, that hee bee not drowned (or swallowed vp) amongst the Heathens. If his kindred redeeme him not, or his owne hand cannot attaine vnto it, every man of Israel is commanded to redeeme him: *Maimon. in Servants. cap. 2. sect. 7.*

And for an example of this practise, read what *Nehemiah* sayd vnto the extortioners of his time, disswading them from their exactions, *cap 5. 8. We (according to our abilitie) haue redeemed our brethren the Iewes, which are sold vnto the Heathen: and will you sell your brethren againe? &c.*

4. If then the Iewes, an inhumane people, were enjoyned such an office of humanitie and loue; then much rather is it expected from Christians, whose true character, and certaine cognisance of their profession, is loue: *By this shall men know that ye are my disciples, &c. Lactantius* vrgeth it as an act of Iustice, and saith, that even *Tullie* in this kind approoved it as profitable to the Common wealth. Saint *Ambrose* exhorteth vnto it, as to an act of Christian liberty: saying, *Summa etiam liberalitas est captivos (c) redimere, (d) eripere ex hostium manibus, subtrahere neci homines, & maximè fœminas turpitudini, reddere parentibus liberos, parentes liberis, cives patriæ restituere:* It is the highest kind of *liberality* to redeeme captives, to snatch out of the enemies hands, to free men from death, and chiefely women from defilement, to restore children to their parents, parents to their children, and subiects to their countrey, *Offic. lib. 1. cap. 15.*

5. But as the text here saith, *One of his brethren, &c.* So brotherly affection is the best mover to this worke: that naturally moveth compassion; else the Apostles argument were not good, *Hebr. 2. 17.* touching Christ, *that hee ought in all things* τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται *to be like his brethren, that he might be mercifull.* Vpon this ground *he gaue his soule a ransome for many, Mar 10. 45.* That they (e) who were seruants to sinne, might be free to righteousnesse, that they might be redeemed from punishment, and assumed to glory: wherein if wee follow him, but so farre as he followeth brotherly love, we shall not want commiseration towards any of our brethren in thraldome.

6. Wee haue also Canons of councels to direct vs in this duty, as that which decreed; that it should be lawfull for any Christian to redeeme such of his brethren, as should be slaues vnto the Iewes, even against their masters wills, giving for every good seruant twelue shillings: For it is vnlawfull, that those whom Christ hath redeemed with the effusion of his blood, should remaine in thraldome vnder blasphemers, and persecutors of the Christian religion, *Concil. Matiscon. 1. Can. 16.* And the 4. Councell of *Toledo, can. 65.* saith (g) it is vnlawfull that the members of Christ should serue the members of Antichrist, and that such seruants of such should be deliuered from their tyranny, and obtaine liberty by the Prince.

7. Such a Christian worke omitted, was the ruine of the *Emp. Mauritius*, who, for couetousnesse of a little money, refused to redeeme many Christians, when hee might haue done it for twelue pence a peece, or some such price; whereupon they were all slaine immediatly. After this, *Phocas*, being in a sedition proclaimed Emperour,

a h.e λύσεται λύτρον dato. *Hoc enim inter* λύειν & ῥύεσθαι *apud Eustach. aliqua differentia est: λύειν est soluto δεσμῷ, vt Hom. Ilias δ'. Λύσειε δ' ὅτε θυγατέρα θερῶν ἀποινα. Atq; idem est quod* ἐξωνήσασθαι, *redimere, vel eximere vt* Terent Andr. act. 1 scen. 2. *Si te inde exemerim.* ῥύεσθαι *vero est, ἄλλον ἔθνον ἐκ πολεμίων ἀπάγειν. eripere ex hostium manibus* Apol. 2 Arg. — ῥύσασθαι δυς ἀμμορον ἀνέχ λύμης. *Vtrumq; vocabuls vim, in negotio redẽptionis nostræ, videre est.* Coloss. 1 13, 14. ὑπο παθο, ἐρρύσατο ἡμᾶς, scz. *à potestate diabols, altero, habemus in ipso* ἀπολύτρωσιν, scz *resp iustitiæ Dei, cui summa obnoxii. Sic* Marc. 10. 45. *dedit animam suam* λύτρον ἀντὶ πολλῶν.

b *Captivorum redemptio magnum atq; præclarum iustitiæ munus est: quod idem ipse Tullius approbavit. Itaq; hac beneficentia, inquit, etiam Reip est vtilis, redimi è seruitute captos, &c.* Instit. l. 12. c h.e λύειν. d *Idem est quod* ῥύεσθαι. The first is effected, *subsidio rei*, i e *vsu pecuniæ*; The other, *operarum collatione*, by helpe of hands, as *Lot* was redeemed by *Abraham Ambrof. loc cit.* The former was vsuall amongst the ancient Christians, as appeareth by Saint *Augustine*, who sold the Vessels of the Church to redeeme Captiues. *Possidon. in eius vitâ, cap. 24. Sic Acacius Amidæ Episcopus, dicens; Deus noster neque lancibus, neq; poculis eget; quare conuenit hac in eius milites affractos dispertiri.* Socr lib. 7 cap. 21. e *Qui erant serui peccati, liberi fiunt iustitiæ; eruuntur de pœnâ, assumuntur in gloriâ.* Ambrof. Serm. 31. *And if the Sonne shall make you free, then are yee free indeed* Iohn 8. 36. f *Concilium Matiscon 1. Can. 16 (cuius fragmentum habetur in Iure Canonico, Dist. 64. cap. præsenti.) Legum beneficio sancitum est Mancipia Christiana, Iudæis Dominis invitis, cuicunque Christiano, vel ad ingenuitatem, vel ad seruitium redimendi licentiam, datis pro quolibet bono mancipio duodecim solidis. Nefas enim esse vt quos Christus sanguinis effusione redemit, religionis Christianæ blasphemorum & persecutorum vinculis remaneant irretiti.* g *Nefas est, vt Christi membra, Antichristi membris seruiant. Tales itaq; talium seruos ab eorum dominatu sublatos libertatem à Principe consequi.* Vid plur. ad Espenc. Digress. in 1. Tim. lib 2. c. 17.

sent

ſent for *Mauritius*, and before his face cauſed his wife, and his fiue children to be put to death, himſelfe all the while crying out, *Iuſtus es Domine, & rectum iudicium tuum*, thou art iuſt, O Lord, and thy judgement is right, *Paul. Diac. de rebus Rom. ſub. Maur. lib.7.* And *Nicephorus* further addeth, that when the Nurſe of an Infant of his, offered her owne ſonne to redeeme his, hee tooke the child from her, and delivered it to the murtherers with his owne hands, ſaying, *Iniquum eſſe in alium, cum ab ipſo Deus pœnas expeteret, animadverti*, it is vnfit another ſhould ſuffer, when Gods purpoſe was to puniſh him. All which the Author ſaith was * agreable to a (*h*) dreame he had about that time, *Niceph lib.18. cap.38.*

8. Now as this worke omitted was an occaſion of deſtruction, ſo the exerciſe of it, even among the Heathen hath beene held meritorious. (*i*) *Seneca* ſaith, that amongſt the Romans, *Decem captivorum redemptio*, the redemption of ten captives was wont to be rewarded with ſome great honour, or office.

Memorable is the ſtory of *Pyrrhias*, a Merchant of *Ithaca*, who on a time ſeeing an aged man, a captive in a Pirats ſhip, tooke compaſſion on him, and redeemed him, and with him bought likewiſe his commodity, which the Pirate had taken, certaine barrels of pitch. The old man perceiuing, that not for any ſeruice he could doe him, nor for the gaine of his commodity, but meerely out of charity *Pyrrhias* had done this, preſently diſcouered vnto him a great maſſe of treaſure hidden in the pitch; (*k*) whereby immediatly hee grew exceeding wealthy, having, not without diuine prouidence, obtained an anſwerable bleſſing for ſo good an act, *Plutarch. quæſt. Gr. 24.*

9. To conclude this point, *Pellican* well obſerueth vpon this place of *Moſes*, touching the redemption of a brother enthralled: That if God ſo earneſtly require this, *de ſeruitute corporeâ*, touching corporall ſeruitude, or ſlavery; then how much rather ſhould every man contend to the vtmoſt of his power, to redeeme his brother from the thraldome of the devill; which is, *to ſaue a ſoule from death, Iam.5.20.* And for which men are honoured with the name of *Sauiours, Obad. verſ.21.* And their reward ſhall bee; that they ſhall ſhine, *as the ſtarres for ever and ever, Dan.12.3.*

h The dreame was this, when he had refuſed the offer of *Chagan*[9], king of the *Huns*, touching the redemption of the Chriſtian captiues; being troubled in conſcience, hee ſent to all the principall Biſhops of his dominions to pray for him, that God would puniſh him in this life. Then in a dreame it ſeemed to him, Chriſt told him, his requeſt was granted; and further hee thought hee ſaw his whole family, with his wife ſlaine by *Phocas*, *Niceph. loc. cit.* * Καὶ γὰρ τ' ὄνειρ ἐκ Διός ἐστιν, *Hom. Iliad α.* *i* *De Benef. cap.32.* *k* *Pyrrhias*, vpon this booty, ſaith *Plutarch*, by way of regratulation, ſacrificed to this old Man, that great ſacrifice, called βοῦθυσίαν, or the ſacrifice of an Oxe, whence that Proverbe grew, ἀδεὶς εὐεργέτης βοῦν ἔθυσεν ἀλλ' ἢ Πυῤῥίας. *l* — ὃς ὤφελεν αἰὲν ἐόντα Ζῆν ἐς Ἐννύχιον μετ' ἀέθλιον ἄγειν ἐρ' ὁμήγυιν ἄστρων. *Mnſam.*

CHAP. XXVI.

1. *The Argument, and Analyſis.*

HAuing in the former Chapters ſet downe at large the Ordinances and Lawes ceremoniall; here in this Chapter he ſubioyneth a graue and vehement exhortation to the ſerious obſeruation of them: and this hee doth foure manner of wayes. 1. *Mandatoriè*, by way of command, *verſ.* 1 and 2. 2. *Promiſſoriè*, by way of promiſe, from *verſ.* 3. vnto the 14. 3. *Commnatoriè*, by way of threatning, from *verſ.* 14. vnto the 40. 4. *Conſolatoriè*, by way of comfort, from *verſ.*40. to the concluſion of this Exhortation, expreſſed in the laſt verſe of this Chapter.

1. For the *mandatory* part: Whereas the Law *Ceremoniall* is but an (*a*) *Appendix* vnto the firſt Table of the *Decalogue*, as the Law *Iudiciall* is vnto the ſecond; heere thoſe Morall precepts are enioyned, which conteine the ſubſtance of Gods worſhip, and in which is implyed an enforcement of things Ceremoniall, and Circumſtantiall. As firſt, An interdiction of *Idoalry*, v.1. And ſecondly, an Injunction, touching the obſeruation of the *Sabbaths*, and the reuerence due vnto the *Sanctuary*, v.2.

a *Hier. Zanch. de Redempt. lib.2. cap.2. Theſſ.5.*

2. For the part *promiſſory*, three things are ſet downe: 1. The *Condition*, *If ye will walke*,

walke, &c. v. 3. 2. The *promises* themselues; and these either concerning their *substance*, or their *persons*.

1. For their *substance*, the Lord promiseth to those that keepe his Lawes, first, (*b*) all blessings, both from heaven and earth, *v.* 4. Secondly, the sweet fruition of them, *v.* 5. Thirdly, an averting and depelling of all evill from them, either of noxious beasts, or cruell enemies, *vers.* 6, 7, 8.

b *Benedictiones, scz. temporales, licet substantiae spirituales etiam et caelestes comprehendebantur.* Ibid. Thes. 3.

2. For their *persons:* he promiseth respect vnto them, whereof they shall see a double testimony: First, in multiplying of their seed: Secondly, in ratifying his covenant with them, *vers.* 9. which covenant did concerne, either his provision for them, *v.* 10. or his protection over them, *v.* 11, 12.

3. Hee confirmes these promises, first, from his nature, *I am Iehovah.* Secondly, from his covenant, *Thy God.* And thirdly, from his workes, *Which haue brought thee out of the land of Egypt, &c* v. 3.

Thirdly, for the part *Comminatory*, or denunciation of judgements, two things are expressed: first, the Condition: secondly, the judgements threatned.

1. For the condition, it is layd downe two wayes: first, in generall termes, *But if yee will not obey me, &c.* v. 14, 15, & 21. Secondly, with a particular implication of contempt, *And if ye will not (c) for these obey me, &c.* v. 18, 23 & 27.

c *h. e. his plagus admonens.* Vatablus.

2. The judgements threatned are many. Some number them as equall to the blessings before. *Cornel. à Lap.* who maketh them 28. But *Hesych* and *Gloss Ord* reckon 30 blessings, following the 72. distinguishing them by the conjunction, (*x*) according vnto which observation, we may divide the judgements into 56. *Aretius* reduceth the blessings vnto fiue kinds, and the judgements vnto nine. *Lorinus* saith, the maledictions may be reduced vnto foure rankes: where the condition is fiue times repeated, discovereth fiue degrees, by which the Lord ascendeth by his comminations, the more to set foorth his longanimitie and patience, and to affect the people with awe and feare.

1. In the first place he threatneth them with terrours of mind, diseases of the body, and dread of enemies, *vers.* 16, 17.

d *Quia septenarius perfectus est numerus, praesentis vitae omnimodam, plenam et perfectam vindictam significat,* Gloss. Ordinar

2. In the second we may note, first, a generall denuntiation of a (*d*) seuenfold punishment, *v.* 18. Secondly, a particular judgement, touching the induration or hardning both of heauen and earth, so that all their labour vpon their grounds shall bee frustrate, *vers.* 19, and 20.

3. In the third place, he deterreth them with (*e*) savage and cruell beasts, infesting their high wayes, *v* 22.

e As fiery serpents, *Numb.* 21. 6 wilde beares, 2 *King.* 2. 24. & lyons, 2 *Kings* 17. 25.

4. In the fourth, after the generall denunciation againe repeated, *vers.* 24. follow those three devouring judgements, 1. the Sword, 2. the Pestilence, 3. the Famine, *vers.* 25, and 26.

f As 2 *Kings* 6 29. & *Lament.* 4. 10.

5. In the last place, that seuenfold plague being a third time thundred forth against the rebellious, *vers* 28. hee further denounceth, first, a fearefull famine, wherein they shall not spare (*f*) the fruit of their owne bodies, *vers.* 29 Secondly, a demolition of their places of religious worship, and the destruction of the worshippers, *vers.* 30. Thirdly, a devastation of their Cities, Temples, and fields, euen to the astonishment of the actors themselues, *vers.* 31. and 32. Fourthly, they shall leaue their owne countrey, and feares shall every where pursue them, and through tumultuous flying, they shall one wound another, *vers.* 33, 34, 35, 36, 37. and at the length all shall bee vtterly consumed, *vers.* 38.

g) *Vau* is here taken, as *Exod.* 4. 23. *Malach.* 1. 2. *and* 3. 4.

Fourthly, for the *Consulatory* part, which is wholly (as I may say) Evangelical; it consisteth of two things: First, a Condition, (*g*) *Si confitebuntur, &c.* that is, if they will testifie their repentance by these foure fruits, and effects thereof, first, (*h*) a confession of their iniquities. Secondly, a profession of Gods Iustice in chastising them: Thirdly, humiliation of heart. Fourthly, a willing submission vnto the correction of the Lord, *vers.* 40, and 41. Secondly, certaine comfortable promises, as first, that hee will remember his covenant made with their forefathers, *vers* 42. Secondly, hee will giue them patience, (*i*) when hee afflicteth them for sinne, *v.* 43. And thirdly, he will

h Foure fruits of true repentance.

i As *Mica* 7. 9

not

not cast them away vtterly, but a remnant shall bee preserued, *vers.*44, 45. Then followeth the Conclusion general of all the Lawes and Rites before mentioned in this Booke. *These are the statutes, &c.* v 46.

2. *The diuers Readings.*

VErs. 1. *An Idol.* L. D. χειροποίητα, things made with hands. S. *idols.* G. N. I. V. *Vaine things.* P. אלילם *(a) elilim*, things of nought. H.

Vers. eod. *Titles.* L. D. *A pillar.* S. G. *Statuam*, (or *staticulam*, as *Tertull in Scorp.*) a Statue, or standing Image, N. P. V. I. The Hebrew word is, מצבה *matsebhah*, of יצב *statuit, constituit.*

Vers. eod *A notorious stone*, L. D. *A stone of speculation*, P. S. *A stone of adoration*, Ch. *An image of stone.* N.G. *A stone figured.* I. V. אבן משכית *ebhen (b) maschith*, a stone of imagery, or after a mans imagination. H.

Vers. 4. *And the trees shall be, &c.* L. D. *And the trees, (or tree) of the field. Cat. iuxt. Hebr.*

Vers. 5. *The threshing of your harvest.* L. D. The threshing. *Cat. iuxt. Heb.*

Vers. 7. *They shall fall before you.* L. D. *They shall fall before you by the sword. Cat. iuxt. Hebr.* Onely the *Sept.* φόνῳ, by slaughter.

Vers. 13. *The chaines of your neckes.* L. D. *The beames of your yoke.* P. I. *The bands of your yoake.* G. N. V. S. מטה *mototh Hebr.*

Vers. 14. *All my Commandements* L. D. τὰ δικαιώματά μου ταῦτα. These my ordinances. S. *All these commandements. Cat. iuxt. Hebr.*

Vers. 15. *And contemne my judgements.* L. D. *And if your soule abhorre (or loath) my judgements, Cat. iuxt. Hebr.*

Vers. 16. *I shall quickly vizit you with povertie, and burning heat.* L. D. *I will settle vpon you povertie, the scab, and the raundse.* S. The *Compl. East.* prefixeth to these three, σπουδῇ, haste. *I will appoynt over you terrour, the consumption, (or swelling, Vat.) and burning ague. C. iuxt. Hebr.*

Vers. 17. *And shall be subiect to them that hate you.* L. D. *And they that hate you, shall persecute you.* διώξονται S. *And they which hate you, shall rule ouer you, Cat. iuxt. Hebr.*

Vers. 20. *Nor the trees yeeld, &c.* L. D. *Neither shall the trees of the earth*, or *of the land; &c. Cat. iuxt. Hebr.*

Vers. 22. *Which may consume you, and your cattell.* L. D. *Which shall eat you vp, and consume your cattell.* S. *Which shall spoyle you, &c.* G. *Which shall rob* (or (d) *deprive*) *you of your children, and destroy* (or *cut off*) *your cattell. Cat.*

Vers. 25. *I will bring in vpon you the sword, a revenger of my Covenant.* L. D. *I will bring vpon you a sword, revenging the quarrell*, (or, *Which shall avenge the vengeance*) *of the covenant. Cat.*

Vers. 29. *And of your daughters*, L. D. *And the flesh of your daughters shall yee eat. Cat.*

Vers. 30. *And breake your idoles.* L. D. τὰ ξύλινα χειροποίητα ὑμῶν, *your Wooden handy-workes.* S. *Your statues standing in the Sunshine.* I. *Your solaries, or Sun-dyalls.* V. *Your images of the Sunne.* P. *Your images*, that is, *Sunne-images.* G. N. The Hebrew word is, *Chammamim*, of *Chammah*, the Sunne, which Idolaters were wont to worship, 2 *Kings* 14. 5. & 23. 11.

Vers. eod. *And ye shall fall among the ruines of your idols.* L. D. *And cast your carkasses vpon the carkasses of your idoles. Cat.*

Vers. 37. *As flying from warres*, L. D ὡσεὶ ἐν πολέμῳ, μηδενὸς καταιρέχοντος, As in warre, no man running against him. S. *As it were before the sword, when none pursueth, Cat.*

Vers. 39. *And for the sinnes of their father, and their owne they shall bee afflicted*, L. D. *And also in* (or *for*) *the iniquities of their fathers, shall they pine away* (or *melt away*) *with them. Cat. iuxt. Hebr.*

a Of אלל *alal* which is but אל *al*, *non* doubled. L. D. Alt.

L. D. Alt.

b Of שכה *shacah, imaginari.* L. D. Det.

L. D. Add.

L. D. Det.

L. D. Alt.

c Of נטה *natah inclinavit.* L. D. Alt.

L. D. Det.

L. D. det. & alt.

L. D. Alt.

L. D. Det.

L. D. Det.

d Orbabit.

L. D. Det.

L. D. Alt.

L. D. Alt.

L. D. alt. & det.

L. D. Alt.

L. D. Alt. & Det.

Vers. 40 *Untill they confesse their owne, and their anceſtors iniquities.* L. D. *Then they ſhall confeſſe their iniquities, and the iniquities of their fathers.* V. G. *And they ſhall, &c.* P. S. *Sin autem, &c. But if they ſhall &c.* I. *If they ſhall, &c.* N. The Hebrew (ו) is ſo taken heere, as Exod. 4. 23. *If thou refuſe.* And ſo Malach. 1. 2. and 3. 8. (c) *If you ſay. &c.*

a ואמרתם *vaamartem.*

L. D. Alt.

Vers. 41. *Vntill their vncircumciſed minde bee aſhamed.* L. D. Τότε ἐντραπήσεται ἡ καρδία, *&c.* S. *Si tunc abjiciatur cor iſtud eorum præputiatum.* I. *If then their vncircumciſed heart ſhall be humbled;* or *ſhall ſubmit it ſelfe.* Cat.

L. D. Alt.

* Vers. 43. for ἐυδοκήσουσι, they reade, προσδέξονται.

Vers. eod. *Then ſhall they pray for their iniquities.* L. D. καὶ τότε * εὐδοκήσουσι τὰς ἁμαρτίας αὐτῶν. *They ſhall bee pleaſed with their ſinnes,* that is, *the puniſhment of their ſinnes.* S. *Then they ſhall expiate their iniquities.* V. *And,* or, *then they ſhall willingly beare,* or, *ſhall accept the puniſhment of their iniquitie.* Cat. *iuxt.* (d) *Hebr.*

d עון *gnavonam,* their ſinne. As ſin is taken for puniſhmẽt Gen 4 7 & 19. 15 Leuit, 20. 17, & 20.

Vers. 42. *And I will remember my Covenant which I made with Iacob, and Iſaac, and Abraham.* L. D. In the reſt according to the Hebrew, the word (*covenant*) is thrice repeated, and the word (*I will remember*) twice.

L. D. Det.

Vers. 43. *And they ſhall pray for, &c.* (vid. vers. 41.) *for that they reiected my iudgements, and deſpiſed my lawes.* L. D. *Becauſe they ſhall &c. and their ſoule abhorred, &c* Cat. Onely the *New Tranſlat* doubleth the word (*Becauſe*) *iuxt. Hebr.*

L. D Alt.

Vers. 45. *And I will remember mine old covenant, when I brought them, &c.* L. D.

L. D alt. & det

Τῆς διαθήκης αὐτῶν τ πρώτης *Their firſt Covenant.* S. *But I will remember* (e) *for them,* (or) *for their ſakes, the covenant of their anceſtors.* Cat.

e להם *labem*

3. *The Queſtions and Doubts diſcuſſed.*

Queſtion 1. *Why this prohibition of Idolatrie is againe repeated,* vers. 1.

YEe *ſhall make you no Idols, &c.* vers. 1. This prohibition of Idolatry, expreſſed oftentimes before, as *Levit.* 19. 4. and *Exod.* 20. 4 and in other places, is yet againe repeated here, and againe, *Deut.* 5. 8, 9. for divers reaſons.

1. *Rabbi Salomon* ſaith, becauſe immediately before, in the end of *chap.* 25. he ſpake of the ſervitude of the Iewes vnder ſtrangers, by whom they might be induced to Idolatrie. And therefore heere hee doth forbid all kinde of idol-worſhip, and nameth more particular kinds thereof, then he had done before.

2. A ſecond reaſon ſomewhat agreeing with this, is given by *Burgenſis, Addit. ad cap* 19. Becauſe the Law before is ſet downe more confuſedly, but here more diſtinctly, divers kinds of idolatrie are recited, and prohibited.

3. *Oſiander* in the third place, ſaith, the reaſon of this repetion, is, *Quia non ſatis eſt legem ſemel promulgari, niſi etiam obedientia erga legem exigatur, &c.* It is not enough, that a law be once publiſhed, vnleſſe obedience to that Law be exacted. (a) And theſe often repetitions or Lawes in *Moſes,* doe admoniſh vs of the corruption of nature, which is ſo depraved, that vnleſſe it bee continually vrged, it will doe nothing which the Law requireth: for Lawes are more eaſily made then fulfilled.

4. And to this in the next place, I will adde that of *Lorinus*, becauſe of the peoples proneneſſe to Idolatrie, that they had need of *precept vpon precept.* This their idolatrous diſpoſition appeared in the wildernеſſe, and often afterwards. And you may read, *Iudg* 6. 30. how they would haue ſlaine *Gideon, Becauſe he had caſt downe the altar of Baal.* And you may ſee, how they did contеſt with *Ieremy*, about their ancient worſhip done vnto the *Queene of heauen, Ierem* 44. 16, 17 &c. And therefore of the repetition of this Law, I may ſay, as *Phavorinus* doth of the admonition of *Idæus,* which hee vſed in pacifying *Aiax* and *Hector*: (b) Μηκέτι παῖδε φίλω πολεμίζετε μηδὲ μάχεσθον, that is, warre not, my ſonnes, neither fight yee. By ſaying the ſame thing twice

a *Et admonẽt nos tam crebra legum in Moſe repetitiones, de corruptione naturæ humanæ, quæ adeo depravata eſt; vt niſi vrgeatur continuè, nihil eorum faciat, quæ lex requirit. Facilius enim leges feruntur, quam ſimplentur.*

b *In quo verſu non oportet videri alterum verbum idem quod ſuperius ſignificãs, ſupplendi numeri cauſa extrinſecus additũ et conſarcinatum. — atrocitatem rei, & culpam perſeverandi bis idem dicendo, alio atq; alio verbo auxit, inculcavitq;: duplexq; eadem compellatio admoniti. ovem facit inſtantiorem.* Gel Noct. Attic. l. 13 c. 2.

twice in ſeverall words, he aggravateth their offence, and their fault of perſevering in it: and this double compellation addeth vehemencie to his admonition.

5. A fift reaſon may bee taken from Gods extreame hatred of this ſinne, as being that ſpirituall adultery, which our (*c*) *iealous God* cannot endure. *Ielouſie is the rage of a man*, ſo kindling his wrath, that *hee will not ſpare in the day of vengeance*, *Pron.* 6.34. And therefore the Lord often complaineth, They haue mooved mee to jelouſie with that which is not God: They haue provoked mee to anger with their vanities. And for this cauſe in Scripture an Idoll is ſometimes called, עצב *gnetzebh*, that is, *griefe*, or *trouble*; becauſe it grieveth God, and brings trouble vnto man. So that I may ſay of this repetition, as *Baſil Sel.* doth of another: Διπλασιάζει τὸν φωνὸν ἢ τ ψυχῆς παραχωλόγ. Εἰς Σωσάν. *&c.* Gods vexation cauſeth this repetition.

6. Laſtly, this reaſon alone may ſerue for all, which the Apoſtle vſeth, *Philip.* 3.1. *To write the ſame things vnto you, to mee indeed is not grievous, but for you it is ſafe.* It ſerveth to confirme the memory, and withall, to demonſtrate things more plainely, as *Iuſtin Mart.* ſpeaketh: Καλὸν γὰρ ἀναλαβεῖν πρὸς ἐνπελεστέραν ἀπόδειξιν. Exh. πὸς. p. 176. Neither are we to thinke any (*d*) thing ſuperfluous in the Word of God. To affirme any word in Scripture to be idle, is no leſſe then blaſphemie. A (*e*) good thing cannot bee too often ſpoken: *Nunquam nimis dicitur, quod nunquam ſatis diſcitur.* Saint *Paul* at *Theſſalonica* diſputed three Sabbath dayes vpon one Argument, namely, the Paſſion and Reſurrection of Chriſt, *Acts* 17. *Plinie* telleth vs of a kind of wilde apple, called *Vnedo, quod vnum tantum edi poſſit*, becauſe a man could eate but one of them at once: But, τ ἀγαθῶν ἀδεὴς κόρ, there is no ſatietie in good things. *Lucian.* περὶ διψάδ. And as *Plato* ſaith, Δὶς γὰρ τὰ καλὰ ῥηθὲν ἀβλαβὲς· *De Legib.* 6. It will doe no hurt to heare a good thing twice. *Iohannes etiam filiolis identidem ingerebat præceptum Chriſti, de mutuâ dilectione, quia præceptum Chriſti erat, quod ſi ſolum etiam fieret, ſufficeret. Hieron. de Scrip. Eccleſ. in Ioh.*

c God is called a iealous God, *quia animam quaſi ſponſam ſuam, & vxorem ſibi adimi non permittit.* Theodoret. *Hæc vero noſtra ſub maritali perſonâ proponitur Deus, qui rivalem non patitur: vel (ſi latius extendere placeat) turpis ſui dicitur aſſertor: vt eius æmulatio nihil aliud ſit quam retinere quod ſuum eſt, atq; ita omnes honoris æmulos excludere.* Calvin in 2. Præcep.

Idololatria eſt ſtuprum fœdiſſimum, & flagitiorum fons. Acoſta de prec Ind. Salut. lib 5 cap 9. *Nullum peccatum idololatriâ repetitur grauius* Clem Rom Conſt S. Apoſt. lib 2 cap. 27. d ὁ παρέλκον ὅτι δὶς τὰ αὐτὰ λέγειν. —— Ἄρχον γ ῥῆμα ἐν τῇ γραφῇ λέγειν βλασφημία. *Baſil. Hexam hom.* 10. e Δὶς χ τρὶς τὸ καλὸν. *Plat in Gorg. Decies repetita placebit Horat de Art* Εἰ χ ἐπαυτολόγησα πολλάκις, ὐκ ἄτοπον εἰπεῖν ὅτι σπάσαμαι. ὁρῶμεν χ τ ἥλιον, χ τὸν σελήνην, χ τὰ ἄστρα τὸν αὐτὸν ὁδὸν ἀεὶ, χ τὰς ὥρας τ ὡρῶν ποιεῖσης, *Iuſtin Mart.* πρὸς τρύφ. *Hæc dixi vt non pudeat vos repetitionem in verbis ſanctæ linguæ, loquacitatis eſſe appetitum; ſæpe ibi repetitio habet vim.* Aug. in Pſalm. 74. *Neceſſarium & vtile eſt etiam quæ ſcripta ſunt ſcribere, ne leve exiſtimetur, quod non frequenter arguitur.* Proſp. Epiſt. ad Auguſt. de Reliqu. Pel. hær.

Queſt. 2. *Touching the foure appellations of Idoles, mentioned*, verſ. 1.

Verſ. 1. *Ye ſhall make you no idoles, neither grauen image, &c.* In which verſe are foure ſeverall appellations, or names of Idols; or foure ſeverall obiects of idolatrie.

1. The firſt is, אלילם (*a*) *elilim*, firſt, a word that hath ſome affinitie with אלוהים *Elohim*, and foundeth after the diminutiue, as if one ſhould ſay, *pettigods*. Secondly, or elſe is ſo called from אל.אלוהים *Al elohim*, *Non dij*, no Gods, *Piſcat. in loc.* Thirdly, or elſe from אל *el*, *fortis*, ſtrong, one of the names of God, and ſo ioyned with אל *al*, *non*, is as much as *non fortis*, weak, and able to doe nothing, as idols are; vnable to ſaue themſelues, *Wiſd.* 14.4. or elſe from אל אל *al al*, *non non*, plaine nothing, according to that of the Apoſtle, 1. *Cor* 8.4. (*b*) *Idolum nihil eſt*, an Idole is nothing. Fiftly, *Cornel. à lap.* ſaith, אלילם *elilim*, is ſo called, *quaſi* אל ליל *el lail*, *deus noctis*, the god of the night, *vt dæmones ſunt lucifugi*, as devils flie the light. Sixtly, the *Septuagint* tranſlate this word by χειροποίητα, that is, made with hands, as idoles are ſaid to be *the worke of mens hands*, *Pſalm.* 115.4. *Eſai.* 44.9. *Ezek.* 16.17. *Mich.* 5.12. & *Wiſd.* 14.10. Seuenthly, *Toſtatus* taketh this *pro ſtatuâ fuſoriâ*, for a molten ſtatue. Such are forbidden, *Leuitic.* 19.4. by the name of (*c*) *elohe maſſechah*, *dij fuſorij*,

a *Lorinus* deriveth this word from ילל *ialal*, *vlulare, ſiue eiulare*: to howle, according to that ſaying of the Prophet, *Eſay*, 10.10. *iuxt.* 72. Ολολύξαται τὰ γλυπτά. *Howle ye idols.* Or elſe from אלם *alam*, *obmuteſcere*, to bee dumbe, 1. *Cor.* 12.2 *Dumbe idoles. Oleaſter* deriveth it from אלה *alah*, *execrari*, as execrable. And ſome from אלל *alal*, *vanum eſſe*, as vaine things. b *Omne quod veritati contrarium eſt, non eſt.* Hieron. in 1. cap. Epiſt ad Galat. c The calfe, *Exod* 32.4 is called *vitulus fuſionis*. מסכה *maſſechah*. And *Lyranus* here ſaith, *prohibetur idololatria in idolis metallicis*: Idolatry is prohibited in idoles made of mettall.

molten gods. Eightly, But I rather conceiue, that vnder this first word is signified all kind of idolatry, in generall; certaine particulars whereof are expressed in the three following: (*d*) and that the notation of it is from their vanitie, as *Elil*, is elsewhere vsed: as *Iob* 13.4 *Medici elil. i. e. nihili*, Physicians of no value. And *Iere.* 14.14. the false prophets prophecied, *Elil*, a thing of nought. And therefore it is well interpreted, *Idols*, as by a generall terme.

2. The second appellation of Idols, is by the word, פסל *pesel*, *sculptile*, a graven image. 1. *Et sic prohibet idololatriam in statuis ligneis:* And so hee forbiddeth idolatry in statues of wood, *Lyran* and that *incidendo, vel cavando*, by carving, or cutting away some pieces, and so leaving some shape or figure, *Tostatus*. 2. But *Lorinus* saith, that *Pasal*, from whence (*e*) *pesel* is derived, signifieth to carue, or graue, either in stone, or wood, though more commonly it bee referred to statues of stone: and that hee proueth from פסוילים *pesilim*, *lapidicinæ, vel latomiæ*, quarries of stone, *Iudg.* 3.19,26. Which place *Serarius* expoundeth of those Ερμαὶ, *Mercurij*, those *statuæ viales*, statues erected in high waies; which (saith he) it is probable, *Eglon* had there set vp; and at which *Ehud* might conceiue himselfe to haue been inspired with that motion of killing *Eglon*, and therefore returned that way againe, as it were to wash his hands of the fact, *vers.* 26. But *Arias Mont.* rather taketh it as meant of those (*f*) *Termini*, or statues for land-markes in the common fields, which were figures representing the vpper parts of a man, and made either of wood or stone. And *Iunius*, with more probabilitie then either, thinketh the place meant of those twelue stones set vp by *Iosue* in *Gilgal*, as appeareth, *Ios.* 4.20. Thirdly, *Gloss. ordin.* saith, that in this place are prohibited those statues or images, which men set vp in their houses, to perpetuate their memories. And *Hesychius* to the same purpose saith, *Domos ædificantes, &c.* They that build houses, or possesse fields, they vse to set vp some graven statue there, as a monument of their loue and affection set vpon that place. Fourthly, I take it, that in this place, vnder the word, *pesel*, is signified any image, picture, or pourtraiture (as the *Dowists* in their *Margin. Annot.* speake) either in wood, or stone, graven, or carved, and by Analogie, those pictures painted vpon the wals, *Ezech.* 8.10. and the like, are here prohibited.

3. The third appellation of Idoles heere mentioned, is מצבה *matsebah*, A pillar, whereof there are divers interpretations. 1. *Pellican* saith, *Statuam erigi prohibet* (*g*) *triumphalem*, hee forbiddeth to erect any statues of triumph; because wee should acknowledge all victorie to bee from God, and consequently, all glorie due to him. It cannot bee denied, but that some civill Monuments are permitted in the Scripture, as that pillar on *Rachels* graue, the first sepulchrall Monument we read of, *Gen* 35.20. So doe we reade of *Davids* (*h*) sepulchre, *Acts* 2.29. But as for *Pillars*, or *Arches*, set vp for trophees, or ensignes of pride and vaine ostentation, such are not warranted: Of which kinde was *Absolons* pillar, 2 *Sam.* 18.18. and before him the like supposed to haue been erected by *Saul*, 1 *Sam.* 15.12. It is reported of *Constantine*, that hee disliked these memorials, and that he was wont, speaking of *Trajan*, to call him, *Herbam parietariam*, Pellitorie of the wall; because hee would haue his Name and Titles inscribed vpon every structure, and edifice erected by him. And it was the vanitie of *Babels* builders, that they sought to get a name, *Genes.* 11.4. Whom though *Tostatus* excuse, *non solum à peccato mortali, sed etiam à veniali*, that is, not onely from mortall, but also (in his language) from veniall sinne: Yet *Aug. Chrysost.* and *Iosephus*, reproue them; and God himselfe by his iudgement sent vpon them. Secondly, this word *matsebah*, the *Vulg. Lat.* expoundeth (*i*) *Titulos*, Titles; which word in Ecclesiasticall vse

d Hebraicè nullum est nomen proprium, quo idolum significatur. Chamier Panstrat. Tom. 2 lib. 2. cap. 10. But either is called from the matter, or forme, or by some metaphor, or epithete, implying the contempt or basenesse of idols

e The word γλυπτὰ, which the 72. here vse, doth signifie statues both of wood and stone.

f Ovid. Fastor. 2.
Termine sive lapis sive es defossus in agro
Stipes, ab antiquis tu quoq; nomen habes.
And so *Tibull. Eleg.* 1.
Nam veneror, seu stipes habet desix⁹ in agro,
Seu vetus in trivijs florida serta lapis.

g De columnis triumphalibus apud Romanos, lege Plin. lib. 34 *cap* 5 *&* 6. *& Val Max. lib.* 2 *cap* 5.

h St *Hierom* writeth, that he was wont to pray at the place of *Davids* sepulchre, *Epist. ad Marcell.*

And the Martyrs had their tombes adorned with Epitaphs, as *Prudent. in Passi. Hippol.* writeth in these words:

Plurima literulis signata sepulchra loquuntur,
Martyris aut nomen, aut Epigramma aliquod.
The tombes in letters dedicate to Fame,
An Epigramme, at least the Martyrs name.

i Vid. Lorin. in loc. touching this word (*Tituli*) at large. *Vid. etiam Onuph in Explic. voc obscur. Eccles in fine. Platin. & Iohan. Lyd. Gloss. Latino verb. ad Nicol. de Clemang.* And you shall find, that the Priests of those *Titles*, were called, Cardinals, though this title be now elevated to a higher dignitie, then a poore Parish Priest.

in

in the Church of *Rome*, did ſignifie as much as *Paræciam*, a Pariſh, ſo called, *vel à titulo crucis*, either from the title of the Croſſe; *vel à nomine alicuius ſancti, in cuius honorem intitulabantur, & conſecrabantur Eccleſiæ*; or from the name of ſome *Saint*, to whoſe honour theſe Churches were entituled, and conſecrated, *Cornel. à Lapid. in Geneſ.* 28. Thirdly, *Matſebah*, ſaith *Piſcator*, is (*k*) a pillar or ſtatue, erected for religious worſhip; ſuch as were in vſe amongſt the heathen, *Exod.* 23.24. *Deut.* 7.5. and 16.22. and in other places: which the religious Kings of *Iudah*, by Gods command demoliſhed, 2 *Kings* 18.4. & 23.6,14. But Idolaters erected, 1 *Kings* 14.23. & 2 *Kings* 17.10. Fourthly, *Lyranus* ſaith, vnder this word are ſignified, *Altaria pro idololatria*. But *Salomon Iarchi* ſaith, it is a ſtone to offer vpon, though to the God of heaven. *In Deut.* 16.22. And *Maimony* affirmeth, that by *matſebah* heere prohibited, is vnderſtood that building, or edifice, by which all did aſſemble themſelues, though to ſerue the Lord: becauſe ſuch was the manner of Idolaters. *Treat. of Idol. ch. 6. ſ. 6.*

k Statua quâ repreſentatur Deus; vel vt Cornelius à Lap. Statua idoli alicuius.

Obiect. But did not holy men erect *pillars* for religious worſhip, as *Iacob*, *Geneſ.* 28. 28. & 35.14. and *Moſes*, (*l*) *Exod.* 24.4?

Anſwer. 1. *Toſtatus* ſaith, this was granted onely, *viris magnæ authoritatis*, to men of great authoritie, as *Iacob* and *Moſes*, *ſed alijs non licuiſſe*, but it was not lawfull for other men. 2. Some onely ſay, this practiſe was but *ante hanc latam legem*, before this law was given. 3. I rather thinke, theſe were erected, plaine, without imagerie, which the law here expreſſely ſtriketh at. To which opinion I find *Maſius* agreeing, (*m*) *Veteres tam Iudæi, quam Chriſtiani ſimpliciſſima faciebant altaria: —— vnde & deteſtabantur, ſi imago vlla in altari poneretur*: The ancient (ſaith hee) both Iewes and Chriſtians, made their altars plaine; — whence they deteſted, that any image ſhould bee ſet vpon them, *Maſ. in Ioſ.* 8. *Num.* 13. And I am ſure, that Law, *Exod.* 20.24. (*n*) *An altar of earth ſhalt thou make to mee*, ſheweth plainely, that God would haue his Altars made, either of earth, or of vnpoliſhed, or vngraven ſtones, leſt the Iewes, prone to idolatrie, ſhould by the imagery be drawne to idolatrie, after the manner of the Gentiles, as appeareth by *Ahaz*, 2 *Kings* 16.10,15. *vid. Ioſ.* 8.31.

l Calvin calleth thoſe pillers mentioned in that place, *Cumulos lapidum*, heapes of ſtones. And *Rabbi Abraham* ſayth, there muſt be no carving of the ſtones whereof altars are built, becauſe no cutting off muſt be caſt away of that which was for ſacred vſe: and *Maimonie* ſaith, leſt of ſuch cuttings off, ſomething ſhould be taken, to make an idolatrous image, or the like. And *Tullie* ſaith, *Aes & ferrum arcent à delubris, vt dueili inſtrumenta non ſint* De leg. 2.

4. The fourth appellation of Idoles heere forbidden, is אבן משכית *ebhen maſchith*, A ſtone of imagery, or an image of ſtone. 1. *R. Aben Ezra*, *Munſter*, and *Vatablus*, expound it, *lapidem figuratum, vel imaginis, vel picturæ*, a figured ſtone, or of an image, or of a picture: It hath the name from (*o*) שכה *ſhacah*, which referred to the body, ſignifieth, *aſpicere*, or *proſpicere*, to behold, or looke vpon; and to the minde, *imaginari, vel cogitare*, to imagine, or to thinke: becauſe pictures are formed after the fantaſie or imagination, and men loue to gaze vpon them. And *Toſtatus* ſaith, that this is vnderſtood (*p*) *de figurâ ſuperficiali, quæ eſt pictura*, of a ſuperficiall figure, which is a picture. Secondly, the *Septuagint* read, λίθον σκοπὸν: and *Pagnin*, *lapidem ſpeculationis*, and *Tertullian* (*in Scorpiac. cap.* 2 *q*) *lapidem ſcopum*, that is, a ſtone ſet out eminently to looke vpon; *ſicut ſcopus dicitur ſignum ad quod collimant ſagittarij*: as the marke at which Archers ſhoot, is called *Scopus*, *Lorin.* 3. *Apollinarius* interpreteth σκοπὸν, by ὑψηλὸν, becauſe this idolatrous figure ſeemed σκοπεῖν, καὶ βλέπειν τὰς χαμαιλωτέρας τόπους, to overlooke the lower places; and ſo ſeemed alſo *metum incutere cernentibus ob magnitudinem*, to ſtrike a kinde of terrour into the beholders, by the greatneſſe of it. 4. The *Chalde Paraphraſt* expoundeth it by אבן סגדא *ebhen ſagda*, which is, *lapis (q) inclinationis, vel adorationis*, a ſtone of inclination, or adoration: So that heere is prohibited (according to this interpretation) the making of ſuch ſtones, as the Heathen vſed to paue their temples with, and to bow downe vpon. So *R. Maim.* ſaith, The ſtone of imagery ſpoken of in the law, though a man bow downe himſelfe ther-

m De hoc teſtimonio ſic Cornelius à Lap. in Exod. 20 24. *Hic eſt vnus locus*

è duobus, quos Cenſores Maſii notârunt & cenſuerunt corrigendos & caſtigandos. *n Serar in Ioſ* 8 *qu* 16 ſaith, This command implyeth, firſt, that the legall ſacrifices were rude and vnpoliſhed. Secondly, not perpetuall, for ſuch altars were ſoone made, & ſoone marred. Thirdly, that Gods altar might be ſoone built vpon any occaſion. Fourthly, that men ſhould regard the ſacrifice, more then the altar. *o* From the ſame root is the word שכיה *ſhechiah*, a picture, *Eſay* 2 16 *p Si enim aliquis de Iudæis coloret picturas, vel haberet eas ſecretè in domo ſuâ, ne idololatriâ convincebatur, et occideretur.* Toſtat. in loc. *q* So משכית *maſchith* may come of שחה *ſhachah*, (reading *ciph* for *cheth*) which is, *proſtravit, vel incurvavit ſe*, to proſtrate, or bow ones ſelfe.

vpon

vpon vnto God, hee is to bee beaten: becauſe it was the manner of Idolaters, to lay a ſtone before the idols, and to bow downe vpon it; therefore they might not doe ſo vnto the Lord. But if they bowed downe vpon it to an idole, they were ſtoned to death, according to the law, *Deut.* 13.10. *Maim. Treat. of Idolatr. c. 6. ſ. 6.* Fiftly, the true meaning of this place, is, that they ſhould not make ſtones figured with imagery, to bow downe vpon them, after that cuſtome of the heathen. *Toſtatus* indeed accounteth it an abſurd thing, that any ſhould imagine, the heathen (r) would lye downe vpon the images which they worſhipped: becauſe he conceiveth theſe ſtones to haue been the very obiect of their adoration, which they worſhipped, by applying limbe to limbe, &c. Whereas indeed they were but either pauements, or ſtones graven, or painted, whereon they kneeled to adore an idole, which was before them. Although it is counted no ſuch abſurditie in the Church of Rome, to apply themſelues vnto their images, the liuing kiſſing and embracing the dull and dead ſtones: As *Mezentius* in the *Poet*, (s) who with more then barbarous crueltie, tied the bodies of the liuing, to the carkaſes of the dead, till they rotted together. And juſtly may ſuch feare the execution of that judgement vpon them, which is threatned in this *chapter*, *verſ.* 30. *I will deſtroy your high places, and cut downe your images, and caſt your carkaſes vpon the carkaſes of your images, &c.*

r *Cum aliquis ſuper rē aliquā incuruat ſe, vel expandit, non honorat eam, ſed magis ſibi ſubiicit conculcando.* Toſtat.

s *Corpora quin etiam iungebat mortua viuis, Componens manibuſq; manus, atq; ora ori bus ora.*

He ioyn'd together bodies liue and dead, Applying hands to hads, and head to head.

Queſt. 3. *Whether to make an Image, were vnlawfull amongſt the Iewes.*

1. *Yee ſhall make you no Idoles, &c.* v. 1. Theſe words are but an interpretation of, or an appendix to the ſecond Commandement; and therefore concerne onely ſuch images as were made for religious worſhip: Although moſt are of opinion, that not ſo much as images made for ciuill ends and vſes, were permitted among the Iewes, (a) vnleſſe they were made by the Gentiles. For it was lawfull for the Iewes to vſe *Cæſars* coyne, vpon which his image was ſtamped, *Matth.* 22.20,21. And *Maimonie* ſaith, That figures, which idolatrous Heathen make for beautie, or ornament, are lawfull to be vſed: but figures, which they make for idolatry, are vnlawfull.

2. As for images for religious vſe, *Toſtat. in loc.* ſaith, *Non facietis vobis, i. e. pro vobis, vel, vt vos adoretis:* Yee ſhall not make to your ſelues, that is, for your ſelues, or to worſhip them: Neither (ſaith hee) was it lawfull, for their gaine, to make idoles, and to ſell them to the Gentiles (b) Therefore if any Iew did ſo, he was put to death, becauſe he gaue occaſion vnto others to worſhip them: Though *Martial* ſaith:

Qui fingit ſacros auro, vel marmore vultus,
Non facit ille deos, qui rogat ille facit.

Not hee that Gold, or Marble doth engraue,
Doth make the Gods, but hee that doth them craue.

3. Or elſe, *non facietis vobis*, yee ſhall not make to your ſelues, is, not of your owne heads, without eſpeciall command of God: becauſe, though no idol, yet ſome graven or painted thing might be made, vpon Gods command; as appeareth by the workes of *Moſes*, and of *Salomon:* God impoſing this law vpon man, not vpon himſelfe.

4. As for that opinion of *Cornel. à lap. in Deut.* affirming that the Iewes did forbeare the making of images, not (d) out of any obligation of the law, but out of pure devotion, and deteſtation of idolatrie, and care to avoyd all appearance of evill, it is not to bee allowed: Becauſe they who knew both the law of God, and the practiſe of that people better then hee, affirme the contrary; namely, that this was done by vertue of the law ſo vnderſtood by them.

Origene ſaith, (e) there was neither Painter, nor Image-maker in the Iewiſh Com-

a And yet *Ioſephus* writeth, that the Iewes oppoſed the erecting of *Cæſars* Image in *Hieruſalem*, by *Pilate*, giving this reaſon: Εἰκόνων πέμψιν ἀπαγορεύειν ἐστὶ καὶ ἡμῖν τῷ νόμῳ. *Antiq. Iud lib.* 18. *c.* 4 *iuxt. Gr.*

b *Idcò ſi aliquis de Iudæis hoc feciſſet, occideretur: quoniam dabat occaſionem vt alij colerent.* Toſtat.

d *Non ex obligatione legis, ſed ex deuotione & religione.*

e Ὅτι γὰρ ζωγράφος, ἢ τοιχουργὸς ἀγαλματοποιὸς ἐν τῇ πολιτείᾳ αὐτῶν ἦν, ἐκβάλλοντες πάντας τοὺς τοιούτους ἀπ' αὐτῆς τῷ νόμῳ. *Contr. Celſ. lib.* 4.

mon

mon wealth, ſuch being vtterly caſt out by the law it ſelfe. And *Chryſoſtom* affirmeth, (*f*) that every image, or figure of a man amongſt the Iewes was accounted an abomination. And to the ſame purpoſe *Tertullian*, ſpeaking of that rapture of the Apoſtle *Peter*, in the transfiguration of Chriſt; It is eaſie (ſaith hee) to proue, that *Peter* was raviſhed in ſpirit, and in an extaſie: (*g*) For how could hee know *Moſes* and *Elias*, but in the ſpirit onely? For the people had no images of them, the law prohibiting. And to conclude, *Vaſquez* the Ieſuit himſelfe confeſſeth, *Omnem imaginum vſum veteri lege fuiſſe ſublatum*, that all vſe of images by the old law was taken away. *In 3. Thom. cap. 2. diſp. 104.*

f Πᾶν εἴδωλον, καὶ πᾶν ἐντύπωμα ἀνθρώπου πρὸς τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο. *Chryſoſt. conc. Iud 3.*

g Quomodo enim Moyſem & Eliam cognouiſſet, niſi in ſpiritu? non enim imagines eorum, vel ſtatuas habuiſſet populus lege prohibente. Tertul. contr. Marc. lib 4. cap. 22. ἀλλὰ θεὸς ὢν ὁ ἀνελαμένος διὰ Μωσέως, μητὲ εἰκόνα, μητὲ ὁμοίωμα, μητὲ τῶν ἐν οὐρανῷ ἄνω, μητὲ τῶν ἐπὶ γῆς ὅλως ποιῆσαι. *Iuſt. Mart. περὶ τριφ.*

Queſt. 4. *How Churches ought to be had in reverence.*

1. *And reverence my Sanctuary*, v. 2. *Vatablus* is of opinion, that this precept was given onely to the Prieſts, both here, and once before, *chap.* 19. 30. where he thus gloſſeth vpon the words: *Vos Sacerdotes, tam maiores quam minores, qui miniſtratis mihi in Templo, metuite me, & ne lugeatis mortuos, & reliqua omnia ne feceritis, quæ facere ſolent Ægyptij idolorum cultores*: Ye Prieſts, both higher and lower, who miniſter vnto me in my Sanctuarie, feare mee, and mourne not for the dead, neither doe any of thoſe other things, which the Egyptians are wont to doe, being idolaters. But *Lorinus* ſaith, *Non placet Vatabli expoſitio*, I like not this expoſition of *Vatablus*.

2 Neither doe I approoue it; nor that part of the expoſition of *Lorinus* neither, affirming that the reverence due vnto the houſe of God here meant, conſiſteth in vncovering of the head, as one paſſeth by it; as if there were *aliqua virtus divina in ſaxis & parietibus*, ſome divine vertue, (as *Bellarmine* ſayeth) even in the verie ſtones and walles.

3. *Toſtatus*, whom *Cornelius à lap.* followeth, thinketh, that to reverence Gods Sanctuary, is, to forbeare to approach vnto it at ſometimes, as *Levit.* 15. 31. and to forbid ſome perſons at all times, as *Numb.* 1. 51. & 3. 10. & 16. 1. *Toſtat. qu.* 2. But this Expoſition is too ſtraight, becauſe to reverence Gods Houſe, conſiſteth more in due frequenting of it, then in a legall refraining from it.

4. Some, by reverencing the Sanctuary, vnderſtand the yeelding of that prerogatiue vnto Churches, *vt ſint* (*a*) *aſili loco*, to be places of refuge for delinquents: which *Lorinus* ſo ſtrongly pleadeth for, *Comment in Act. c.* 21 *v.* 30 Though *Toſtatus* (*in* 3. *Reg. qu.* 36.) denieth, that this priviledge was *de rigore legis*, according to the rigour of the Law: and that becauſe it was lawfull for the iudges, *de templo cum vellent quoſcunq; reos educere*, to take the offenders from the Temple, when they pleaſed: as wee ſee, *Exod.* 21. 14. & 2 *Kings* 11. 15. & 2 *Chron.* 23. 14.

Saint *Auguſtine* ſpeaking of that *Aſylum*, which was opened by *Romulus* and *Remus*, at the building of Rome, ſaith, (*b*) They granted impunitie to offenders, that ſo the Citie might bee peopled which they had built, and ſo armed them againſt their Countrey. It is not ſo in the Church of Chriſt, wherein ſecuritie is given to ſinners, but yet ſuch as are penitent. *De Concord. Evang lib.* 1. *c* 12. And I beleeue, that many popiſh (*c*) Churches are, by this priviledge, made little better then *ſpeluncæ latronum*, very dennes of theeues. *Suetonius* writeth of *Tiberius*, that he did *jura omnibus ferè aſylis adimere*, take away the priviledge of almoſt all their Sanctuaries; becauſe he obſerved the licentious abuſe of them. And indeed nothing can bee more vniuſt, then that ſuch bee allowed to take Sanctuary, who are *minimè omnium ſancti*, the moſt prophane of all others.

a Aſylum dicebant locum ſacrum, vnde non liceat vi quenquam abſtrahere. Serv. in Ænead 8. *nomen deductũ putat ab* (α) *priuandi particulâ, & σύρειν, trahere,* (ρ) *per labdacismũ in* (λ) *commutat. vel à verbo συλᾶν, auferre, vnde privilegium hoc dicitur ἀσυλία.*

b Vt augerent creſcentem vrbem, quam exiruxerant, impunitatem ſceleratis hominibus dederunt, eoſque adverſus patriam ſuam armârunt. non ad hoc exemplum in Eccleſiâ Chriſti actum eſt, in qua datur ſecuritas peccatoribus, ſed pœnitentibus.

c It was the act of Chriſtian Emperours, to make Churches places of refuge, or of *Sanctuarie*, as they call them, *Cod. lib.* 1. *tit.* 12.

3. Some

5. Some conceiue, that no small part of this reverence due to Gods house, consisteth in the outward decking and adorning of it: as *Hugo* (*d*) noteth vpon that place of the Psalmist, *Psal.* 144. 12. *That our daughters may bee as the corner stones, polished after the similitude of the Temple.* I dare not but commend that deuout affection of *Paulinus* Bishop of *Nola*, (it free from superstition) even in respect of the externall adornation of it, thus expressed by himselfe:

(*e*) *Let mee attend thy doores and every morne,*
Sweepe cleane thy threshold, and thy porch adorne.

And Saint *Hierome* long agoe commended *Nepotianus*, (*Epist.* 3.) for his care in dressing vp the Church with boughes and flowers, and keeping cleane the walls and pauements of it. And the Prophet *Haggaus*, (who hath his name from (*f*) festivitie and solemnitie) defendeth the solemne (*g*) beautie of the House of God, against those who trimmed vp their owne private houses, and neglected that, *Hag.* 1. 4.

But yet there is a greater comlinesse of these holy places, then that which is onely outward, and beautifull to the eye, whereof the Prophet *Dauid* speaketh, *Psalm.* 93. 5. *Holinesse becommeth thine house, O Lord, for ever.*

6. The best interpretation therefore of this Precept, may bee collected from the *Vulgar Latine* translation, *Pavete ad Sanctuarium meum*, Come with feare and (*h*) holy reuerence to the Lords Sanctuary, and behaue your selues reverently when you are there.

1. *Accedite in timore*, come in feare, as *Psalm.* 5. 8. *I will come into thy house in the multitude of thy mercie, and in thy feare, &c. Moses* must bee (*i*) discalceated, *Exod.* 3. 5. and *Iosuah*, *Iosh.* 5. 15. must put off his shoes in that holy place where God appeared. *Lipomanus* saith, that act did signifie a mans departure from his right, *Ruth.* 4. 7. and so *Moses* (saith he) left his sheepe *et totus in Dei ius & obsequium transibat*, and gaue himselfe wholly to the seruice of God. But I rather take it, that this act did signifie, (*k*) the putting off of all carnall passions and affections, when one commeth into Gods presence. *Dani.* 1 and his fellowes must bee made fit, before they come into the presence of *Nebuchadnezzar*, *Dan.* 1. 5. And the Virgines must bee purified, before they were presented to *Ahasuerosh*, *Ester* 2. 4. And wee read how *Ioseph* trimmed himselfe before hee came in vnto *Pharaoh*, *Genes.* 41. 14. (*l*) How much rather ought men to bee carefull, *to looke well to their feet, when they enter into the house of God, and to sanctifie themselues, before they come neere him.*

Secondly, *Sanctuarium timere, est cultum Dei verum diligenter peragere, &c. Pellican.* To reverence the Sanctuary is diligently to performe the true seruice of God, &c. which belongeth not to the Priest alone, but to the people likewise. So likewise *Ostander*, (*m*) Remember that I dwell among you in my Sanctuary: therefore be ye exercised in the divine worship with great reverence, and let your life bee holy and vnblamable. When thou prayest, pray in faith, and in humilitie; let both mind and body be humbled, praying in the publike Congregation. This is truely to reverence Gods Sanctuary. *Elegi abjectus esse in domo Dei mei*, *Psal.* 84. 11. *juxt. vulg. lat.* (*n*) I haue chosen to bee an abiect in the house of my God; that is, as *Nicephorus* expoundeth it,

(*d*) *Comparatio sita ex ornatu Templi ostenditur laudabile, ac religiosum esse divino cultui erigatas ades cõstruere.*

(*e*) *Et foribus seruire tuis, tua lumina mane*
Mundicie curare sines, &c. Natal. 5. Falsc. Alluding to that wish of *David*, *Psal.* 84. 11. thus paraphrased by *Buchanan*.
Sit satius portus liminis in tuo Templo,
Sancte parens,
quam Solymâ procul Dagam inter scelerates Multo clarus honoribus.

(*f*) חג *chaggas*, *festivus, sive solemnis.*

(*g*) *Putant nonnulli* Gr. γαὸς, *derivari ab Hebr.* נוע *nogham, propter decentem pulchritudinem, rectius illi, qui à ναίω, παρὰ τὸ ἐν αὐτῷ ναίειν θεόν.*

(*h*) *Sanctimonia perfectæ studentes.* Glos. Interlin. *Sicut ex multi quotidie accedunt, sanctificant; sic qui intrà præsumunt, et immundi accedunt quantum est in se, polluunt* Glos. Ordin. in cap. 19.

(*i*) The *Turkes* put off their shoes at the doores of their Temples, and so doe the *Ethiopians*, *Dam. à Goës in Aethiop.*

(*k*) *Accedenti ad divina Mysteria, Deig; contemplationem deponenda sunt calceamenta, i. e. passiones & affectiones simul & rationes humanæ & terrenæ* Cornel à Lap. in Exod. 3.

(*l*) Εἰς τὰ ἱερὰ ἡμῶν συνέρχῃ πιῦσται ὃ τι πτύεται ἢ νενόμικας, ἢδὲ ἀπομύξασας ὅλον ἂν πτύσμα ἢ μύξα. *Arian. in Epist. Ish. 4. cap.* 11. Thou commest into the Church, where it is not lawfull to spitt, &c. being thy selfe nothing but filthinesse.

(*m*) *Memineris tu me vobiscum habitare in Sanctuario: quare cultum divinum magnâ cum reverentia exercete, & sanctè & inculpatè vivite.* The worship of God is called, λατρεία, à partic. epitat. λα, & τρέειν, i. e. vacare; *sicut Deus* ἀπὸ τῦ θεᾶς, *Iacob* awaking *Gen.* 28. 17. said, *How dreadfull is this place? — it is no other then the house of God.* The house and presence of God is dreadfull.

(*n*) That holy woman *Paula*, (as S. *Hierome* writeth of her) died with these words in her mouth, *Hieron. Epist.* 27. *Arnobius* testifieth of the Gentiles, that they were wont to fall downe prostrate in their Churches, and to kisse the ground.

Non ego si merus ad limen procumbere Templi,
Et dare sacratis oscula liminibus. Tibull.

mag-

παρερριμένον τῇ ἐπ' ἐδάφους, to be caſt vpon the earth, to lie proſtrate in humility. When thou heareſt the Word of God, (*o*) giue diligent attention: *Faith commeth by hearing, Rom.* 10.17. The beginning of damnation was by hearing: *Eue* gaue eare vnto the ſerpent; and to *Adam* it is ſaid, *Quia audiſti vocem vxoris tuæ*, becauſe thou haſt heard the voyce of thy wife, &c. *Gen.* 3.17. So ſalvation commeth by the eare, ἵνα δὲ ὦν ἡ ἀποστρώσις, &c. that our fall and riſing may bee both one way. Bee ready then, and reioyce with *David*, when thou art called to this dutie. Let it not bee ſaid of vs in this age, as long ſince a Country-man of ours, *Iohn de Promyard* ſaid of this nation, (*p*) *Vix invenitur natio Chriſtiana, quæ itararò & invitò audit verbum Dei:* There is ſcarce a Chriſtian nation to be found, which ſo rarely and vnwillingly heareth Gods word.

7. Laſtly, to this Expoſition agreeth that Prohibition of all vndecencie, or impietie in the Sanctuarie. 1. Indecent things the Apoſtle forbiddeth, when hee blameth their keeping of their (*q*) *Agapæ*, or loue feaſts there. Saint (*r*) *Auguſtine* ſaith of them that vſed dauncing, and clamorous vociferation in the Church, (as in *Church-Ales*) that if they came *Chriſtians*, they went home *Pagans*. Neither muſt the Church bee made a gallery (*s*) to walke in, nor a ſhop or market to ſell wares in. 2. But eſpecially is impietie prohibited, as the moſt oppoſite to this holy reverence, as *Oſiander in cap.* 19. expoundeth the like precept there: *Ne ſceleribus tabernaculum habitationis meæ prophanetis:* Doe not prophane the tabernacle of my dwelling by ſinne: that is, as the ſonnes of *Eli* did, *Lyran. in loc. cit.* where he alſo telleth vs, how the Heathen Prieſts would perſwade young Maydens, whom they intended to deflowre, that their god deſired to haue company with them: As *Ioſephus* teſtifieth of one *Paulina*, in the dayes of *Tiberius Cæſar*, ſo abuſed at Rome, in the temple of *Iſis*, *Antiqu lib.* 20. *If any man defile the Temple of God, him ſhall God deſtroy: For the Temple of God is holy*, 1 *Cor.* 3.17.

o Ἡ παραγγελία ὅτι οὐχὶ ταῦτα ἔστω, τὰ λεγόμενα μανθάνε, καὶ τάξεις εἰς τὴν αἰῶνα. *Cyrill Hieroſ. in* Προκατηχ. Λάβοις ἂν καὶ πας ὠφελῆσαι δυνάμενον μὴ μόνον ἀκοῇ ταῦτον, ἀλλὰ καὶ πράξει διαδέχεσθαι. *Agap. Paræn. ad Iuſtinian.*

p Summa prædicant fol. 35.

q He calleth this eating and drinking in the Church, a *deſpiſing of the Church of God*, 1 *Cor.* 11.22. by making it *triclinium epularum Hier. Et Concil. Trident. etiam, Seſſ.* 22. *de Reform* And our Saviour twice vſed the vvhip in the Temple, *Matth.* 21.12 and *Iohn* 2.15. and that by vvarrant from the Word: though *Lorinus* ſay, His Scripture is againſt him, *Pſalm.* 91.10 *Flagellum non approprinquabit tabernaculo tuo Iuxt. Vulg. Lat.* Which place, according to the Originall, is thus read, *Pſalm.* 91.10. *Neither ſhall any plague come nigh thy dwelling.*

in loc. r Serm de Tempor. tom. 10.235. *s Ambulare in Templis prohibet Concil. Lugd. cap. Decret*

Queſt. 5. *How God is ſaid to giue raine*, v. 4.

1. *Then will I giue you raine in due ſeaſon, &c. Toſtat. qu.* 3. vpon theſe words ſaith, *quanquam pluviæ* (*a*) *naturaliter cauſantur, &c.* Although the raine is cauſed naturally, yet God ſometimes worketh aboue nature, either producing what Nature could not, or hindring what Nature would. For hee being the firſt cauſe of all things, all (*b*) ſecondary cauſes are but as his effects, and together with their effects are cauſed by him And therefore it is God *that giveth vs raine, and fruitfull ſeaſons, Actes* 14. 16. It is hee, that (*c*) *prepareth raine for the earth, Pſalm* 147 8. And for this cauſe hee is called, *Pater pluviæ, the father of the raine, Iob* 38.28. as he is by Saint *Iames* called, *Pater luminum, the father of lights, Iam.* 1.17 and the (*d*) father of all other his creatures.

2. This power of giving, or cauſing raine, the Lord doth challenge as his * owne peculiar, and belonging to none other. *Are there any among the vanities of the Gentiles, that can cauſe raine? or can the heauens giue ſhowers? art not thou hee, O Lord our God? therefore Will wee Wayt vpon thee, for thou haſt made all theſe, Hier.* 14.22. They are deliuered out of his treaſurie, *Deut.* 28.12. that is, the middle region of the ayre, which is the treaſury alſo of the hayle and Snow, *Iob* 38.22. as the ſea is of the waters, *Pſalm.* 33.7. and as hee hath his vnknowne treaſuries of the winds, *Pſalm.* 135.7. For none knoweth *Whence they come, or Whither they goe, Ioh.* 3.8.

a In hunc modum cauſantur pluviæ naturaliter. Primùm ex aquis elevantur vapores in ſecundam regionem, qui concreti fiunt nubes; ſic factis autem fiunt pluviæ guttatim decidentes, vt Pſal. 77.17. *Inundárunt aquæ nubes.*

b Cauſa poſteriore habent ſe reſpectu prioris tanquam effectus ad cauſam. Toſtat. qu. 3. *c Hebr.* מכין *mechin, Septuag.* ἑτοιμάζων. *d Iupiter Omnipotens regum rerumque Deumque progenitor, — Valer. s apud Aug. de Civit. l.* 7. *c.* 9 *Clem Alex Strom* 5. *Deum Orphei vocabulo vocat* Μηδοπάτορα, *quaſi vtriuſque parentis vices agat ipſe ſolus.* * *Paraphraſtes Hieroſ. in Geneſ* 32 *Quatuor maximè rerum claves penes Deum eſt, &c.* The key of foure things God keepeth himſelfe, and will not yeeld it to any Angel or Seraphim. 1. *Vulvæ*, of the vombe, *Geneſ.* 16.2. & 20.18. & 30 22. & 1 *Sam.* 1.5. 2 *Sepulchrorum*, of the graues, *Ezek.* 37.12. 3. *Cibationis*, of food, *Pſal.* 145.16. 4. *Pluviæ*, of the raine, *Deut.* 28 12.

3. The

3. The Heathen themselues acknowledge as much, when as their Poets giue vnto him the epithete of the (e) *Raine God*; affirming with *Theocritus* and *Ovid*:

(f) Great Ioue the Welkin cleares awhile,
Then raines, and makes the fields to smile.

4. There are naturall causes of the raine, as before I said, and as (g) Saint *Basil* philosophically sheweth. And our Saviour himselfe confesseth, that there are certaine signes thereof, neither disalloweth the obſervation of them, *Matth.* 16.2,3. *Luke* 12. 54,55. as from the *skie*, or from the *Winds*, or else from the (h) *starres*, or from the (i) *moone*, or (as *Origen* saith) rom th. (k) wh le body of the heavens, wherein, as in a Booke, are written by the finger of God, all future things. And therefore when the Prophet *Esay* saith, *The heavens shall be folded like a booke*, *Esay* 34.4. He (l) meaneth, (saith hee) that then all things therein written, shall bee fulfilled and accomplished, *Orig. Philoc. cap* 22.

But yet God commandeth all those causes, and over-ruleth all these signes, bidding vs *Not to feare the signes of heauen*, *Hier.* 10.2. and telleth vs, that *hee frustrateth the tokens of the* (m) *liars, and maketh Prognosticators mad*, *Esay* 44 25. Memorable to this purpose is that of Saint *Ambrose*, speaking of a great drought in his time, when the people talked much of raine, and sometimes comforted themselues with this hope, that *Neomenia dabit pluvias*, the new Moone will bring vs raine. Although (saith h.) wee much desired to see some showers, yet I wished such hopes might faile them. And (n) indeed I was glad that no raine fell, till beeing sent vpon the prayers of the Church, it might manifest vnto vs, that wee ought not to depend vpon the changes of the Moone, but vpon the providence and mercie of the Creatour. *Hexam. lib.* 4 *cap* 7.

5. And as God is the authour of the naturall, so also is he of supernaturall, prodigious, and miraculous raine. He rayned downe fire and brimstone vpon Sodome, *Gen.* 19.24. He rained *Manna* for the children of Israel, *Exod.* 16. And his worke it was, *qui facit mirabilia solus*, that (as stories report) it hath sometimes rained wheat, (o) blood, wooll, stones, little vermine, and the like.

6 This promise heere of Gods giving raine vnto his people that obey his Law, is heere the first of all the promises, saith *Tostatus*, *qu.* 3 Becaute by it is signified, (and after a sort produced) all things that concerne mans sustenance: and (p) becaute the greatest of all judgements (saith hee) is famine; for it is better to fall by the sword, or by the pestilence, then to dye by famine, as beeing a languishing and inhumane evill.

But *Origene*, *Hesychius*, and *Glossa Ordin. & Interlin.* following them, doe thinke, that this promise may well bee first, as not intending this (q) vulgar blessing, which God bestoweth both vpon the iust and vniust, *Matth.* 5.45. but of that heavenly doctrine, which is compared to the dew and raine, *Deut.* 32.2. This allegoricall Exposition I referre vnto another place.

e Aridâ nec pluuio supplicat herba Ioui. Tibul lib 1. —— *Tu nunc mentis, pluuioque rogaris Pro Ioue* —— Statius Theb. 4. — Καὶ βωμὸν ποίησε μέγαν διὸς ὑετίοιο. *Apollon. Argon.* ℓ χ' ὦ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δ' ὗει. *Theocr.* εἰδυλλ δ'. —— *Vtilibus vigeat imbribus agros* Ovid. de Pont. Eleg. 1.

f Σημαίνομένων δὲ τῶν ἀναβυσσίων. περὶ τοῦ ὑέτος, καὶ πνεύματος τοῦ ἀέρος, &c. Εἰς τὴν Ἑξαήμ. Ομ. γ.

h — τὸ δὲ σημαῖνον ἐν οὐρανῷ ἐσημείξεν Ἀστέρας. *Arat. Phæn.*

i Λεπτὴ μὲν γὰρ ὅσα περὶ τρίτιον ἠμέραν καὶ καθαρὰ, παθερὰν εὐδίαν καταγγέλλει. παχεῖα δὲ ταῖς χεραίαις καὶ ὑπέρυθρος φαινομένη, ἢ καὶ ὕδωρ λάβρον ἄπο νεφῶν, ἢ ποτὲ βιαίαν κίνησιν ἀπειλεῖ. *Ibid* Ομ. ε.

k Ὁ πᾶς ἀρχὰς δύναται διωνεῖ βίβλος ὧν θεὸς ἔγραψε τὰ μέλλοντα.

l Τὰς λόγους τὰς ἀδιεχομένας σημαντικὰς τῶν ἐσομένων δηλοῖ ἀπαρτιθησομένας, καὶ ἵν' ὅπως ἐπὶ πλήρωθησομένας.

m Wee may vnderstand this of Almanacks.

n Deniq; delectatus sum quòd nullus imber effusus est donec precibus Ecclesiæ datus, manifestaret non de instis lunæ sperandum esse, sed providentiâ & misericordiâ Creatoris.

o Plin. lib. 2. cap. 56.

p Quoniam maximum incommodorum humanorum est fames —— Melius enim valdè est bello perire, aut peste cadere, quàm confici fame, quoniam fames diuturnum & inhumanum malum est.

q Quod si iustis & iniustis datur pluvia, non erit magna remuneratio iis qui mandata seruauerint? Origen. in Levit. Homil. 16.

Queſt. 6. *Why the Lord doth not promiſe vnto his people the bleſſing of the Sunſhine, as well as of the raine.*

1. This queſtion is mooved by (*a*) *Toſtatus*, and vpon this reaſon: becauſe the heat of the Sunne is as profitable as the raine, for the producing and bringing foorth the fruits of the earth.

Anſwere is given by him in this manner,: (*b*) Becauſe things conſtant and immutable, are not made the matter of a promiſe; but ſuch is the heat of the Sun; becauſe the Sun keepeth alwayes the ſame courſe in every yeere, &c.

2. But this anſwer ſatisfieth not: for we know that God can intercept, and withhold from vs the heat of the Sunne at his pleaſure, and can bring foorth his yce, and ſnow, and froſts when it ſeemeth good to him. And therefore I take it, this queſtion may bee better anſwered thus: 1. That vnder this promiſe of Raine, by a figure called *Synecdoche*, all things conducing to fertilitie are vnderſtood, as if he had ſaid, *Dabo tempeſtates quæ proſint ad fertilitatem efficiendam*, I will giue you ſeaſons commodious for fertilitie. *Oſiand. in loc.* And becauſe the raine is eſteemed to this purpoſe a moſt principall bleſſing: as *Iob* 5.10. & 28.25,26. & 36.27 & 37.6. & 38.2. *Pſalm.* 68.10. *Eſa.* 30.23. *Ierem.* 5.24. & 10.13. & *alibi.* 2. The Sunne could not bee ſuch a bleſſing to that people, in that region, as the raine, as *Lorinus* obſerveth: *For the land whither thou goeſt in to poſſeſſe it, is not* (*c*) *as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and* (*d*) *watereſt it with thy foot, as a garden of herbes: But the land whither ye goe to poſſeſſe it, is a land of hills and valleyes, and drinketh water of the raine of heauen, Deut* 11.10,11. The meanes of fruitfulneſſe in that land, was not as in Egypt, by ditches and trenches which they drew from Nilus, but by raine from heauen, which twice in the yeere was wont to bee given in ſome plentie, rarely at other times. The firſt raine fell in the beginning of the yeere, by civill account, that is, about *September*, or *October*, after the ſowing of their corne; that ſo it might take rooting in the earth. The ſecond was halfe a yeere after, that is, in the moneth *Abib*, or *March*, which Eccleſiaſtically began the yeere to Iſrael, *Exod.* 12. 2. and *Ioſephus Antiqu. lib.* 1. *cap.* 4. Whereupon it is called the latter raine in the firſt moneth, *Ioel* 2. 23. and this was a little before the Harveſt, that the eare might be full. So that the Husbandman muſt wayt with long patience, *till hee receiue the firſt and latter raine, Iames* 5. 7.

a *Quare Deus non promiſit ſolis calorem in bonum, ſicut pluviam.* Toſtatus qu. 4.

b *Quia ea quæ ſunt immutabilia non oportet quod promittantur tanquam bonum: ſic autem eſt de calore ſolis, quoniam Sol ſemper tenet eundem curſum in quolibet anno &c.* Ibid.

c De Ægypto Tibull. lib. 1. Eleg. 8. *Aridaque nec pluvio ſupplicat herba Iovi.*

d *Rigare pede, eſt rigare labore & foſſione, viz. ex flumine Nilo deducendo aquas, per ſulcos & foſſas. In Ægypto rara vel nulla ſunt pluviæ: At terra Chanaan Cæleſti pluviâ abundè irrigatur.* Cornel. à Lap. in loc. *Redundat tamen illa vox, abundè: Teſtatur enim Hieronymus ſe nunquam vidiſſe pluvias in Iudæa æſtatis tempore.* Comment, in Am. 4 *Et in meſſe vidiſſe, prodigium erat* 1. Sam. 12.17,18.

Queſt. 7. *Touching the meaning of that promiſe: Their threſhing ſhall reach vnto the Vintage, and the Vintage vnto the time of Sowing*, verſ. 5.

1. This promiſe, *Toſtatus* thinketh, was fulfilled, *in anno ſexto, ante remiſſionem, qu.* 5. In the ſixt yeere, the yeere before the *Sabbaticall*, or yeere of *Remiſſion*, which yeelded fruit for three yeeres; (as appeareth in the Chapter before) and therefore there muſt be the more time ſpent in threſhing, and in grape-gathering, then in other yeeres. And more eſpecially (ſaith hee) was this promiſe made good, whenſoever that yeere of *Remiſſion* fell out vpon the 49 yeere, after which followed the *Iubilee*: For then in the 48 yeere, *Iudæis ſe bene habentibus*, the Iewes behaving themſelues well, and living in obedience to the law of God, the land brought foorth fruit for foure yeeres; and ſo the threſhing might well reach vnto the vintage, &c.

2. But *Pellican, Oſiander, Iun. in Annotat. Vatablus, Lorinus, Cornelius à Lap.* and others, doe vnderſtand this promiſe, touching the generall bleſſing of fertilitie.

and (*a*) plentie to this people in this land, whilest they walked in obedience to Gods Commandements. And vnto this agreeth that of the Prophet *Amos: The Plowman shall touch the Mower, and the treader of grapes, him that soweth seed, chap. 9. vers.* 13. In which words, (saith *Mercerus*) *per insignem hyperbolen*, by a great *hyperbole*, is set forth the abundance of all sorts of fruits, which they shall enioy, continued one after another; so that one worke shall hardly be finished, till another followeth vpon it, according as it hath been said, *The* (*b*) *Husbandmans Work is never ended.*

3. And surely it may well appeare, that the fruitfulnesse of *Canaan* was not meerely naturall, when wee consider how many people, in how little a circuit of ground, had both *pabulum & latibulum*, food, and harbour, as *Cornel. à lap.* hath well obserued vpon the 20. and 21. *verses* of the *chapter* going before.

4. The Tropologicall, and Mysticall Expositions of these words, which the Ancients most run vpon; as, for reverence to the Authours, I will not wholly reiect them: so I desire in them that modestie of *Cyrill* of *Alexandria*, writing vpon that fore-cited place of *Amos*: (*c*) If wee must be adding something as more subtle, or more spirituall, it becommeth vs to invent nothing, but that which is apt and convenient. But let vs heare their Collections:

1. *Origene*, and *Gloss. Ordin.* following him, vnderstand these words of the ministery of the Word, wherein the labour is perpetuall, either in threshing, vintage, or sowing; either in the Law, or Gospels, or Writings of the Apostles: (*d*) In our whole life we haue no idle time; while wee haue breath, let vs be sowing; onely let vs sowe in the spirit, that of the spirit we may reape eternall life. *Hucusq; Orig.*

2. *Hesychius* and *Gloss. Interlin.* expound the *threshing*, of the blessings of the body; the *vintage*, of the vertues of the mind, which shall meet together, the vintage reaching to the sowing. (*e*) For the soule gathering together all her vertues, straight desireth more, vntill shee shall attaine these riches, whereunto the Apostle hastened, and therefore said; *Brethren, I account not that I haue attained, but one thing I doe; I forget that which is behind, and endeavour my selfe to that which is before, and follow hard toward the marke, for the prise of the high calling of God in Christ Iesus, Phil.* 3. 13, 14.

3. *Petrus Chrysologus*, cited by *Godfridus Tilmannus, in Alleg. & Moralit. Script.* alludeth to this place, when hee setteth downe our order in the studie of spirituall things. (*f*) Reading and Meditation (saith hee) is our *mowing* and *threshing*; Prayer and Contemplation is our *Vintage*. (*g*) Our doing and teaching is our *sowing*. Now the threshing of the Harvest reacheth the Vintage, when by reading wee are moued to pray: and the Vintage, the Seed-time, when by Prayer wee obtaine strength to worke and exercise.

4. *Lyranus*, by the threshing of the Harvest, vnderstands the *Gentiles*, according to that saying: *Looke on the Regions, for they are white already vnto the harvest, Iohn* 4. 35. And the Vintage he expoundeth of the vniversall conversion of the Iewes, alluding vnto that place of *Esay*, where they are called, the Lords Vineyard, *Esay* 5. 7. And the former of these (saith hee) shall reach vnto the latter, according to the Apostle Saint *Paul, Rom.* 11.

5. *Radulphus*, by the *threshing*, vnderstandeth the Soule, which laboureth in Gods service, till it hath obteined, *ex bono suæ conscientiæ, spiritualem latitiam*, from the goodnesse of the conscience, spirituall joy; which is signified by the *Vintage*: because *Vinum latificat cor hominis*, Wine maketh glad the heart of man. (*h*) And this joy for labours past, inflameth our desire of vndergoing others: and so the *Vintage* reacheth to the *Sowing*.

a Ex hâc tritura continuatione colligitur magnam fuisse frumenti vim. Non enim differebant triturâm frugum vsque in Hyemem: sed in Festo Pentecostes iam offerebant panes de novis frugibus; vt constat supra ex cap. 23. *sed vt benè longum tempus messi & vindemiæ fuerit interpositum.* Osiand.

b Ὡς ἀδιάλειπτον αὐτοῖς τὸ ὁπωσοῦν ἐν ταῖς ἀδίστοις συγκομιδαῖς γενέσθαι πόνον. *Cyr. Alex. in loc. Am.*

c Εἰ δὲ δεῖ καὶ λεπτότερόν τι καὶ πνευματικώτερον τῆς τῶν ῥητῶν θεωρίας προσβαλεῖν ἐθέλομεν, φέρε μηδὲν αὐτῶν εἰκῆ νοεῖν. *Nam vt Epiphan. her.* 61. Τὰ ῥήματα τοῦ θεοῦ ἐστὶ πάντα ἀλληγορίας δεῖται, ἀλλ' ὡς ἔχει θεωρίας ᾧ δεῖται καὶ ἀδιστάκτως, εἰς τὸ εἰδέναι ἑκάστου τὸ καθ' ἑαυτὸν δύναμιν.

d In omni vitâ nostrâ otium nullum tempus est: quamdiu respiramus seminemus; tantum est, vt in spiritu seminemus, vt de spiritu metamus vitam aternam: *e Congregans enim anima virtutes suas, mox alias desiderat, vsque dum illas attigerit divitias, ad quas Paulus festinabat, & propterea dicebat, Fratres, ego me non arbitror comprehendisse, vnum autem, &c.* Hesych. *f Legendo & meditando metimus: orando & contemplando vindemiamus: operando & prædicando, seminamus.* *g Hortatur Nazianz.* ἢ μὴ διδάσκειν, ἢ διδάσκειν τῷ τρόπῳ. Et *Synes.* Βίον ἀρδῶς θερίσιμον τὸ φρονεῖν. *Optimè Macarius* Ἄλλο ὅτι τὸ γνῶσει τινὶ καὶ νοὶ ἀπηγῆσαι λόγως, καὶ ἄλλο ὅτι τὸ ἐν ὑποστάσει καὶ ἐργῳ, καὶ ἐν πληροφορίᾳ, καὶ ἐν τῷ ἐνδον ἀνθρώπῳ ἔχειν τὸ θησαυρόν, καὶ τὸν χαλκὸν καὶ τὸν χοῦν, *&c. Homil.* 27. *pag.* 366. *h Et hac latitia de transactis laboribus, vt novos iterum fabricamus desiderium nostrum inflammat.*

6. *Rickelius*,

6. *Rickelius*, by the *threshing*, saith, wee are to vnderstand the *actiue life*, and by the *Vintage*, a *contemplatiue*; wherein when a man exerciseth himselfe, hee commeth againe to the actiue, *quod est occupari sementem à vindemiâ*, which is, *The vintage shall overtake the seed time.*

Quest. 8. *Touching that promise of peace and securitie*, v. 5. & 6. *With that of pursuing their enemies*, v. 7. & 8. *and how both can stand together.*

1. Here is a promise of Halcyonian dayes vnto the godly, as appeareth in the particulars, *v.* 5, 6. As, 1. *Yee shall dwell in your land safely.* 2. *And I will giue peace in the land.* 3. *And yee shall lye downe, and none shall make you afrayd.* 4. *Neither shall the sword goe through your land.*

1. *Yee shall dwell, &c.* לבטח *labhetach*, μετ' ἀσφαλείας, *Septuag.* with trust, hope, or confidence in God; and so, with securitie. The *Vulg. Lat.* reads, *absq; (a) pavore*, without feare. *The Lord is my light and my salvation: Whom then shall I feare? &c. Psal.* 27. 1. *&c.* This is that promise of dwelling safely; *Euery man vnder his vine-tree, and vnder his figge-tree. Quod paræmialiter dicitur*, which is spoken proverbially, saith *Lorinus*, as 1 *Kings* 4. 25. *Mich.* 4. 4. *Zach.* 3. 10. And that promise likewise of *drinking the waters of their owne cisterne*, 2 *Kings* 18. 31. *Esay* 36. 16. This promise is againe repeated, *Prou.* 1. 33. and *Ezek.* 34. 25, 26, 27.

2. *And I will giue peace, &c.* Though peace be often taken for all kind of prosperitie, yet heere it is taken particularly, as it is opposed to warre, *Psal.* 120. 7. or to the sword, as *Matth.* 10. 34. And this peace is promised throughout the land: *In terrâ.*

3. *Yee shall lie downe, &c.* (*b*) *Dormietis, & non erit qui exterreat. vulg. lat.* Yee shall sleepe, and there shall bee none to affright you. The Lord adjureth, and that with threatning, that none should awake his Spouse, vntill shee please, *Cantic* 2. 7 & 3. 5. & 8. 4. And so God promiseth, *Prou.* 3. 24 *When thou lyest downe, thou shalt not bee afraid: yea, thou shalt lie downe, and thy sleepe shalbe sweet. Tostatus* saith, This is a token of great peace, both from civill, and from forrein enemies, *qu.* 6.

4 *Neither shall the sword goe through, &c.* This some vnderstand, *de gladio Domini*, of the sword of the Lord, which is the pestilence, 1 *Chron.* 21. 12. And so in these two verses, 5. & 6. they say foure blessings are promised, opposite to those foure great judgements: the Famine, the Sword, Evill beasts, and the Pestilence, *Ezek.* 14. 21. *Apoc* 6 8. But most expound it, *de gladio hostili*, of the sword of the enemy: as *Tostatus*, *Istud etiam pertinet ad securitatem ab hostibus:* This also belongeth to that securitie from their enemies, *qu.* 6. And to the same purpose also, *Lorinus*, and *Cornelius à Lap.* And the Greeke version putteth it out of question, reading thus: (*d*) *And warre shall not passe through your land.*

2. Now on the other side in the two next verses, 7. & 8. there is a promise made of giving them courage, and strength to pursue, and to discomfit their enemies. *And yee shall chase your enemies, and they shall fall, &c* v. 7. (*e*) *And fiue of you shall chase an hundred, and ten of you, &c.* v. 8. A parabolicall speech, saith *Lorinus*; an hyperbolical, saith *Pelican*: whereby is signified, that God will giue them victory; with whom it is all one, to saue or to destroy, with many, or with few. This promise is somewhat enlarged, *Iosh.* 23. 10. *One man of you shall pursue a thousand.* And it was notably fulfilled in *Davids* Worthies, of whom some one *lift vp his speare against eight hundred, and slew three hundred at one time*, 2 *Sam.* 23. 8, 18. 1 *Chron.* 11. 11. Againe, *three men brake through the whole hoste of the Philistines*, 1 *Chron.* 11. 18. So *Gideon* with three hun-

a *Hostilium pavorem & Pallorē inter deos Roman. collocavit.* Liv. lib. 1. & August. de civit. Dei, lib. 4. cap. 25. *Quid de hoc dicam, (inquit Lactantius) nisi dignum fuisse, qui semper Deos suos, sicut optare solet, præsentes haberent.* lib. 1. cap. 20.

b *Seneca Tragœa Somnum vocat matris genus Astræa. in Herc fur. act* 4. implying, that iust men, for the most part, enjoy quiet sleepe. And this promise, *Non erit qui exterreat*, is very frequent in Scripture; as *Iob* 11. 19. *Ierem.* 30 10. & 46. 27. *Esay* 17 2. *Ezech.* 34. 28. *Nahum* 2. 11. *Zeph.* 3. 13. And *Zacharie* sung, *Vt sine timore, &c.* Luke 1. 74, 75.

c *Hoc signum est magnæ pacis, tam ab Hostibus, quam à Cœlibus.*

d ἡ πόλεμος σου ἐλεύσεται διὰ τῆς γῆς ὑμῶν. *Septuag.*

e *Hic locum non habent illa adagia; Ne Hercules contra duos. Vnus vir, nullus vir. Multorum manibus, &c. Sed ita potius;* Ἐν μέγα. Πολλῶν ἀντάξιον ἄλλων.

dred, overthrew the (f) *Midianites, Iudg.* 7. 22. by a ſtratageme which God taught him, leſt Iſrael ſhould vaunt, and ſay, *Mine owne hand hath ſaved me*, v. 2. So *Shamgar* ſlew ſixe hundred with an oxe goad, *Iudg.* 3. 31. And *Samſon* a thouſand, with the jawbone of an aſſe, *Iudg.* 15. 5. And *Toſtatus* to this purpoſe reckoneth vp divers victories which God gaue vnto his people, ſometimes *ipſis parum operantibus*, when they did little, ſometimes *nihil agentibus*, when they did nothing at all. In confidence of this helpe of God, the Prophet *Dauid* ſaith, *I will not bee afraid of ten thouſands of people, that haue ſet themſelues againſt mee round about. Ariſe, O Lord, ſaue mee, &c. Pſal.* 3. 6, 7.

f To the number of 120000. *Iudg* 8 10 The like victories wee reade of many, amongſt the Heathens; as of *Miltiades*, who with an army of 11000 overthrew 600000. *Herod. lib* 9. And of *Timoleons* 6000. vanquiſhing 70000. *Plut in Timol.* And of 10000 Lacedemonians, who with a little helpe ouercame 130000 at the river Sagra, *Strab. lib.* 7. & *Cicer. de nat. deor.* 2. The trueth whereof is growne into a prouerbe, Αληθέστερα τὰ ἐπὶ Σάγρᾳ.

3. And the like overthrow is threatned againſt the Iſraelites, for their rebellions againſt God, as wee read, *Deut.* 32. 30. *How ſhould one chaſe a thouſand, and two put tenne thouſand to flight, except their* (g) *Rocke had* (h) *ſolde them, and the Lord had ſhut them vp.*

4. But now, how can theſe two ſtand together, Peace, and Purſuit of their enemies? where is their ſecuritie, when there are enemies to bee chaſed? when they muſt to warre?

Anſwer. 1. *Toſtatus qu.* 6. thus laboureth to reſolue the doubt: By peace in the land here promiſed, is meant, Civill peace, from inſurrections and mutinies amongſt themſelues: And by theſe enemies to be purſued, wee are to vnderſtand externall enemies. So that they ſhall bee free from home-bred jarres, and ſhall bee able to quell and quiet their foes abroad: which is *pax magna*, an exceeding peace. And therefore, *Dabo pacem in finibus veſtris*, I will giue peace in your borders, *iuxt. vulg. lat.* is as much as, *in totâ terrâ veſtrâ, intra terminos poſſeſſionis veſtrâ*, in your whole land, within the bounds of your poſſeſſion: Though *Lorinus* ſaith, *Pax in finibus*, peace in their borders, hath reference to externall invaſion by forreine enemies, *quia per fines intrandum illis eſſet*, becauſe they muſt enter by the borders.

g For *Rocke*, the *Septuag.* reade θεὸς, *God. Hebr.* עור *ſur. Talis enim eſt Deus, tum ob ſtabilitatem, & immutabilitatem, & fidem in promiſſis præſtandis, tum quia firmiſſimè communit & roborat ſe colentes, & inſperantes* Cornel. à Lap. in Deut. 32.

2. Maſter *Calvin* putting the queſtion thus; *Quorſum enim robur militare ad hoſtes pellendos, ſi nullis ſint moleſti?* To what end is the promiſe of warlike courage to their enemies, if none ſhall moleſt them? maketh this anſwere: There is no abſurditie in this; becauſe the meaning of the latter promiſe is, *Si contingat bellum ipſis inferri, fœliciter pugnaturos*, if it ſhall happen any ſhall wage warre againſt them. (i) Although there is (ſaith hee) a more ready ſolution of this doubt; that now preſently they were to encounter with a great multitude of enemies, that they might gaine their land; and then peace ſhall follow.

h The *Chaldee Paraphraſt* reades, *deliuered them*; meaning, to their enemies, to whom they were ſold even for nothing, *Pſalm* 44. 12. *Eſay* 52. 3. and that for their ſinnes, *Eſay* 50 1.

i *Quamvis magis expedita huius nodi ſolutio eſt, quod illis paulo poſt neceſſe erat, cum ingenti hoſtium multitudine confligere, vt terram acquirerent.* Calvin. in Sanction à Promiſſ. & Minis.

Queſt. 9. *What are thoſe evill Beaſts, which God promiſeth to ridde away,* verſ. 6. *and threatneth againe to ſend vpon the diſobedient,* verſ. 22.

1. *Lorinus* ſaith, (a) Vnder the name of Beaſts wee may vnderſtand ſalvage men, bloody perſecutors, as Saint *Paul* meant *Nero*, by the *lyon*, 2 *Tim.* 4. 17. *And I was deliuered out of the mouth of the lyon.* So *Chriſt* called *Herod, Foxe, Luke* 13. 32. and *Iohn Baptiſt* called the Iewes (an ingratefull nation) *a generation of vipers, Matth.* 12. 34. & 23. 33. The Apoſtle from a proper Prophet of their owne, calleth the Cretians, κακὰ θηρία, *evill beaſts, Tit.* 1. 12. And it is an old proverbe, (b) *homo homini lupus*, one man vnto another is a *Wolfe*. As *Baſil* of *Seleucia* ſaith of (c) *Cain*, that hee was as an vnta-

a *Poſſunt per beſtiarum vocem perſecutores homines intelligi, figurato ſermone, vt Neronem, Paulus, &c.*

b Τὸν λύκον ξύλων μαζῶν πρέπουσι ἐθέλοντα &c *Anthol. ait* εἰς ἔυχαρ. καὶ ἄχαρ. Θρέψαι καὶ λυκιδῆς, θρέψαι κυνὰς, ὡς τὸ φάγωσι· *Theocr. Idyll.* 5. c Ὁ Κάϊν ἀπὸ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτὸς καὶ συμφυέντος, λόγ. &c. εἰς τ Κ. καὶ Αβ.

med

med beast, hurtfull and enraged. And speaking of the men of the old world, he saith, (*d*) They saw all kind of beasts running vnto *Noah*, but yet they would not be turned from their bruitish and beastly manners.

2. *Hesychius*, by these evill beasts, vnderstandeth the Devils, (*d*) because of their malice, and their subtill lurking, and their deadly poyson. And to this purpose, *Lorinus* relateth of Saint *Martin*, that vpon his death-bed seeing the Devill stand before him, he said, *Quid agis hic cruenta bestia, nihil in me reperies?* What doest thou heere thou cruell beast, thou shalt find nothing in me. Saint *Peter* saith, that *like a roaring lyon, hee goeth about, seeking whom he may devoure. Basilius Magnus* likeneth him to the *Pardalis*, or Libbard, that will teare the very picture of a man. So the Devill, being not able to reach God himselfe, flies vpon Man his image. *Cornel. à lap. in Levit.* 17.16. And this is that evill beast (saith *Origene*, whereof the Scripture saith: *Serpens autem erat, &c. But the serpent was more subtill then all the beasts that were vpon the earth, &c. In Levit. Hom.* 16.

3. But most doe vnderstand this litterally, of noxious and hurtful beasts, which the Lord here promiseth to free them of; as *Tostatus* saith, (*f*) God hath made peace for the Iewes with men, and now hee promiseth to make a league for them with the beasts of the field. The like promise wee finde in other places, as *Iob* 5.22 23. *Esay* 35 9. *Ezek* 34.25,28. & *Hos.* 2.18. (*g*) Before man disobeyed God, all the creatures were obedient vnto him. *Basil. Seleuc.* Λόγ. α'. Εἰς τ Ἀδάμ. But after man rebelled against God, saith *Phile*:

> (*h*) *The beasts forgetting Natures in bred law,*
> *Flie Man, of whom at first they stood in awe.*

Nay, they not onely flie from him; but, which is worse, often flie vpon him, and sometimes are set on by God himselfe.

4. This appeareth by that threatning, *vers.* 22. *I will also send wilde beasts among you, &c.* And the like wee find in *Deut* 32.24. *Ezek.* 5.17. and 14.15. & 21. and in *Hos.* 2.12 & 13.8. (*i*) Venemous beasts were very frequent in those hote regions. The *Rabbines* say, that when the *Hebrewes* were bitten with those fiery Serpents sent from God, *Numb* 21.6. that then the wicked amongst them were infected with the bitings of all the cattell that they kept.

5. For examples of such hurts and harmes by beastes, you may reade the Storie of the disobedient Prophet, 1 *Kings* 13 24, 25. and of the inhabitants of Samaria, 2 *Kings* 17.24,25 slaine by lyons. So likewise of the little children that scoffed the man of God, *Elisha*, who were slaine by Beares, 2 *Kings* 2.24. And Histories doe tell vs of (*k*) whole Countries depopulated by wild beasts, and great peoples made but *few in number and their high wayes made* (*l*) *desolate*, v.22.

6. Yea, God sometimes, to shew mans weakenesse, armeth the baseſt and most contemptible of all his creatures, to take vengeance of him for sinne: as the *Frogges*, the *Flyes*, the *lyce*, &c. in *Pharaohs* plagues. *G. Pisides* before-cited sweetly to this effect:

> (*m*) *A whining dogge the lyon puts to flight;*
> *The silly gnats weake man oft times affright,*
> *Biting and piping, wake him in the night.*

Herod, we know, was eaten vp with *wormes*, and so dyed, *Acts* 12.23. And wee read of *Pherecydes*, that his (*n*) whole body was consumed with vermine. And (*o*) *Clemens*

a Εβλεπον τ θηρίων τὰ διάφορα γένη πρὸς τὸν Νῶε συντρέχοντα, καὶ ὁ θηριώδης αὐτῶν οὐκ ἐπεστρέφετο ἦθος. λόγ. α'. Εἰς τ Νῶε. *Recte G. Pisid. in Cosmurg.*

Σὰς ὁ πόρνος, καὶ λύκους τὰς ἁρπαγάς,
Σφῆκας ὁ πλήκτης θυμικὰς ὁ παῤῥάλεις.

e Bestiarum sunt ex similitudine malitiæ, primum heu latentes, deinde vt venenum imperitabile et mortiferum habentes Hesych in loc.

f Posuerat Deus pacem Iudæis cum hominibus, hic ponit pacem cum bestiis. Tostat. qu. 6.

g ὅπου παραγένοιτο τ ἀπάντων τῶν ἀλόγων δῆμος εἰς χεῖρα ὑπήκουον.

h Καὶ θῆρες αἰδοῦς ἀγνοήσαντες νόμους,
Ὡς δυσμενῆ φεύγουσι τ πάλαι δεσπότην.

Præfat ad Imperat. Dn. Michael.

i Nam quanto terra calidior fuerit, tanto serpentum maior copia est; quia omne venenum est naturaliter frigidum, ideò sine calore magno serpentes vegetari non possunt, & propter hoc in terris nimis calidis abundantissimi serpentes sunt, sicut ferventibus arenis Libyæ, vt Lucan. lib. 9. & Ovid Metam. lib 5.

k Ruinarum quod non habitet nisi nocte coacta Invitus. Lucan lib 7

l Metus ferarum Vatabl. Annot.

m Φοβεῖ ὃ τ λέοντα τυπτηδεὶς κύων. Ἡμᾶς ὁ κώνωψ ἐυτελὴς διαφθείρει, Δάκνων, πρησωλῶν, ἐξυπνίζων πολλάκις *Pis. in* Κοσμουργ.

n Τῷ παντὸς σώματος ὑπὸ τ φθειρῶν ἀναλωθέντος.

o In Eclog. Τὸ γέλα τ γυναικῶν ῥέον ἀπὸ τ μαζῶν, καὶ πηγνύμενον —γεννήσει θηρία λεπτὰ καὶ σαρκοφάγα, καὶ ἀναζήσονται εἰς αὐτὰς κατεσθίει· διὰ τὰς ἁμαρτίας γίνεσθε τὰς κολάσεις διδάσκων.

Alexand. from an apocryphall *Reuelation of Saint Peter*, telleth vs a strange thing: That of the milke of women, (hee meaneth lewd women) issuing from their breasts, and curdling, certaine little flesh-devouring beasts will bee engendred; and running vpon them, will devoure them. Teaching (saith hee) that punishments are made for sinnes.

7. And lastly, as for feare of great and cruell beasts, Cities and Countreyes haue been dispeopled; so likewise by occasion of poore silly creatures, (not without the hand of God) men haue been forced to leaue their ancient habitations. As *Pliny* telleth, how in Spaine many were faine to forsake their cities, being vndermined by Conies: as in Thessaly, saith he, one Citie was by Moles. And in France, many Townes were left of their inhabitants, being annoyed by Froggs; as some in Affrica were, being infested by Locusts. *Plin. lib* 8. *cap.* 29. And *Ælian* reporteth, how the *Megarenses* fled their countrey, for feare of (*p*) Mice; And the *Phaselites*, for the Waspes; and the *Rhæthienses* were driven away by certaine little wormes, called *Scolopendræ*. Thus doe wee see Gods power, and mans weakenesse, and the accomplishment of both the promise, and the commination.

p Gellius legit (Muscarum) μυῶν pro μυῶν.

Quest. 10. *Touching the blessing of a multiplyed issue promised*, ver. 9.

For I will haue respect vnto you, and make you fruitfull, and (a) multiply you, &c. v. 9.

1. *So children are an heritage of the Lord, and the fruit of the wombe is his reward, Psalm.* 127. 3. When *Rachel* cryed vnto *Iacob*, saying, *Giue mee children, or else I die: Iacobs* anger was kindled against *Rachel*, and hee said, *Am I in Gods stead, &c. Gen.* 30. 1, 2. Which is all one, as if he had said, *Nunquid à me tu petis filios? Nonne à facie Domini debuisses petere, qui prohibuit à te generationem ventris tui? Chald. Paraphr.* Doest thou aske sonnes of me? oughtest thou not to seeke them from the (*b*) face of God, who hath denyed thee the fruit of thy wombe? *Plato* acknowledgeth this truth, that the fruitfulnesse of the loynes, and of the wombe, is θεῶν φύτευμα, καὶ ἀθάνατον, a diuine and immortall worke, (*c*) the gift of God.

2. This appeareth more eminently, when beside, or contrary to nature, 1. either the barren are made to bring forth: or 2. a miraculous encrease is given.

For the first, wee haue the examples of *Sara, Rachel, Manoahs* wife, *Hannah*, and *Elizabeth:* And it is obserued of the children of such, that they were (*d*) men of especiall note, as *Isaac, Ioseph, Samson, Samuel*, and *Iohn Baptist*. And therefore if every mother be (*e*) ioyfull of her children, the barren may well bee the most *ioyfull mother*, as she is called, *Psal.* 113. 9. And as appeareth by that Song of *Hannah*, 1 *Sam.* 2.

For the second, take the example of these Israelites, who in a matter of two hundred and fifteene yeeres, of 70 persons, encreased to 600000 fighting men, besides women and children. And although *Cornel. a lap.* following *Tostatus*, saith, that this encrease is probable, even in nature: 1. because their women might in that time bee all fruitfull, none barren. 2. They might beare every yeere. 3. They might haue two, three, or foure at one birth; as *Aristotle* saith, in Egypt some women haue brought twentie children at foure births. 4. How great an encrease 70 may bring in 215 yeeres, may be collected by proportion, with those numbers, that issued from the sonnes of *Noah*, after the flood. For (as *Diodor. Siculus lib.* 3. *cap.* 2.) *Ninus*, who began his reigne about the yeere 250. from the Flood, had in his armie against the *Bactrians*, seuenteene hundred thousand footmen, and two hundred thousand horsemen. Yet these things being vncertaine; and the hard taskes and labours imposed vpon this people considered, wee must needs acknowledge the hand of God in that (*g*) swift encrease and breed. And to this agreeth Saint *Augustine, lib.* 18. *de Ciuit:*

a This word confuteth those Hebrewes, who expound this promise of encrease, *de incremento per staturam rectam*, of increasing in stature, *Petr. Galat lib* 11. *cap.* 1. For it is manifest, that he speaketh of increasing in number.

b As here he promiseth, ἐπιβλέψω ἐφ' ὑμᾶς *Septuag. Respiciam vos Vulg. Lat.* I will respect you, or turne *my face* towards you.

c These names may then well bee giuen to children, *Theodorus, Theodosius, Dorotheus Dositheus, Theodotus, Deodatus, Adeodatus*. All signifying *the gift of God*

d Nati de sterilibus eximii fuerunt. *e* Δεινὸν γυναῖξιν αἳ δι' ὠδίνων γονὰ, Καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος. *Eurip. in Phœniss.* *f* Ridiculous is the error of *Manethon*, related by *Iosephus*, *lib contr. Appion*) who said, the Hebrewes, whom he calleth, Ποιμένας, because they so styled themselues, came into Egypt with a great armie, and ouerran it, and raigned there 393 yeeres. *g Exod.* 1. 7 the *Hebr.* word is, ישרצו *isretsu*, *they bred swiftly*. The same word is vsed of fishes & creeping things, *Gen.* 1. 20. *Sept. vertunt.* ἐξαγαγέτω ἑρπετὰ ἐρπετῶν. *quos Orig. interpr. In multitudine magnâ effusi sunt.*

Dei,

Dei, cap. 7. Creverunt Hebræi, diuinitùs fœcundata eorum multiplicatione.

3. This promiſe was made to *Abraham, Gen.* 13.16. *And I will make thy ſeed as the* (*h*) *duſt of the earth.* And againe, *Geneſ.* 15.5. God promiſeth him a ſeed like to the (*i*) *ſtarres* in number. And this againe was renewed vnto him, *Gen.*22.17. And againe to *Iſaac* after him, *Gen.*26.4. and in them to *Iſrael, Exod.*32.13. And this promiſe was performed in the dayes of *Moſes, Deut.*1.10.

4. To enioy a numerous and long continued progenie, was ever held a bleſſing of God: as they, bleſſing *Rebecca*, ſaid, *Be thou the mother of thouſands of millions, Gen* 24.60. that is, of an infinite number; as it is *Dan.*7.10. It is ſaid of *Iob*, that hee ſaw his (*k*) childrens children, vnto the fourth generation, *chap.* 42.16. And it is promiſed to the man that feareth the Lord: *Yea, thou ſhalt ſee thy childrens children, Pſal.* 128.6. *Ludouicus Viues* (*in Aug. de Ciuit. Dei. lib.*15.*c.*8) writeth of a towne in *Spaine*, conſiſting of about an hundred houſes, all of them inhabited by the ſeed of one old man, then living; ſo that the youngeſt of them knew not what to call him: *Quia lingua Hiſpana ſupra abauum non aſcendit*, becauſe the Spaniſh tongue goeth no higher then the great grandfathers father. And *Baſ. Ioan. Heroldus* hath a prettie Epigramme of an aged Matron, that lived to ſee her childrens children to the ſixt degree:

[1] Mater ait, [2] nata dic [3] quod ſua filia [4] natam
Admoneat [5] natæ plangere [6] filiolam.

[1] The Mother ſaid, Goe tell [2] my Child,
That [3] her Girle ſhould [4] her Daughter tell,
Shee muſt now mourne (that lately ſmild)
[5] Her daughters little [6] Babe's not well.

5. And ſurely, if it bee a bleſſing to haue many, it is a greater, to haue (*l*) good children. *A Wiſe ſonne maketh a glad father, &c. Prou.* 10.1. *and* 15.20. One of thoſe (*m*) tenne things which the Wiſeman iudgeth happy, and the firſt of all (according to his order) is, *A man that hath hee liueth, hath ioy of his children, Eccleſiaſtic.* 25.7. A good child is *Baculus ſenectutis, Tob.* 5.25. *vt Vulg. lat. vel* ῥάβδος τῶν χειρῶν, *Septuag.* the ſtaffe of their age, or, the ſtaffe of their hand, vnto the aged and decrepit parents: and as *Tullie* ſaith, (*n*) Such doe *Parentum ſenectutem regere & tueri, Orat. pro Deiot.* guide and defend the old age of their Parents. They are *as arrowes in the hand of a Giant, Pſal.* 127.4. *Happy is the man that hath his quiuer full of them*, v.5.

6. And on the other ſide, evill children are a griefe vnto their parents, and often bring their gray head with ſorrow to their graue. It is truely ſaid of ſuch; When they are young, they make the head ake; when they are old, they make the heart ake. Witneſſe, (*p*) *Cain, Iſmael, Eſau, Reuben, &c.* And to this purpoſe reade theſe texts: *Prou.*10.1. *and* 15.20. *and* 13.1. *and* 17.21. *and* 19.13. *and* 20.7. *Sirac.*3.3. *and* 16.3,4. *and* 22.3. and then tell me how much he miſtooke, that ſaid?

(*q*) *In life and death they may bee glad,*
That never Wife nor Children had.

7. For allegoricall expoſitions of theſe words, wee haue 1. *Origene*, and *Gloſſ. Ord. Sicut, ſi Sol reſpiciat ſegetem, &c.* As the Sunne looketh vpon the corne, and maketh it flouriſh: ſo God ſaith, *Reſpiciam vos*, I will looke vpon you, or ſhine vpon your hearts, with the beames of my Word, and make them fruitfull.

2. *Heſychius* ſaith, God then reſpecteth vs, and maketh vs to encreaſe, (*r*) when thoſe little good things which wee doe, hee maketh to appeare as if they were great indeed.

h By this compariſon ſome vnderſtand his *naturall ſeed*: as by that other from the *ſtarres*, his *ſpirituall*. Of which two we read, *Rom.*9.7, 8, *Gal* 4.

i Hence the Iſraelites in *Ioſephs* dreame are called *ſtars, Gen.*37.9 and in *Daniels* viſion, *the hoſte of heauen, Dan* 8.10. This promiſe ſome Iewes vnderſtand of the dayes of *Meſſiah*, vvhen they ſay, *Quolibet mutier, quolibet die filiũ paritet. Pet. Clunia.* §. 2. *contr. Iud. c.* 5.

k Παῖδες παίδων. *Proverb. apud Plat. de legib.* 4. Καὶ οἱ μετόπιθε γενόμενοι. *Hom. Iliad.* 5. *Nati natorum & qui naſcentur ab illis.* Virg. Ænead. 3

l Καλὸν δ' οἶμαι καὶ παῖδας ἀγαθοὺς τοῖς ἐπειτα λιπεῖν. *Clem. Alex. Strom.* 1.

m Δεκὰ ὑπονοήματα. The *vulg. lat.* readeth, *decem inſuſpicabilia*, it is like he ſuſpected it had been ἀνυπονόητα

n Τιμιώτατοι ſunt, vt *Xenoph. in Oecon.* καὶ πλείονος ἢ οἰκίας ἄξιοι. *vt Ariſtot. Oecon cap.*6.

o Pharetram nonnulli vxorẽ eſſe volunt, Et ſicut pharetra dicitur grauida ſagittis. Hor. 1. Carm. Od. 22 Sic vxor grauida pharetra eſt. *De meretrice, Syrac c.*26.16 Καὶ ἔναντι πάσης ἀνοίξει φαρέτραν.

p Heroum filiis noxæ.

q Αἶ δ' ὄφελ' ἀγάμους τ' ἔμεναι ἄτεκνός τ' ἀπολέσθαι. *Auguſt. apud Sueton. cap.* 65. Ατυχία εὐτυχὴς ἀτυχία. *Apud Enrip.*

r Cum parua bona quæ agimus, maxima facit apparere.

3. *Radulphus* saith, God looking vpon vs, maketh vs to encrease in charitie, &c.

4. *Augustine* and *Isidore*; As the Israelites were multiplied, *post mortem Ioseph*, after the death of *Ioseph*: *Sic post mortem Christi, &c.* so after the death of Christ, the Christians were multiplied, and encreased over all the world.

Quest. 11. *Touching the meaning of those words*, vers. 10. *And yee shall eat the old store; and bring foorth the old, because of the new.*

1. This promise *Tostatus, Lorinus, Cornel à lap. Pelican, Osiander*, and others doe vnderstand, of the great encrease of their fruits: and as *Vatablus* noteth, (*a*) though they were long kept, yet they retained a good relish. And their store shall bee such, that they must be forced to remoove them into other barnes, or granaries, because of the new crop, which was to be brought in.

2. And *Tostatus* obserueth, how aptly this promise of encrease of fruits followeth that, of multiplying their seed; Least the people should say, (*b*) *Thou hast multiplied the nation, and not encreased the joy, Esay* 9. 3. For where shall wee haue bread, to feed t' is great people? He therefore saith, *Ye shall eat the old store, &c.*

3. But the same Authour is mistaken, when following his *Vulg. lat.* Translation, (which readeth, *vetera novis supervenientibus projcietis*, yee shall cast away the old, because of the new) he pretendeth, that they should at the time of Harvest, and of the Vintage, vtterly cast away what was left of the old store: either because tainted, or for want of meanes to receiue the succeeding fruits: whereas *Lorinus* interpreteth (*projcietis*) not of casting out, but of bringing out, *vt vetera in alias apothecas reponantur*, that to the old might be reposed in other receptacles.

4. And although some fruits are the worse, and sometimes wholly lost, by keeping them overlong: yet some againe grow better with age; as our Saviour himselfe acknowledgeth of wine, ὁ παλαιὸς χρηστότερός ἐστι, *Luke* 5. 39 (*c*) *The old is better.* It is a proverbe amongst the Grecians, Πάντα τ' ἄλλα γηρᾷ τῷ χρόνῳ, πλὴν οἶνος. Every thing groweth weake by age, but onely wine. And therefore *Siracides* saith, *cap.* 19. 12. *A new friend is as new wine; when it is old, thou shalt drinke it with pleasure.*

5. For the mysticall interpretation, *Origen, Hesychius*, and *Glosse. Ord.* by the old, vnderstand the Law of *Moses*, which when the Gospel was come, was wholly abolished. But *Lyranus*, not forsaking this allusion to the Law, saith, By the old are vnderstood, *bona terrena*, temporall good things, promised in the Law; which, after the spirituall promises of the Gospel, were layd aside.

Quest. 12. *Touching the promise of Gods protection, by setting his Tabernacle amongst them, or in the middest of them.*

1. *I* (*a*) *will set my Tabernacle amongst you*, or *place my dwelling*, or *habitation, in the midst of you*, v. 11. that is, I will bee alwayes present with you, to helpe you: And as it followeth in the next verse, *I will walke in the midst of you, &c.* that is, like vnto a *Centinell*, that keepeth watch over a citie or castle, to see that no enemy invade it. *Lorin.*

And surely, the Tabernacle here meant, is that which according to Gods appoyntment, was erected by *Moses*, and that in forme of a (*b*) dwelling; as being the place which God said hee would inhabit, *Exod* 25. 8. and a (*c*) visible token of his dwelling in favour amongst them, *Revelat.* 21. 3. It was the House of Prayer, and of Gods publique worship and service, (as the Temple of *Salomon* afterwards) *Matth.* 21. 13. *Levit.* 17. 3. *and* 6.

2. *Tostatus quest.* 9. saith, That by this promise is signified, *Maxima familiaritas, & verè quidem maxima; quia quandocunque Iudei volebant responsum de aliquo dubio;*

a *Intelligitur de fructib' qui in longum tempus conservantur, et adhuc bonum habent saporem*
b *Multiplicâsti gentẽ, sed non magnificâsti lætitiam.*
c Syriacè בסים *blandius, suavius*
Laudant poetæ vinum vetus. Plaut. in prolog Casin. Hor. Epist. lib 2. *Epist* 1. *Pindar' Olymp.* 9. The *Romans* were wont, vpon the vessels, to write the age of the wine, with the *Consuls* names in whose yere it was made. To this *Iuvenal* alludeth. *Sat.* 5.—*Cuius patriâ titulũq; senectus Detersit multâ veteris fuligine testa.*

a The *Septuagint* whõ *Hesych.* followeth, read, σκήνωσω τὸν διαθηκήν μου μετ' ὑμῶν. for σκήνωσω τὸν σκηνήν μου ἐν ὑμῖν. Which error (as I conceiue) arose, by confounding this place with *vers.* 9 where those words are rightly read. *b* It is called heere, משכן *mishcan*, of שכן *shacan, habitavit.* *c* That place, *Exod* 25. 8. I will dwell, &c. *iuxt. Hebr.* The *Sept.* read, καὶ ὀφθήσομαι ἐν ὑμῖν.

Moyse

Moyse introeunte intra Sancta Sanctorum, Deus respondebat: The greatest familiaritie with God, and indeed the greatest; because whensoever the Iewes desired an answer touching any doubtfull matter, *Moses* going into (*d*) the Holy of Holyest, received an answer from God: as *Numb.*7.89. *Then hee heard one speaking vnto him from off the Mercy-seat, that was vpon the Arke of the Testimonie, from betweene the Cherubims:* as before the Lord had promised vnto *Moses*, *Exod.*25.22. *And there I will meet with thee, and I will commune with thee from aboue the Mercy-seat, &c.* Hereupon *Cornel. à lap. in Numb* 7. obserueth well: *Hinc patet Moysi in dubijs semper patuisse accessum ad Sanctum Sanctorum, &c.* Hence it appeareth, that in doubtfull cases the *Holy of holyest* was ever open to *Moses*, whereas otherwise the *High-priest* might enter in there but once every yeere, to wit, on the day of *Expiation.* For *Moses* was their *Law-giver*, and as a continuall *Lieger Embassador* from God vnto the people.

3. *In medio vestri, In the midst of you.* 1. *Tostatus qu.* 10. saith, these words may be vnderstood *litterally:* Because in the wildernesse, when they (*e*) pitched their campe, the *Tabernacle* was placed in the midst of the campe, *Num* 2. So that when they went forwards, the *Levites* carrying the *Tabernacle*, went in the midst; that all the people might know, that God was equall and alike to all; and was in the midst of them, to giue them confidence and assurance of his ayd. Or secondly, these words will beare an *allegoricall* interpretation, and may bee construed, *De protectione diuinâ*, of diuine protection onely, and of his presence, *quantùm ad specialem conservationem*, in respect of especiall preseruation: For although the *Tabernacle* was not alwayes *quoad æquidistantiam*, in the midst of them, but remooved afterward from one place to another, (as appeareth in the Bookes of *Iudges* and *Samuel*,) yet God was alwayes in the midst of them, that is, their protection, and defence, while it was amongst them. Or thirdly, these words by some are vnderstood *prophetically*, touching the fixing of this Tabernacle in *Hierusalem*, after the building of the *Temple*, which not onely succeeded this *Tabernacle*, but in which the *Tabernacle* was kept, 1 *Kings* 8. *Iosephus Antiqu. lib.* 8. *cap.* 2. *vel* 4, which therefore may be said to be *in medio eorum*, in the midst of them, because *Hierusalem* was sited in the middle of the land of *Iudæa*, as *Iosephus, de bell. Iudaic. l.* 3. *c* 2. Or as others thinke, in the midst of the habitable world.

4. (*f*) For confirmation of which opinion, they produce that of the *Psalmist*, *For God is my King of old, working salvation in the midst of the earth, Psal.* 74. 12. which place *Cyrill. Hierosol. Catech.* 13. expoundeth of *Golgotha*, where Christ (saith he) stretched forth his hands, (he meaneth, vpon the Crosse) that so hee might comprehend, τὰ πέρατα τῆς οἰκουμένης, the ends of the world. And to the same effect *Franciscus Georgius* saith, he found engraven on a stone of Marble, in the Church of the holy Sepulchre at *Hierusalem*, this inscription; *Hic est medium mundi*, Here is the midst of the world. *Problem. script. tom.* 3. *sect.* 5. *num.* 178.

Though on the other side, some refuting this opinion, by *Geographicall* arguments, say, that this was called *Medium mundi*, the midst of the world, *non situ, sed dignitate, ac singularibus à Deo acceptis beneficijs*, not for the situation, but for the dignitie thereof, and those singular benefits wherewith it was honoured of God. And if wee may beleeue (*h*) *Plutarch*, (*i*) *Varro*, or (*k*) *Cicero* in this poynt, then not *Hierusalem*, but that famous citie *Delphi*, must bee the middle of the world, and may bee thought to haue had that name, ἀπὸ τοῦ δελφύς, as being the wombe, or center of the earth. But *Strabo Geogr. lib.* 9. saith, this citie was indeed, ἐν μέσῳ τῆς Ἑλλάδος, in the middle of all *Greece:* and (saith he) ἐνομίσθη καὶ τῆς οἰκουμένης, καὶ ἐπάλληλον τῆς γῆς ὀμφαλὸν, *it is thought*, to be the middle of the world, and *they call it*, The navell of the earth: and they adde a fiction out of *Pindarus*, That *Iupiter* sent foorth two (*l*) Eagles, one from the East, the other from the West, both which with equal flight met at *Delphi*; and so it was found to be the middle of the earth.

d How can this stand with *Leuitic.* 1 1. where it is said, that God spake to *Moses. out of the Tabernacle of the Congregation*, when as in other places it is said, Out of the *holy of holyest*, or from off the *Mercy seat?* Answer is giuen by *Sal. Iarchi*, in *Num.* 7. saying, Two scriptures contradict one another, the third commeth and decideth the case betweene them. One scripture saith, *The Lord spake vnto him out of the Tabernacle*, which was without the veile; and another Scripture saith, *I will speake vnto thee from aboue the Mercy seate.* This (*Num.* 7. 89. commeth and decideth it betweene them. *And Moses was gone into the Tabernacle of the Congregation, &c.* The voice came out from heaven to him betweene the *Cherubims*, & from thence it came out into the tent of the congregation.

e *Sic Hieron. in Epist. lat. refert de Getis; eos in exercitu Ecclesiarum tentoria circumtulisse Et Socrates,* 1 *Hist. c* 14 *Constantinũ, portatilem præsertim in bello Ecclesiam circumgestâsse.* *f* *De medio Mundi.* *g* *Bed de loc sanctis c.* 3. citeth this testimony of *Victorinus*, which others ascribe to *Cyprian. Est locus ex omni medium quẽ cernimus orbe, Golgotha Iudæa patrio cognomine dicunt.* *h* περὶ τοῦ ὀμφαλοῦ. *i* *De ling lat.* 6. *k* *De Divinat.* 2. *l* Οἱ δὲ κόρακας φασὶν. Some say they were crowes, saith *Strabo*: I think, *Sceggius* Crowes.

5. Now

5. Now further touching this (*m*) *Tabernacle*, a queſtion is moued, What became of it after it was put into the Temple, with the Arke, &c. 1 *Kings* 8.

Anſwer. 1. The commonly receiued opinion is, and that the moſt probable; that it, together with the other ſacred treaſures, was loſt in the captiuitie.

2. But *Ribera* the Ieſuit, (*De Templo. lib. 2. cap. 2.*) with ſome other of that crew, in honour to that Apocryphall booke of *Maccabees*, affirmeth, that the Prophet *Hieremie*, by an Oracle that hee had, charged the people, to take the *Tabernacle*, and the *Arke*, and follow him: And when he came vp vnto the mountaine, where *Moſes* went vp and ſaw the heritage of God; *Hieremy* went foorth, and found an hollow caue, wherein hee layd the *Tabernacle*, and the *Arke*, and the *Altar of incenſe*, and ſo ſtopt the doore. And becauſe ſome followed him, to diſcover the place, *Hieremie* reproved them, and ſaid, As for this place, it ſhall be vnknowne, vnto the time that God gather his people together againe, and that mercy by ſhewed, 2 *Mac.* 2. 4. &c. Which time, *Lorinus* (*n*) thinketh may be expounded, of the dayes of the prophecying of the *two Witneſſes*, mentioned, *Revel.* 11. 3. who, by the *Rhemiſts*, and others of that Church, are ſaid to bee *Enoch* and *Elias*: and by *Ioſeph. Ben-Gorion, lib. 1. cap. 17.* (*o*) *Hieremie* and *Elias*. Which opinion is largely refuted by *Lyranus in loc. Maccab.* avouching it to ſauour ſtrongly of Iudaiſme, to thinke that things ceremoniall are reſerved to bee produced againe.

3. And whereas *Ribera*, (*in cap. 1. Hagg. num. 15.*) taketh it for probable, that theſe ſacred things were found againe vnder the ſecond Temple: Yet *Ioſephus de Bell. Iudaic. lib. 6. cap. 6.* affirmeth, that they were not there when the the Temple was ouerthrowne by the *Romans*. Which teſtimonie will alſo ſerue to confute thoſe Legendfables of *Comeſtor*, who ſaith, that the *Arke*, and ſome other holy veſſels, which were in the *Tabernacle*, were carried away with the ſpoiles out of *Iudea*, by the *Romans*. *Hiſtor. Scholaſt. in Iudith. cap. 3.* and that the *Arke* was in his dayes, in the Church of *Lateran. Ibid. in Exod. c. 46.*

6. To conclude, it auayleth not to know, What is become of that materiall *Tabernacle*, and *Worldly Sanctuary*, *Hebr.* 9. 1. which ſhall not now be remembred, *Hierem.* 3. 16. ſince we enioy the ſubſtance, whereof that was but the type: as 1. *Chriſt* himſelfe was figured by this Tabernacle, who inhabited the tabernacle of our fleſh, *Heſych.* and by whom God *built againe the tabernacle of David, which was fallen down, Act.* 15. 16. 2. Eternall life was implyed in it: *For we know, that if our earthly houſe of this tabernacle were diſſolved, we haue a building, &c. 2 Cor.* 5. 1.

And truely the Scripture it ſelfe acknowledgeth the myſticall application of this promiſe, touching the *Tabernacle*: as firſt, to Chriſts perſon, *Hebr.* 8. 2. and 9. 11. and *Iohn* 2. 19. and 21. Secondly, to every (*p*) Chriſtian man, 1 *Cor.* 6. 19. And thirdly, to the Church of God; and that both particular, 1 *Tim.* 3. 15. and *Hebr.* 3. 6. and generall or vniverſall, as *Heb.* 10. 21.

Queſt. 13. *Touching the timorouſneſſe, and terrours of the diſobedient*, verſ. 17. & v. 36.

1. Amongſt other iudgements threatned to the diſobedient, this is none of the leaſt, *verſ.* 17. *And yee ſhall flee when none purſueth you.* And againe, *verſ.* 36. *And of them that are left aliue of you, I will ſend a faintneſſe into their hearts, &c. and the ſound of a ſhaking leafe ſhall chaſe them, and they ſhall flee, as flying from a ſword, &c.*

And the like iudgement is threatned, *Deut.* 28. 65. *And the Lord will giue thee there a* (*a*) *trembling heart, &c.* and *v.* 66. *Et erit vita tua quaſi* (*b*) *pendens ante te, &c. And thy life ſhall* (*c*) *hang in doubt before thee, and thou ſhalt feare* (*d*) *day and night, and ſhalt*

m What became of the Tabernacle of *Moſes*.

n Comment. in Act. 7. 44.

o Gorionides Hieremiã dixiſſe refert. *Non ſciet homo, neq; cogneſcetur locus, donec veniam ego, & aliue prophetæ famuli Domini. Tunc reſtituemus aream in locũ ſuũ intra ſanctũ ſanctorũ, inter alas Cherubinorum.*

p Abiecto veteri homine innouetur cor, veniat Deus ad nos, et habitet in nobis. Orig. & Gloſſ. Ordin. Habitat Deus in nobis per effectã potiſſimũ gratia. Aug. Epiſt. 57. Et deinde Ambroſius. *Quid eſt quod cõferri poſſit ei, de quibus Deus dicit, et ego inhabitabo in illis? Quid magnificentius hoſpite cæleſti? quid beatius poſſeſſione diuinâ.* In Pſalm 118. Octon. 8.

a φοβερὸν ἀνθρώπων. Septuag. A diſcouraged heart.

b *Chriſtus eſt vita tua, O Iudæe, qui à te viſus eſt pendens in cruce, & tamen tu illi non credidiſti.* Leo. Serm. 8. de Paſſion. *Erit vita tua pendens in ligno, ante oculos tuos, & non credes vitæ tuæ.* Tertull. contr. Iud. cap. 11. *c* *In dubio erit vita tua, quaſi ex tenuiſſimo filo pendens, qualem vitam Tyrannus ille ſeſe vivere faſſus eſt, cum gladium ſuper caput hoſpitis ſui ſuſpendiſſet* Oſiand. in Deut 28. *d* *Semper ſæva timebis pro perturbatâ conſcientiâ tuâ: die noctuque trepidabis, etiam in ſomnio perturbandus.* Pellican. ibid. *ſic* Iob. 7. 14.

haue

haue none assurance of thy life. h. est: Non credes te posse vivere: that is, thou shalt haue no hope of life.

2. Such timorousnesse, is both *Comes & pœna malæ conscientiæ*, the companion and punishment of an evill conscience. *Cornel à Lap.* And therefore *Salomon, Proverb.* 28. 1. saith, *The wicked flee, when none pursueth: but the righteous are bold as a lyon.* And to the same effect the Prophet *David* saith of the vngodly, (e) *They were afraid where no feare was, Psalm.* 53. 6. that is, no cause of feare. And on the contrary, the godly say, *The Lord is my light, and my salvation, of whom then shall I be afraid? Psal.* 27. 1.

Tostatus qu. 12. Vpon those words, (f) *Fugietis, &c. Ye shall flee, when &c.* sayeth, *Ista est magna maledictio, quod aliquis habeat cor pavidum, & timeat omnia.* It is a great curse, that a man should haue a trembling heart, and to be afraid of every thing. And againe, *qu.* 16. vpon those words, *Dabo pavorem &c. I will send a feare, (g) or faintnesse into their hearts, &c. Est ista pœna gravis, & nimis afflictiva:* This is a grievous and a sore afflicting punishment: For let a man bee outwardly afflicted, yet if his heart bee not much mooved, *non est dura angustia*, it is no hard straight: but when the heart is smitten. *perfecta (h) pœnalitas venit*, that is a perfect penaltie. *For the spirit of a man will sustaine his infirmities: but a wounded spirit who can beare?*

3. There is a thre fold timorousnesse, or cowardise: 1. The first is called by *Aristotle*, δειλία δι' εὐήθειαν, a bruitish or vnreasonable kinde of feare, which is, (saith hee) according to the Proverbe, παντα δεδίναι, καὶ ὑπὸ (i) ψαλίδος μυὸς, to bee afraid, if a Mouse but sturre, or peepe. *Ethicor.* 7. 6. And of such saith *Nazianz. in Carm.*

(k) *The sound of leaues the trembling Hares affright,*
Vnmanly Men, the shadowes of the night.

These are vnfit for Souldiers, who should (l) not feare to looke death in the face: as *Scipio* said of three hundred of his armie, That there was not one of them, but at his command, he would cast himselfe from a tower headlong into the Sea. *Plut. in Apophthegm. Rom. Gideon* going against the *Midianites*, caused it to bee proclaimed: *Whosoeuer is afraid, or fearefull, let him returne and depart, &c. Iudg.* 7. 3. according to that which is said, *Deut.* 20. 8. *What man is there that is fearefull and faint-hearted? let him goe and returne vnto his house, lest his brethrens heart faint as well as his heart.*

2. The second kind of feare, is by the Philosopher (*loc. cit.*) called, νοσηματώδης, a timorousnesse occasioned by some disease: as hee giues instance in one, who διὰ νόσον τινὰ χαλεπῶς ἐδείδιει, by reason of his passion and infirmitie, could not endure the sight of a Cat. This (some conceiue) is from a naturall antipathie, such as is evident in divers bruit creatures; as the Lyon will runne away as affrighted at the crowing of a Cock, and the (m) Elephant at the grunting of a Pigge, *Ælian lib.* 16 *ca.* 36. But surely experience hath prooued, what terrours the *Epilepticke*, *Frantick*, and the deepely *Melancholicke* haue been affrighted with. As when for the weaknes of the visuall spirits, seeing an image, they conceiue they see their ghost. This was the passion of *Pisander*, which after grew into a (n) proverbe.

3. But the third kind is that, which is here threatned as a iudgement vpon the disobedient; and this is φόβος δαιμόνιος, a supernaturall, or divine terror: This (o) quelleth the courage of the stoutest. This the Heathen called, Πανικὸν τι, *vel terrores Panicos*, supposing, that when their Souldiers suddenly, and strangely affrighted, brake

e Such may crie out, *Quid si cæcum ruat?* whilst it shall be true of the godly man, that *Horace* hath, *Si fractus illabatur orbis, impavidum ferient ruinæ.*

f Then, as *Homer* saith, All your valour shal fall down into your feet. *Iliad.* ὁ. τάρβησαν πᾶσιν δὲ παρὰ ποσὶ κὰπιπτον θυμοί.

g *Septagint*, δειλίαν, timourousnesse, cowardise, or faint-heartednesse.

h *Dumq; ista veniunt interim hoc pœna loco est.* Senec. Tra. in Troad. Act. 4.

i *Hesychius* calleth a timorous fellow ψοφοδέα, καὶ κενοφόβον.

k Φύλλον λαγὼς σείουσιν οἰκεῖοι, Ἀνδρας δ' ἀνάνδρους εἰ σχεδαὶ τ' ἀμηχανίαι.

l Of this point the *Hebrewes* say, that after a man is entred into the warre, hee should stay himselfe vpon him that is the *Hope of Israel*, and his Saviour in time of distresse; and know, that for the name of God he maketh warre; and should put his life in his hand, and not bee afraid, or adread, nor thinke either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turne from every thing vnto the battell. And whosoever beginneth to thinke and cast doubts in the battell, and maketh himselfe afraid, transgresseth against that prohibition, *Let not your heart bee soft, &c. Deut.* 20. 3. And not onely so, but all the bloud of *Israel* hangeth on his necke: and if hee prevaile not, and make not warre with all his heart, and with all his soule, loe hee is as hee that sheddeth the bloud of all, as it is written, *Lest his brethrens heart faint, as well as his heart. Iebia vers* 8. *Maim. Treat. of Kings c.* 7. *s* 15.

m Καὶ τὸν ἐλεφάντων ἐκφοβῆσαι τὸ κράτος τὰ μικρὰ χρυλίζοντα τῶν χοίρων ἔρευθρα. *G. Pisid. in* Κοσμογ.

n Δειλότερος Πεισάνδρου.

o Ἐν γὰρ δαιμονίοισι φόβοις φάος τι καὶ παῦρες σθένος. *Pind. in Nem.*

their

their rankes, their God *Pan* (p) caſt theſe terrours vpon them. *Cicer. in Orat. pro Cæcinn. & Plutarch in M. Anton.*

And *Toſtatus qu.* 17. prooveth well, that this place can bee vnderſtood of no other kinde of feare, then that which is ſent by God: becauſe, for a man to *tremble at the ſound* (or ſhaking) *of a leaſe*, it may bee that *timor irrationalis*, that vnreaſonable feare: but that a man ſhould *flee* (or that) *as flying from a ſword*, v. 36. (q) This is not, (ſaith hee) a naturall timiditie, but a feare inflicted by God vpon them, and as a iuſt puniſhment for ſinne: as *Eliphaz* ſaith of the wicked man, that alwayes *there is* (r) *a ſound of feare in his eares*, *Iob* 15.21. Such a feare, ſaith *Toſtatus*, alſo is vpon the Iewes at this day, (s) both becauſe God hath inflicted it, as a curſe vpon them; and becauſe even from their infancy, they haue learned to feare a Chriſtian; for that the *Chriſtians* will perſecute them, ſnatch from them, and ſtrike them, even in their child-hood. *In Deut.* 28 And it was an effect of this feare, that made them ſay, *Venient Romani, &c* (t) *The Romans will come, and take away both our place, and the nation. Iohn* 11.48.

4. Now on the other ſide, if this people, whom God thus threatneth for their rebellion, ſhall be obedient vnto Gods commands, then all theſe terrours ſhalbe turned vpon their enemies, *Deut.* 2.25. *This day will I begin to ſend the feare of thee, and the dread of thee vpon the nations that are vnder the whole heauen, who ſhall heare the report of thee, and ſhall tremble, and bee in* (v) *anguiſh becauſe of thee.* Which promiſe is againe repeated, *Deut.* 11.25. This was verified vpon the *Canaanites* their enemies, *Ioſh.* 2 9. and 10 10, 11. and *Pſal.* 105.38. The like feare fell vpon the people, *Eſther* 8.17. *and* 9.2. Such a Panick feare was vpon the *Philiſtims*, when *Ionathan* and his armour-bearer ſet vpon them, 1 *Sam.* 14.15. So 1 *Sam.* 7.10. The like vpon the Syrians, 2 *Kings* 7.5, & 6. The like was vpon the Midianites, *Iudg.* 7. 21. And before all theſe, vpon the Egyptians, *Exod.* 12.33. when they cryed, *We are but dead men.* And before that, *Exod.* 10.22,23 when (x) that thicke darkneſſe was vpon all the land of Egypt three dayes; In which time *they ſaw not one another*, neither *roſe any man from his place*: the *Septuagint* read, *from his bed*: Becauſe (ſaith *Oſiander*) *timorem & horrorem incutiebant iſtæ tenebræ, qualis ſolet eſſe, cum in tenebris ſpectra videntur, aut timentur*: That darkneſſe ſtrucke ſuch feare and horrour in them, like as when ſome apparitions are ſeene, or feared in the darke. And *Cornelius à lap.* ſaith, *Metuebant, ne ſi ſe moverent, (y) in ſpectra & monſtra, aut præcipitia incurrerent*: They feared, leſt if they ſtirred out of their place, they ſhould runne vpon ſome hobgoblin, or monſter, or vpon ſome fearefull downfall. Theſe are the terrors of the wicked.

p Αλλ' ἢ χρονίᾳ Πανὸς τὸ μεραὶ μάστιγι φοβῆ. *Eurip. in Rheſ.*

q *Iſta non eſt timiditas naturaliter veniens, ſed à Deo inflicta. vid. etiam* Deut 28.25.

r Απαντα γὰρ τὰ φοβούμενα φοβεῖ. *Soph. in A.*

s *Tum quia Deus eam maledictionem illis influxit: tum quia à tenera ætate Chriſtianos timere diſcunt, cum Chriſtiani eos adhuc teneros perſequi incipiant, diripere, & percutere.*

t *In quæ verba Auguſt. Sic timuerũt terram perdere, et perdiderunt cælum.*

u The *Heb.* vvord is חלו *chalu*, that is, ſhall haue paines, as a vvoman in trauell. A phraſe vſed to ſhew the terrours of the Conſcience of the vvicked, *Iob* 15.20. & *Pſal.* 48.7 and the mightie power of God, vvho *taketh away the heart of the chiefe of the people of the earth. Iob.* 12.24. x And in that thicke darkneſſe, they had neither light of Sunne, candle, or fire. For though *Caietan* ſaith, *Aegyptios tantum lumine cæleſti, non autem domeſtico ignis, aut candelæ privatos*: That the Ægyptians vvere deprived onely of the heavenly light, not of the domeſticke, by fire, or candle: yet *Wiſd.* 17.5. it is ſaid, *No power of the fire might giue light.* Such vvas the thickneſſe of the ayre, that it extinguiſhed all their lights. *Burgenſis* thinketh, the denſitie vas ſuch, that it did, *motum progreſſivum impedire*, hinder their going. But then it ſhould bee ſolid. y See *Wiſd* 17. *verſ* 4. Μορμὼ, δείκελα ἐπάων. *Theocr Idyll.* 15. *Vanis vana terrori ſunt.* Senec. de irâ, lib. 2. cap. 12. *Qui pavet vanos metus, veros fatetur.* Sen. Trag. Oed. Act. 3.

Queſt. 14. *Touching the ſeuenfold correction of the obſtinate, and of the number of* Seven, *v.* 18, 21, 28.

1. Verſ. 18. *And if for theſe yee will not hearken vnto mee, then I will adde to chaſtiſe you ſeuen times for your ſinnes*: and *v.* 21. *I will bring ſeuen times more plagues vpon you, according to your ſinnes*: and *v.* 28. *And I, even I will chaſtiſe you ſeuen times for your ſins.* That is (ſaith *Pellican*) *Omnes prædictas plagas magnificabo, et inſignitèr aggravabo*: I will greatly augment and enlarge all the forenamed plagues. Or as *Oſiander, Prout vos cumulabitis peccata pertinacia, ita ego augebo peccatorum ſupplicia*: Even as you ſhall multiply your obſtinate offences, ſo will I encreaſe the puniſhment of your ſinnes.

2. *Toſtatus* iuſtly condemneth thoſe, that from hence collect, that God doth puniſh ſeuenfold more then the ſinne deſerueth. For as hee readeth, *Nahum.* 1.9. (*iuxt. vulg. lat.*)

lat.) Deus non punit bis in id ipsum, God will not punish the same thing twice: and therefore *non dat Deus pœnam duplam ad peccatum, sed æqualem*, God doth not inflict a punishment double to the offence, but (*a*) equall. *qu.* 14. But yet though this be truely affirmed by *Tostatus*, the argument whereby he confirmeth this, taken *à contrarijs*, is contrary to the trueth, which is this: *Deus non dat septuplum in bono opere; ergo non dabit septuplum pro peccato*: God will not reward a good worke seven fold; therefore hee will not punish evill deeds seven fold. For who knoweth not, that God hath promised to reward our good deeds, euen *centuplo*, with an hundred fold more then they deserue?

3 And as God is plentifull in rewarding, so is hee also severe in punishing, when his patience is too much abused; and he will adde corrections according to mans provocations, yea even *seuen times*, and that for these reasons:

1. *Propter contumaciam*, for their contumacie: For when God *hath smitten them in vaine, and they haue not received correction, Hier.* 2. 30. Or, *When he hath stricken them, and they haue not grieued, &c. Hier.* 5. 3. Then, even for the same offence, God may iustly adde (*b*) many plagues: because though it be the same *materialiter*, for the matter; yet it is not so *formaliter*, formally taken, when contumacie is added vnto it.

2. *Propter delectationem*, for their delight in offending: For this is a true rule, (*c*) *In operationibus malis ab eodem habitu, posteriores sunt peiores prioribus*: In evill works coming from the same habit, the latter are worse then the former: for iteration argueth a delight in sinne, which deserveth a more grievous punishment.

3. *Propter defectum gratiæ*, for want of the grace and mercie of God: For the more sinne encreaseth, grace and mercy decreaseth, and iustice prevaileth, even to a seuenfold correction.

4. But why doth the Lord threaten heere, to chastise them *seven times*? why not *sixe*, or *eight* times?

Answ. 1. This cannot bee vnderstood literally, saith *Hesychius*; neither are there seven plagues, mentioned from *v.* 18. where it is thus threatned, vnto *v.* 21. but onely sixe at the most: and againe, from *v.* 21. where this threatning is againe repeated, there follow but fiue at the most, vnto *v.* 24. where we haue the like, &c.

2. If wee will runne to mysticall interpretations, it cannot bee denyed, but this (*d*) number of Seven, hath been so vsed oftentimes, and that in this Booke: as *Levit.* 14. 6. *Leuit.* 8. 11 & 35. & *chap* 12. *v.* 2. & *ch* 14. 7. & 9. & *ch.* 16. 14. (*e*) And againe we finde this number in other places; Seven times *Naaman* washed him in *Iordan*, 2. *Kings* 5. 10, 14: Seven dayes was *Iericho* besieged, and seven Priests with seven trumpets blew, and the walls fell downe, *Iosh.* 6. Seven Priests blew trumpets before the Arke, when *David* brought it home. And *David* sacrificed seven bullocks, and seven rammes, 1 *Chron.* 15. 24. 26.

3. And the Heathen likewise vsed this number of (*f*) Seven, especially their Magicians and Sorcerers: as *Balaam, Num.* 23 1. *Build me here seuen altars, and prepare me heere seuen bullockes, and seuen rammes.* And this, 1. either in apish imitation of the diuine mysteries: (for the devill is *Dei simia.*) 2. Or as *Tostatus in loc. Septem aras propter septem planetas; videtur enim fuisse Astrologus Genethliacus*; Seven altars, for the seven Planets; for it seemeth he was a *Figure caster*, or *Iudiciall Astrologer.* 3. Or as *Cornel. a lap.* he required this number, *Ex superstitione, sicut Magi nihil per parem, sed omnia per* (*g*) *imparem numerum faciunt*: out of that superstition of the Magicians, whereby they will doe nothing by even, but all by odde numbers.

5. But now for the mysteries which men obserue, from the forecited places, and from this text, I will be bold to vse the censure of *Lorinus in Act.* 6. *Ludicra quodammodo sunt, & potius ad ingenii ostentationem, quam ad pietatem faciunt*: they are for the most part ridiculous, and serue rather for ostentation of wit, then instruction to piety.

a *Adde Regula peccata quæ pœnas irroget æquas: Nec scutica dignum horribile sectere flagello* Horat. 1 Sat. 3.

b *Perfectionē pœna quam nouissimus corrigs. Gloss. Interlinear.*

c *Tostat q* 14.

d Touching the number of Seven.

e *Sic & in novo Testament. Apoc.* 5. 1. & 6 *sic cap.* 8. 2. & *cap.* 15. 7. whence *Ioh. Paul⁹ Eustochius* proveth against the *Manichees*, that both Testaments had one and the same Author. A position, I confesse, deserving better arguments then this: *Nam in numerorum mysterijs nihil succi, nihil vigoris ad dogmata confirmanda. Ipso attestante Lorino, in Act.* 6.

f Τὰν ἑβδομάδα πάντων ἔσαν ἢ τὰ ἐν τᾷ πανσελήνῳ πεφυκότα. *Erasm adag.* ——*Immanis septem Terga boûm* —— Virg. Æn. 5.

g *Vt apud Virgil Ecl.* 8.

Terna tibi hæc primum triplici diuisa colore Licia circumdo, terq; hac altaria circum Effigiem duco: numero Deus impare gaudet. Et antè apud Theocr. Idyll 2. Ες τρὶς ἀποπτύσω, κ) τρὶς τὰ δ πολλὰ φωνῶ. The odd reasons that some giue of the mystery of these odde numbers, are euen *numero Platonis obscuriores, vt Cic. ad Attic. lib.* 7.

And to say the trueth, this number of *seven*, not onely in this, but in most (if not all) other places of this booke, signifyeth no other then, *Many*, so that to say, *I will adde to chastise you seven times*; is as much as, *Gravissimis pœnis afficiam vos*, *Vatabl.* I will lay great (or many) punishments vpon you: or, (*b*) I will throughly plague you. And *Hesych.* giveth this reason of the acception and vse of this number in this sense; *Quia septenarius numerus totius vitæ præsentis figura est & signum, quæ per septenarium numerum volvitur*: The number of seven is a figure and signe of this present life, which is turned over, vpon this (*i*) number; that is, is reckoned by seven nights, or weekes: And so *Septuplum supplicium significat omnimodam, & integram vindictam*, a sevenfold punishment doth signifie an intire and perfect vengeance.

h *Significat hic Deus perfectam punitionem.* Tostat qu 14. *Sic August. Septiès pro omni numero accipiendum est Sic Terq; quaterq; beati Idem sonat, quod perfectè vel omnimodò beati.*

6. The like vse of this number of seven is found in divers places of Scripture, besides those formerly cited: as *Gene.* 33. 3. Hee bowed himselfe to the ground *seven* times: that is, *many* times. And 1. *Sam.* 2. 5. (*k*) The barren hath borne *seven*: that is, *many*: So likewise is it taken, *Iob* 5. 19. *Psal* 12 6. *Pro.* 24 16. and 26 25. But the first beginning of punishing seven-fold, is found *Gene.* 4 15. *Whosoever slayeth Caine, vengeance shall be taken on him sevenfold.* The *Chalde paraphrast*, expoundeth it, *Septimâ generatione punietur*: he shall be punished to the seventh generation: but *Vatablus* much better, (*l*) *gravissimas pœnas dabit*; he shallbe sorely punished: For here is (saith he) (*m*) a certaine number for an vncertaine, after the manner of the Hebrewes: and it is, as if he had said, hee shall bee punished with a sevenfold greater punishment, then if he should kill any other man.

i Καὶ ἐν ἑβδόμῳ μάλιστα πᾶς ὁ χόσμος κολάζεται. *Clem. Alex. Strom* 7

k *Vulg Lat Sterilis peperit plurimos.*

7. To conclude, *Hesychius* is also of opinion, these sevenfold plagues are cheifely inflicted vpon the Iewes, since their crucifying of Christ, and their rejection of the Gospell: But *Tostatus* sheweth, that many of them were executed vpon them long before, for their rebellions against God.

And for our parts we must not thinke, that these were written for them onely: but that, as God hath begun diverse wayes to plague vs for our sinnes; so, vnlesse wee repent, hee will fill vp the measure of a sevenfold vengeance: And as *Nicolaus de Clem.* saith; (*n*) The kinds of our punishments peradventure, may be changed from one vnto another, so that we shall not alwayes be scourged with the same rod; but never can I thinke, that God will make an end of plaguing vs, vntill wee make our peace with him, who for our transgressions, hath afflicted vs with so many and great judgements.

l *Sic septuagiès septiès*, vers 24 *aquè est, ac si dixisset, pœnâ gravissimâ gravior.*

m *Numerus certus pro incerto, more Hebræorum. quasi d. Septies graviore pœnâ punietur, quam si alium quempiam interficeret.*

n *Genera forsitan plagarum ex aliis in alia mutari poterunt, vt non iugiter eâdem virgâ vapulemus; sed nequaquam plagis ipsis finem prius imponendum arbitor, quam cum illo pacem fecerimus, qui propter nostras prævaricationes, tantis nos cladibus affecit.* Nicol. de Clemangijs, Epist. 90.

15. Quest. *Touching the judgement threatned*, verse 19. *of making the heavens as iron, and the earth as brasse.*

1. Verse 19. *And I will breake the pride of your power*: or, according to the *Lat. Superbiam durities vestræ*, the pride of your hardnesse: *And I will make your heaven as iron, and your earth as brasse. Apta constituitur pœna, &c.* Here is a fit punishment appointed, (saith *Lorinus*) to punish one hardnesse with another: For the Iewes were ever a stiffenecked, or hardnecked people, as (*a*) *Exod.* 32. 9 and *Esa.* 48 4 *Thou art hard and thy necke is as an iron sinew, and thy brow brasse.* Behold here τὸ δίκαιον καὶ τὸν ἰσότητα, that which is just and equall: *I will make your heaven as* (b) *iron, and your earth as brasse.*

a *Vide etiam* Exod. 34. 9. Deut 9. 6. 13. Ierem 7. 26 Act. 7 51.

b Deut. 28. 23 *And thy heavens which are over thy head, shall be brasse, and thy earth which is vnder thee shall bee yron.*

2. *Tostatus* saith, the heavens here may be taken two wayes: 1. *Pro corporibus cœlestibus*, for those celestial bodyes, the Sunne, the Moone, and starres, which by their

Verba inversa, sensus idem, Aër ipse non vertetur post hâc in pluviam; vnde terra vestra non dabit fructum solitum Vatabl. in loc. præfat. This phrase of speech in this sense is peculiar to the Scriptures onely: For when *Homer* calleth it σιδήρεον. Οὐρανὸν ὀλοὸν χαλκοῦν, as *Iliad.* 6 it is not, *propter aridit[illegible]tem*: but either *propter durationem*, because yron and brasse are most durable: or else *propter soliditatem*, as Iob. 37. 18. *Hast thou with him spread out the skie, which is hard, and appeareth as molten brasse.*

influences

influences, light, and motion, doe helpe forward the generation and production of theſe ſublunary things. 2. *Pro aere*, for the aire, or cloudes, which are wont to ſend downe moyſture, and to make the earth to fructifie: Now when God ſhall bind the influences of the one, and dry vp the other, then doth hee make the heavens *as iron.*

And the earth is ſaid to be *as braſſe*, when it is ſo hard, and indiſpoſed through dryneſſe, that though the raine ſhould fall, it could not pierce the cloudes, to mollifie the ground, and make it fertile. *Quicquid recipitur, recipitur ad modum recipientis:* The *Agent* worketh according to the diſpoſition, and capability of the *Patient*, Therefore the earth being *as braſſe*, it ſhall not know when any good commeth.

3. The heavens and the earth haue ſuch reciprocall relation to one another, that they are feigned by the heathen (*c*) *Poets*, to be as Man & Wife, called by the names of *Iupiter* & *Iuno*, by whoſe ſweet congreſſe all things are produced. Of which fruitfull entercourſe betweene the heavens and the earth, that ſaying of the Prophet is moſt pregnant: *I will heare, ſaith the Lord, I will heare the heavens, and the heavens ſhall heare the earth, and the earth ſhall heare the corne, the wine, and the oyle, and they ſhall heare Iezreel. Hoſ.* 2. 21. 22.

4. The hardneſſe of the heavens, compared to *iron*, or *braſſe*, is in other places of the Scripture called, the *ſhutting of the heavens.* 1 *Kin.* 8 35. 36. and 2. *Chron.* 7. 13. 14. And ſo our Saviour ſpeaketh of the dayes of *Eliah*, ὅτε ἐκλείσθη ὁ οὐρανὸς, &c *When the heavens was ſhut three yeares, and ſixe moneths*, &c. *Luke* 4. 25. By which hee meaneth, the withholding of the raine; as appeareth, *Iames* 5. 17, 18. where it is ſaid: that *Elias prayed earneſtly that it might not raine, and it rained not*, &c. And *againe* he *prayed*, and the heaven gaue raine, *&c.* In like manner S. *Ambroſe*, being demaunded by his friend *Romulus*, why the Scriptures ſaith, *Ponam cœlum æreum, & terram ferream. Deut.* 28. 23. reſolveth him by that ſpeech of Chriſt, touching the *ſhutting of the heavens.* (*d*) for the heaven being ſhut is as it were braſſe, (or iron) denying to communicate vnto the earth: And the earth is as iron, (or braſſe,) when it yeildeth not food, but by an enuious kind of hardneſſe, refuſeth to receiue that ſeed into her boſome, which ſhe was wont to entertaine, as into the wombe of a kind mother. For when doth iron fructifie? or when doth braſſe giue moyſture? by theſe therefore he threatneth a miſerable famine to the wicked, &c. *Ambroſ. Epiſt. lib.* 7. *Epiſt.* 52.

5. Further out of that place of *Deuter.* before cited, ſome doe obſerue that theſe comminations, may be vnderſtood of a particular judgement vpon the wicked onely, the godly in this not being involved with them. For when hee ſaith, I will make *Your heaven as iron*, that is, *Which is aboue you*, (or over your heads) *and your earth as braſſe, the earth which is vnder you*, (or whereon you tread, or where you dwell.) According as the Lord ſpeaketh by the Prophet *Amos cap.* 4. *verſ.* 7. *I cauſed it to raine vpon one City, and cauſed is not to raine vpon an other City. &c.* So the plagues that were ſent vpon all Ægypt beſides, touched not Goſhen. For *Exod* 8. 22. God ſaith vnto *Pharaoh*: *I will ſever in that day the land of Goſhen, wherein my people dwell, that no ſwarmes of flyes ſhalbe there: &c.* ver. 23. *And I will put a diviſion betweene my people, and thy people: &c.* So in the deſtruction of Hieruſalem by *Titus*, the Chriſtians warned from God were ſeparated into *Pella*, (or (*e*) *Pela*,) *Euſeb. l.* 3. *c.* 5. The like preſervation from common calamities had *Noah*, *Lot*, *Rahab*, and others in the Scripture.

6. For the myſticall expoſition of theſe words, *Radulphus* ſaith, by the heavens, we vnderſtand the Scriptures, and by the earth the People. And by way of judgement, God doth often make the one to be heard, and the other (*f*) dull; that is, the heavens as iron, and the earth as braſſe.

c *Neque de figmentis Poeticis, ſed ex Philoſopherum libris à Virgilio dictum eſt. Tum pater omnipotens fœcundis imbribus æther, Coniugis in gremium læta deſcendit* —— Auguſt. de civit Dei, lib. 4. cap. 10. *Locus Virgilii deſumptus eſt ex ſecundo Georgic. in quem Servius Iovem poni dicit pro æthere et aëre Iunonem pro terrâ & aquâ.*

d *Significatur igitur clauſum cœlum æreum eſſe, vſum ſui terris negare. Terra quoq; ferrea eſt, cum proventus abnuit, & tacita ſibi femina tanquam hoſtilis duritiâ genitali excludit alvo, quæ gremio ſolet blandâ matris fovere. Quando enim ferrum fructificat? Quando as imbres relaxat? His igitur miſerandam famem minatur impiis, vt qui pietatem filiorum communium Domino & patri exhibere neſciunt, careant nutrimento paterna indulgentiæ.*

e A name agreeing with פלה *palah, ſegregavit*, the word vſed in that place, *Exod* 8. 22.

f *Vt Attilium Cicero ferreum ſcriptorem vocat, id eſt, durum, et imperitum ſic vulgus imperitum, terra ferrea. iuxt. loc. Deut. cit. ſapius.*

16. Quest. *Touching the famine threatned,* ver. 26. *by breaking of the staffe of bread, &c.*

Verse 26. *And When I haue (a) broken the staffe of your bread, tenne Women shall bake your bread in one oven, and they shall deliver you your bread againe by Weight: and ye shall eat, and not be satisfied.*

1. *Tostatus* here iustly taxeth those, that vnderstand this *breaking of the staffe of bread, de sterilitate terræ,* of the barrennesse of the ground. For in this place he speaketh of the Iewes, as shut vp in their cities, and besieged by their enemies. *verse* 25. (*b*) In which case it is all one to them, whether the ground be barren, or whether fruitfull; seeing that whatsoever groweth in their fields, and grounds without the city, the enemy deuoureth. And therefore it must be vnderstood of the defect of that prouision, which they had stored vp before the siedge

2. *Calvin (in loc)* saith, that though the Lord doth not here threaten *sterilitatem terræ*, the barrennesse of the ground; yet he threatneth to destroy them with famine, *& quamvis inediâ non laborent, fore tamen famelicos*, and though they shall not want bread to eat, yet they shall be starued; because God will take away *vim alendi*, the strength of nourishing from their bread. And that this curse (saith he) may the more plainely appeare, *Dicit fore panis abundantiam*, he seemeth to say, there shall be plenty of bread; (*c*) and that in the baking of it there shall be no deceit; for ten women shall come to one oven, and shall obserue one another, that they haue their weight, and yet they shall eat and not bee satisfied: so that the iudgement lyeth not in the want of bread, but of that staffe of bread, which with him is *vis alendi*, the strength to nourish.

3. But vpon this text I rather follow *Tostat. Lyran. Lorin. Vatabl. Pellic.* and others, who expound it *de defectu panis*, of the want of (*d*) bread, that is, of food: And although it be most true, *That man liueth not by bread onely, but by every Word, &c. Deut.* 8. 4. that is, *ex benedictione diuinâ*, by the blessing of God: and it cannot bee denyed, but that, as the Israelites were fed with *Manna*, which was a kind of δροσόμελι, hony-dew: And, *Si deus vellet nos comedere serpentes, iis vt predicibus aleremur*; if God would haue vs feed on serpents, they should afford vs nourishment, as well as partridg: *Cornel. à lap. in Deut.* Yet in this place, as in others, *baculum panis*, the staffe of bread is taken for bread it selfe, which is so called, *Quia sicut homines baculo innituntur; ita vita nostra pane innitur*, as men stay themselues vpon their staffe, so their life is stayd and vpheld by bread. It is therefore said, *Psal.* 104. 15. *To strengthen mans heart*, or to vphold life, as a man is supported by his staffe: and in the next *Psalme* it followeth: *He brake the Whole(e) staffe of bread. Psa.* 105. 16. This word (*brake*) well agreeth with that other (*staffe:*) and so here plainely sheweth, that God will depriue them of the stay, and prop of their life, by denying them sufficiency of bread.

4. And this is more euident by the words following rightly expounded: *Ten Women shall bake your bread in one oven.* (*f*) *Ten* in this place is taken for *many:* and so in many others, (as *Gene.* 31. 7. *Num.* 14. 22. *Iob* 19. 3. *Eccles.* 7. 20. *Zach.* 8. 23. *Matth.* 25. 1. *Apoc.* 2. 10. And then *Theodoret* doth well interpret these words, saying; *Tanta vos excipiet inopia, vt decem mulieres in vno clibano panes faciant, ob rerum necessariarum penuriam*: that is, so great a scarcity shall ouertake you, that tenne women may bake their bread in one oven, even by reason of the want of necessaryes. *Quest.* 36. *in Levit.*

5. *And they shall returne your bread by Weight:* That is, (saith *Rab. Solomon*) they

a The Hebrew word here vsed is from שבר *shabbar*, which signifieth also *Genes.* 42. *Comparare annonam*, to prouide food. And שבר *shabbar*, or *shiver*, *Vnde Angl.* shiver) signifieth corne, or food, throughout the Storie of *Ioseph, quasi fractura famis* as being the breaker of hunger, as water is said *frangere sitim*, to breake the thirst, *Psal.* 104. 11.

b *Nihil attinet ad eos de sterilitate, aut fertilitate terræ: quoniam quicquid in terrâ nascitur extra ciuitatẽ, hostes comedẽt.* Tostat. quest. 14.

c *Deinde in ipso pinsendo & coquendo nullam fore dolum: quia decem mulieres simul venient ad clibanum vnum, &c.*

d *Panis sumitur pro omni cibo: vt in Orat. Dom. iuxta August. Necessariam corporis exhibitionem petimus, ait, te in pane significantes quicquid nobis est necessarium. Panis dicitur quasi τὸ πᾶν.* The Witch of *Endor* inviting *Saul* to a morsell of bread, set before him a fat calfe, and other things. 1 *Sam* 28. 22, 24, 25. And *Periphas* knew nothing, saue the bread hee eat, that is, his victuals, *Genes* 29. 5. So when *Elisha* bade, set bread and water before them, the King of Israel prepared great prouision, 2. *Kings* 6. 22, 23. e *Lat. firmamentum panis. Græc. iuxt. Septuag.* σκεπασμα, *quia σκεπάζει τὸ βίον, quasi tutorum aut sustentaculum.* f *Ten for many: vt Philo Iud lib de Deralog* δέκας, *quasi* δεχάς, παρὰ τὸ δέχεσθαι, *id est, comprehendere: omnes enim numeri in Decade continentur. Sic Cyril Alex in Zach.* 8. διὰ μὲν ἓν τὸ δέκα τὸ τέλειον τῶν ἀριθμῶν νοήσεις ἀεὶ τὸν· τελειότης γὰρ συμβολον ὁ δέκατος ὅτιν ἀεὶ ἀριθμός. *Ita Latini etiam pro magno vsuntur decumana; vt porta decumana, ouum decumanum, &c*

shall

ſhall for penury make their bread in common of one lumpe of dough, and then every one take their portion by weight. Or elſe, (as *Toſtatus* thinketh) they ſhall deliver to every one of their family, τὸ σιτομέτρον, their portion, or pittance, by weight: which is a ſigne of great ſcarcity; as *Revel.* 6. 5. 6. and *Ezek.* 4. 15, 16. (a place well expounding this whole *verſe*) *Sonne of man, I will breake thy ſtaffe of bread in Hieruſalem; and they ſhall eate bread by weight, and with care, and they ſhall drinke water by meaſure, and with aſtoniſhment: That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.* So in the ſiege of *Bethulia*, for want of water, it is ſaid, *They gaue them to drinke by meaſure. Iudith*, 7 21.

6. Hence it followeth, *And ye ſhall eat, and not be ſatisfied:* 1. Partly for the ſmall quantity of your food; for that which is not ſufficient (ſaith *Ioſephus*) doth but κινεῖν τὴν ὄρεξιν, ſtirre vp the appetite. 2. Partly for want of Gods bleſſing vpon that little, which they haue; For with that, wee know what *Daniels* pulſe can doe. *Dan.* 1. 15. 3. Or (as *Toſtatus*) God may ſend vpon them *ſpeciale deſiderium comedendi*, an eſpeciall deſire of eating, or an inſatiable appetite, ſo that though they ſhould eat much, yet they ſhould not be ſatisfied. The like ſpeech is uſed, *Hoſea*, 4. 10. *Mica* 6. 14. *Hagg.* 1. 6. *Amos* 4. 8.

7. Myſtically, by this corporall famine may be vnderſtood the ſpirituall, threatned *Amos* 8. 11, 12. *Behold the dayes ſhall come, ſaith the Lord God, that I will ſend a famine into the land, not a famine of bread, nor a thirſt of water, but of hearing the words of the Lord. And they ſhall wander from ſea to ſea, and from the North, &c.* This is that bread, ſaith *Cyrill Hieroſ.* which in the Lords prayer is called (*g*) ἄρτος ἐπιούσιος, that is, as *Eraſmus* expoundeth it, *panis ſupereſſentialis*, ſupereſſentiall, or celeſtiall, and ſpirituall, which is Chriſt, who calleth himſelfe the *bread of life*, *Ioh.* 6. and is the ſumme and ſubſtance of the word of God. And ſo ſayth *Heſychius*, & *Gloſſ. utraq;*; *Rareſcit apud Iudæos panis doctrinalis, maximè ſalutaris, &c.* the bread of doctrine, eſpecially that which conduceth to ſalvation, is rarely found among the Iewes, &c. And then going on, by the *ten women*, they vnderſtand the ten Commandements, which make bread for that people *in one oven*, that is, in the legall expoſition; and this is, *delivered out by weight*, that is, in a diſtrict and literall ſenſe, not dilated, as in the Goſpell; as appeareth by Chriſt his expoſition of the prohibition of adultery. This, ſome vnderſtand onely of the ſacramentall bread, which truely ſtrengthneth mans heart; that, ſaith *Ianſenius*, wherewith *Paul* was ſtrengthned, *Acts* 9. 19. which place, though, by his leaue, muſt needs be vnderſtood of corporall ſuſtenance; as the word ϕαγὼν there vſed, concurring with the circumſtance, *ver.* 9. (where it is ſaid, that he had not eat in three dayes) doth plainely manifeſt.

(*g*) Ὁ ἄρτος ἡμῶν ὁ ἐπιούσιος ἐκ δύο ἐστὶν ἐπιούσιος, ἄρτος ὃς ἔστιν ὁ ἁγιος ἐπιάσιος ἐστὶν, &c. *Catech.* 5 *licet iuxta Baſil. Magn.* ἐπιούσιος dicitur, ὡς χρήσιμος τῇ οὐσίᾳ ἡμῶν.

17. Queſt. *Touching the idols mentioned*, ver. 30. *called in Hebr.* Chammanim, *and* Ghillulim.

1. The idols called *Chammanim*, (interpreted, *high places*) haue their name from חמה *Chammah*, a name given vnto the Sunne, from חמם *chamam, calere*; becauſe of the heat thereof. And from hence the heathen called the Sunne *Iupiter* (*a*) *Hammon*, or *Hammonius*. For as *Macrobius* ſaith, *Eundem eſſe Iovem & ſolem, claris docetur indicij*, that *Iupiter* and *Sol* are one and the ſame, is evidently prooved, &c. *Saturnal. lib.* 1. *cap.* 31. where hee confirmeth it by many arguments. This *Iupiter Hammon*, *Cornelius à lap.* thinketh, is here meant, *Quem Indæi coli viderant, immò coluerunt in Ægypto:* whom the Iewes had ſeene worſhipped, or rather themſelues worſhipped in Ægypt.

1. *Chãmanim.* a *Hammon verbum Punicum eſt. Huius Iouis Hammonis templum fuit celebre in Affricâ ſolis ſimulachro nobile.* Cornel. à Lap in loc.

2. *Lorinus* ſaith, theſe *Chammanim* were *amœna quædam ædificia*, certaine faire buildings, or galleries to walke in, for pleaſure in the Sun-ſhine; which are threatned to be demoliſhed and throwne downe. And whereas in the tranſlations of *Munſter*, and *Vatablus* they are called *Solaria*, ſolaries: *Toſtatus* ſaith, *Solarium duo ſignificat*, a Solarie ſignifieth two things: (*b*) ſometimes it is taken for an houſe lying open to the beames of the Sunne, an open gallery: but not ſo in this place; for hee ſpeaketh of

b *Aliquando ſolarium dicitur domus patens radijs ſolis: Alio modo ſolarium dicitur imago aliqua facta ſoli.*

things perteyning to religious worship, sometimes it is taken for an image erected t the honour of the Sun; For the heathen worshipped the Sunne, by the figure of a chariot, and fower horses, signifying the fower seasons of the yeare: as *Ovid Metamorph.* 2. describeth it, which giveth light vnto that darke place, (c) 2. *Kings* 23. 11. where it is said of *Iosiah, That he tooke away the horses, which the Kings of Iudah had given to the Sunne.*

c This place cannot bee rightly vnderstood otherwise.

3. Some thinke these idols were so called, because they were set vpon the house top, and so alwaies exposed to the Sun: *R. Salom. in loc.* And *Iunius* to this purpose calleth them, *subdiales statuas*, statues standing abroad; and in *Annotat:* thus glosseth his owne interpretation, *id est, Statuas, quæ soli expositæ colorem adustum habent*, statues, which being exposed to the Sunne, looke as if they were sun-burnt.

4. The *Septuag.* call them τὰ ξύλινα χειροποίητα, their woodden handyworks; and in other places the same word they interpret εἴδωλα, idolls, by a generall terme: as 2. *Chron.* 14. 5. and *Esa.* 27 9. But I rather joyne with *Tostatus*, who by these *Chammanim* vnderstandeth (d) images set vp, for adoration of the Sunne, which were wont to bee set on high, aboue their altars. 2. *Chron.* 34. 4. And of these wee also reade, in *Esay* 17. 8. and 27. 9. and *Ezek.* 6. 4. 5. where their ruine is threatned, as in this place.

d *Iuxt. Pagn. version. simulachra solis.*

5. For those *Ghillulim* heere translated (*Images*) they haue their name from גלל *galal, volvit, devolvit*, as it were *à revolutione*, from revolution; and that (say some) *Propter astra quæ colebantur, quæ suis gaudent revolutionibus*, for the starres which were worshipped, (by idolaters) which haue their continuall revolutions: as it vnder these two words *Chammanim*, and *Ghillulim*, were expressed the images of the Sunne, and of the Starres, or Planets. Some taking this for a generall appellation of images, or idoles, suppose them so called, *Quia idola pannis involvebantur ad pulveris injuriam propulsandam*, because their idoles were wont to bee involved, or covered over with clothes, to keepe them cleane from dust.

2 *Ghillulim.* e גלולים *ghillulim, stercora, à galal, quasi à convolutione, quia ad motum circuli emittuntur.*

6 But Idols are more rightly called *Ghillulim, quasi dicas contẽptus, (e) stercora gratiâ*, as if by way of contempt you called them, *Excrements*, or dung. *Innius* calleth them *deos stercoreos*, dunghill gods; and that (saith *Piscator qu.* 381.) *Quia fœtore suo Deum offendunt*, because they offended God with their filthy savour. For as the sincere worship of God is as a sweete smelling sacrifice vnto him; so idolatry sendeth forth a noysome sent into his nostrills.

18. Quest. *Touching the casting of their carcasses vpon the carcasses of their idoles.* ver. 30.

a *Sic Suetonius in Nerone, cap 38. Nos homunculi indignamur, si quis nostrum interiit, aut occisum est quorum vita breuior esse debet, cum vno loco tot oppidorum cadavera proiecta iaceant. Sic etiam Samazar. Et querimur estò si nostra data tempora vitæ Diffugiunt, vrbes mors violenta rapit. Incerti Authoris est; Nam mors lapidibus nominibusq; venit. Apud Lucret. legimus, Funera Troiæ. Atq, in Anthol. lib. 2. cap 22. De fractâ Iovis statua dicitur.* — Καὶ Σὰς σὺμεγον ὧδε θέρετω. that is, *Iupiter* is buried to day, as heere the Idoles carkasses are cast out vnburyed. *b Idola cum mortuorum ossibus proiici in vnam congeriem, perinde fuit, ac si digito monstraret Deus, se fictitios eorum cultus abominari.*

1. That judgement threatned *ver.* 30. by *Casting of their carcasses vpon the carcasses of their idols*, implyeth two things. 1. That their idols, wherein they trusted, shall be broken downe: 2. That their dead bodies shall be cast out with their idols, that they may rot together.

2. For the first, their broken idols are called *cadavera* or carcasses, as the bodyes of men slaine, or dead, are called: as *Lorinus, Rectè truncum Dagonis idolum, cadaver ipsum diceres. Dum stat statua, vivum refert: mortuum & cadaver, cum iacet atq; fracta est:* Well may the maimed or broken idole of *Dagon*, be called the carcasse of *Dagon*: For while a statue is standing, it resembleth one living: but when once it lyeth broken, it resembleth a dead carcasse. Even as *Cicero*, and others, call the ruines of townes and cities (a) *Oppidorum cadavera*, the carcasses of townes. *Epist. l. 4. ep. 5.*

3. For the second, *Calvin* saith well, (b) for the idols to be cast out vpon one heape with the bones of the dead, it is all one, as if God should plainely shew, that hee did abhorre their fained worship: And againe, *In ipsâ formâ pœnæ impietatem eorum mani-*

feſtam fore docet: even in the manner of their puniſhment, their impiety ſhall be manifeſted. To the like effect *Oſiander* paraphraſeth vpon theſe words; *Super cadavera idolorum*, vpon *the carcaſſes of your idoles*: that is, *Super truncatas & fractas ſtatuas idololatricas, quibus me irritaſtis*; Vpon the idolatrous ſtatues maimed and broken, by which ye haue prouoked me. *Shall ye prouoke me to anger, ſaith the Lord, and not your ſelues, to the confuſion of your faces?*

4. *Toſtatus* ſaith, it is the manner of idolaters, both Iewes and Gentiles, when their enemies come againſt them, and beſiege them, to fly for ſuccour to the temples of their idols: (c) but by the juſt iudgement of God it falleth out, that as they had ſinned in theſe temples, ſo there they dye, ſuffering a condigne puniſhment for their ſins: yea their gods ſhall be ſo vnable to ſaue them, that their idols with themſelues ſhall be deſtroyed together. *So they that make them are* made *like vnto them, and ſo is euery one that truſteth in them. Pſal.* 115. 8.

5. The like to this is threatned: *Ezek.* 6. 4. 5. *And your altars ſhall be deſolate, and your images ſhall be broken; and I will caſt downe your ſlaine men before your idols: And I will lay the dead carcaſſes of the children of Iſrael before their idoles, &c.* And againe, *Hier* 8. 1. 2. *At that time ſaith the Lord, they ſhall bring out the bones of the Kings of Iudah, and the bones of the Princes, &c. And they ſhall ſpread them before the Sun, and the moone, and all the hoſte of heauen whom they haue loued, —— they ſhall not be gathered, nor be buryed, they ſhall be for dung vpon the face of the earth.*

This iudgement by *Iehu*, was executed vpon the Prieſts and images of *Baal*. 2. *Kings* 10. verſe 25. 26. *&c.* And by *Ioſiah* vpon the Prieſts of the high-places. 2. *Kings* 23. 20. & 2. *Chron.* 34. 5. As (d) *Priamus* was ſlaine vpon the altar of *Iupiter* by *Pyrrhus* the ſonne of *Achilles*. And many of the Trojanes were ſlaine in their temples.

And indeede this iudgement, ſaith *Apollinarius*, was moſt eminently inflicted vpon the Iewes, when firſt the enemy brake down their temples, καὶ τὰς λοιπὰς σεβασμίους τόπους, and the reſidue of thoſe venerable places, and ſlew them amongſt the ruines with the ſword.

6. And to conclude this alone, (which the words plainely intend) that the carcaſſes ſhall lye vnburied, was euer, with that people eſpecially, as a dreadfull malediction and curſe. *To be buryed as an Aſſe is buryed, which is drawne and caſt out of the gates of the city*, was the curſe of *Iehojakim. Hierem.* 22. 19. To haue their carcaſſes lye torne in the ſtreets. *Eſay* 5. 25. Or as the Prophet *Dauid* complaineth, *Pſalme* 79. 2. *The dead bodyes of thy ſeruants haue they giuen to be meat vnto the foules of the heauen, and the fleſh of thy Saints vnto the beaſts of the earth.*

With this people, I ſay, this was accompted dreadfull; becauſe, as *Cornel. a lap. in Deut.* 21. affirmeth of them: (e) they fabulouſly maintayned, that before the buriall of the dead body, the ſoule could not come to reſt, nor bee carryed by the Angels into Gods bride-chamber, but muſt remaine afflicted by troupes of Deuils.

And although among the Romans οἱ βιαιοθάνατοι, ſuch as were condemned to dye, eſpecially vpon the Croſſe, were left for a prey vnto the (f) crowes: yet it was contrary to the law of God giuen to the Iewes, *Deut.* 21. 23. (g) *His body ſhall not hang all night vpon the tree; but thou ſhalt in any wiſe bury him that day.* Which place *Ioſephus* citing, ſaith, (h) Let euen our enemies be buryed, neither let one be depriued of this lodging in the earth, ſuffering a puniſhment beyond the rules of iuſtice. Yet ſuch is the puniſhment threatned, as we ſee, in this place.

c *Sed iuſto Dei iudicio, qui in templis idolorũ peccaverant, ibi moriebantur peccatorũ ſuorum pœnam luentes* Toſtat qu. 1<. Εἶχε πάθος τὰ κρεῖττα ἔρεξε δίκην τ' ἰδεῖα γένοιτο.

d Virg. Æneid. 2.

e *Fabulantur Iudæi quod ante ſepulturam cadaveris, anima ad ſuam quietem venire non poſſit, nec ab angelis duci in thalamum Dei, ſed interim vexari & affligi à turmis dæmonum. Vt Virg. Æneid 6. Nec ripas datur horrendas nec rauca fluenta. Transportare prius quam ſedibus oſſa quierunt*

f *Iuxta proverb.* Βάλλ' ἐς κόρακας. *Abi ad Corvos*

g Hence *Chriſt* his body was taken downe that night, to gratifie the Iewes, or elſe *ex præſidii indulgentiâ* as ſome doe thinke.

h Θαπτέσθωσαν καὶ οἱ πολέμιοι, μηδὲ ἐς γῆς ἄμοιρον κεῖσθω, φειδωλίας τοῦ δικαίου τῶν πατρίων νόμων.

19. Queſt. *What are thoſe Sabbaths which the earth ſhall enioy, in the dayes of their captiuity.* ver. 33. 34. *&c.*

Then ſhall the land enioy her Sabbaths, as long as it lyeth deſolate, and ye be in the land of your enemies, euen then ſhall the land reſt and enioy her Sabbaths. ver. 34.

1. Some

1. Some vnderſtand this of thoſe Sabbaths, mentioned in the Chapter before, which are called *Sabbatha terræ*, the Sabbaths of the ground; when the earth ſhould reſt from plowing, and ſowing, *Septimo quoq; anno, & quinquageſimo*, every ſeventh, and every fiftieth yeare. *Iun. in Annot.* And becauſe the people, *propter auaritiam*, for couetouſneſſe, ſaith *Oſiander*, would not forbeare their tillage, according vnto Gods commaund; therefore when they were in captivity, and a remnant of them onely left vnder *Gedaliah*, 2. *Kings* 25. 22. the land, ſaith *Hugo*, did enioy theſe reſts. Vnto which we may apply that lamentation of *Hieremy*, *The aduerſary ſaw her, and did mocke at her Sabbaths* *Lament.* 1. 7. as (*a*) deriding their religious obſervance of the law.

2. Some ſay the land ſhall then enioy her Sabbaths, when it ſhall reſt from bearing thoſe wicked inhabitants, neither ſhall any longer groane vnder the burthen of their ſinnes. For wicked men are a (*b*) load vnto the earth, not ſuffring her to reſt, (*c*) while ſhe beareth them vpon her ſhoulders. But when they ſhall be carryed into captivity, and the land disburthened of them, then ſhall ſhe enioy her Sabbaths, *Quòd ſcil. peſſimis poſſeſſoribus ſit nudata*, becauſe ſhee is freed of theſe moſt wicked poſſeſſors. *Radulph.* And as *Vatablus*, (*d*) Then your land ſhall enioy her reſt, during all that time, wherein ſhee ſhall bee deſolate, while you are forced to abide in the land of your enemies.

3. *Rabbi Solomon*, cited by *Toſtatus*, *qu.* 16. ſaith, that theſe Sabbaths, or this reſt of the earth hath reference onely to the ſeventie yeares captivity in *Babylon*, and that the people had omitted ſo many yeares of remiſſion, or reſt, (*e*) during their abode in the land. And this opinion ſeemeth to bee confirmed by that place, 2. *Chron.* 36. 21. ſpeaking of this captivity: *Vntill the land had enioyed her Sabbaths: For as long as ſhee lay deſolate, ſhee kept Sabbath, to fulfill threeſcore and ten yeares.*

Anſ. 1. It may bee doubted, whether *Moſes* in this text doth aime onely at that captivity, and that deſolation of the land.

2. It is as vncertaine, whether the people tranſgreſſed iuſt ſeventie times in that kind, or no, that is, by neglecting the ſabbaticall yeares, or Iubilees.

3. Although this is an apt puniſhment for this offence, that is here threatned; the reſting of the earth in their abſence, which could not enioy her Sabbaths, while they poſſeſſed it, *verſ.* 35. Yet *Toſtatus* thinketh, this was not ſo great an offence, as to procure alone ſo great a iudgement. Beſides, that in the five firſt Chapters of the Prophet *Eſay*, many other ſinnes are reckoned vp, mooving the Lord, thus to chaſtiſe this people. And by name wee read, 2. *Chron.* 36. 14. 15. 16 *&c.* That for *polluting of the houſe of the Lord*, for *mocking his Meſſengers*, *deſpiſing his Words*, and *miſuſing his Prophets*; the Lord brought vp vpon them the King of the *Chaldees*, who caried them that eſcaped his ſword into *Babylon*. And therefore as the Lord threatned the *Iewes*, that they ſhould wander forty yeares, before they entred into the land, as the Spies were forty dayes in ſearching, and in viewing of it, *a day for a yeare*, *Numb.* 14. 33. 34. Not as if this puniſhment were inflicted for that cauſe (it was no ſinne to view the land, or to tary there, few, or many dayes;) but becauſe they murmured vpon that occaſion, as it is, *verſ.* 27. So theſe ſeventy yeares reſt of the land in the captivity, doe well anſwere their ſinne in not reſting, and peraduenture in the number of yeares too; but yet this was not the ſole cauſe thereof, but *vnà cum reliquis*, together with other ſinnes, as *Theod. qu.* 37. expreſly ſpeaketh, and as the Prophets teſtifie.

4. *Toſtatus*, *Lorinus*, and the moſt agree, and that with beſt probability, that here is reference to be had to that Sabbaticall yeare; (*f*) which being formerly omitted, now every yeare muſt bee ſabbaticall. For although for a time after the captivity, there were left ſome of the poore of the land, to till the ground, and dreſſe the Vineyards, 2. *Kings.* 25. 12. vnder the government of *Gedaliah*; yet hee being ſhortly after ſlaine by *Iſhmael*, the ſonne of *Nethaniah*, in *Mizpah*, *verſ.* 25. *Then all the people both ſmall and great, fled into Egypt, for they feared the Chaldees*, *verſ.* 26. Then was this iudgement fully accompliſhed, and the earth enioyed a long continued reſt and ceſſation. And to this opinion, *Pellican* aſſenteth; during your captivity, (ſaith hee) (*g*) the

a *Vt etiam Iuuen Sat.* 14. *Quidam ſortiti metuentem Sabbata patrem, Nil præter nubes, & cœli numen adorant. Nec diſtare putant, &c. Sed pater in cauſâ cui ſeptima quæq; fuit lux ignaua, &c.*

b Ἄχθος ἀρόσιμος. *Terra pondus. Suſtines tantùm neſas geſtare tellus?* Senec. Trag.

c *Cum humeris ſuis geſtaret, non ſine graui moleſtiâ, impios Dei contemptores* Calvin.

d *Tunc terra veſtra fruetur quiete ſuâ, toto illo tempore quo erit deſolata, vobis habitantibus in terrâ inimicorum veſtrorum.*

e Theod. qu. 37. *A regno Saulis vſq; ad captiuitatem cum dicantur trecenti nonaginta anni, quorum ſeptimam partem faciunt ſeptuaginta. Hoc ergo vult dicere: Septuaginta annos terra manebit inculta, et non ſeminata, vobis terrâ alienâ ſuccedentibus: propterea quod vnà cum reliquis etiam Sabbathi præceptum tranſgreſſi eſtis.*

f *Extorta hæc ceſſatio in locũ voluntarij ſabbathi ſuccedet.* Calvin

(g) the earth shall suffer for your sinne; shee shall be barren, and vntilled, wanting her husbandmen, and shall keepe a Sabbath of vnhappy rest, for your wicked rebellious, and stiffe-necked disobedience. And *Lyranus* also long before him; (h) the earth shall rest from tillage for the defect of people, because shee could not bee permitted to rest, when shee should, for their coveteousnesse. And therefore a rest shall bee graunted, and that greater, and of longer continuance, then before shee was deprived of.

5. For mysticall interpretations, inuented by *Origen*, and *Hesychius*, and followed by *Gloss. Ordinar* vpon the place: I wholy omit them, as being in my poore opinion too much strained.

g *Terra ipsa tunc luet quod vos peccastis, sterilis & inculta sine hominibus cui oribus, et Sabbathum insatiabilissima requiem persolvet, ob sceleratam inobedientiam dura cervicis vestræ.* h *Quiescet terra à cultura propter defectum habitantium, quia non potuit quiescere quando debuit propter cupiditatem inhabitantium. Et ideò tunc reddetur sibi quies major & prolixior, quam fuerit subtracta.*

20. Quest. *Touching Gods Covenant mentioned* vers. 42. *and Why* Iacob *is there first named*

Vers. 42. *Then will I remember my Covenant with* Iacob, *and also my Covenant with* Isaac, *and also my Covenant with* Abraham, *will I remember, and I will remember the land.*

1. After many sore iudgements threatned, and at last even their ejection, and casting out of the land, which God had given them; the Lord doth graciously promise, vpon their repentance, confession, and supplication, to bring them backe againe, and to (a) remember his ancient Covenant made with their fore-Fathers, touching the (b) *Messiah*, in whom all the promises of God are *yea*, and *Amen*, 2. *Cor.* 1. 19. And here distinctly hee nameth those three great *Patriarkes*, *Abraham*, *Isaac*, *and Iacob*, and his Covenant, which hee made with every one of them, naming his Covenant thrice, for more sure confirmation. *Thargum Ionath*, thus glosseth vpon the words: Then will I remember in mercy the Covenant that I made with *Iacob* at *Bethell*, *Gen.* 35. And also the Covenant which I covenanted with *Isaac* in Mount *Moriiah*, *Gen.* 22. And also the covenant which I made with *Abraham*, betweene the pieces of the sacrifices, *Gene.* 15.

a *Sic Deut* 4. 31. & 30. 1. 2. &c. *et Psal.* 106 45. *et Lament.* 3. 30, 31.
b *Luc.* 1. 69. 72. 73. 75. *et Ezech.* 16. 60. &c.

2. But here the question is, why *Iacob* is first named, then *Isaac*, and lastly *Abraham*; not according to the order of nature, which in other Scriptures is alwaies followed, where this covenant is recited vnder their names; as *Exod* 2. 24. & 6. 34. & 32. 13. & *alibi*.

1. *Answ.* This doubt (saith *Tostatus*) some thus resolue; *Iacob* is first named *ratione dignitatis*, in regard of some dignity, wherein he did excell his progenitors: and it seemeth, hee himselfe did in effect acknowledge this prærogatiue, saying to *Ioseph*, *Gene.* 49. 26. *The blessings of thy father haue prevailed aboue the blessings of my progenitors.*

But this *Tostatus* doth not admit: Because *Abraham* was that *high father*, and excelled his succession, as vnto whom the promise was first made, and in him vnto his seed: and often is the covenant mentioned vnder his (c) name alone, and the rest are blessed through him. And *Syracides* most expressely testifieth of him, (d) *Abraham was a great father of many people; in glory was there none like vnto him.* cap. 44 v. 19.

c *Luc* 1. 73. *Gal* 3. 8. &c.
d Ἀβραὰμ μέγας πατὴρ πλήθους ἐθνῶν, καὶ οὐχ εὑρέθη ὁμοίως ἐν τῇ δόξῃ αὐτοῦ.

And although I beleiue not *Lactantius*, saying, that the Iewes were called (e) *Hebræi quasi Abrahæi*, *Hebrewes* from *Abraham*; yet we know their glory was, that they could boast they had *Abraham* to their father. *Iohn* 8. And as for that speech of *Iacob*, *Gene.* 49. 26. The *Chald. paraphrase* thus readeth it: the blessings of thy father are stronger, then the blessings wherewith my fathers blessed me: and because *Ioseph* had a double blessing. 2. Because *Iacob* explained the ancient blessings, and applyed them to his sonnes severally. 3. Because his blessings were sooner to be fulfilled, and more neere vnto the times of accomplishment: as *Iohn Baptist* is said to be more then a Prophet, and because he came immediately before *Christ*, and did *digito monstrare*, point him out with the finger. *Matth.* 11. 9. 10. 11. & *Iohn* 1. 15. 29 36. 4. His meaning may be this; that his blessings added to the former did more ratifie, confirme, and strengthen them.

e Lactan. lib. 2. cap. 14. Non partitur τὸ ς τυῖλα τῷ ὀνόματι Θ.

2. *Tostatus*

2. *Toſtatus* himſelfe thinketh, that here is no precedence intended vnto *Iacob*, in theſe words: but onely *Ponitur ſic à caſu, quià non multum de talibus curat Scriptura. qu.* 21. It is ſo put downe casually; becauſe the Scriptures doth not much regard ſuch things: But *Lorinus* here falleth foule vpon his great Maſter, ſaying, that hee can not thinke any thing in Scripture is ſpoken casually, or by chance, but that (*f*) every *iod*, or tittle hath its vertue.

f Ἕκαστον ἰῶτα, καὶ ἕκαστον τὸ τυχὸν στοιχεῖον &c. *Orig. Philocal. cap.* 10.

3. Now for *Lorinus*, as hee is ready to admit of any interpretation here, that is, brought with any ſhew of probability; ſo he addeth this of his owne: That this order is here obſerved, *ratione denominationis*, in regard of the denomination of this people, who bare the name of *Iſraelites*, from *Iſrael*, which was *Iacob*: *Gene.* 32. 28.

g *Ab Heſychio non diſſentit Gloſſ. Ordin. Antiquior lex, antiqui Prophetæ, Evangelium novi, quod pro gratiæ plenitudine præponitur, vel vt Iacob qui tempore et generationis ordine erat noviſſimus.*

4. *Heſychius* will haue the reaſon of this order to be conceiued of vs, *ratione Evangelij*, by reaſon of the Goſpell. (*g*) For here are (ſaith he) three covenants, or three teſtaments, that is, the *Law*, the *Prophets*, and the *Goſpell*. Now becauſe the Goſpell excelleth both the other, though the laſt in time; therefore *Iacob* the youngeſt is firſt named in remembrance of theſe covenants. But why the Goſpell ſhould bee vnderſtood by *Iacob*, though *Heſychius* expreſſeth not, yet this reaſon may be given: becauſe he had the moſt cleare reuelation of it, and his prophecyes may be indeed *inſtar omnium*, inſtead of all others. *Gene.* 49.

h *Illorum omnium (ſcil. Iſraelitarum) ſolus erat progenitor: Iſaac enim Idumæorũ pater erit, Abraham autem et Iſmaelitarũ et eorum qui a Cethura deſcẽdebant.* Theodor. quæſt 37.

5. *Theodoret* his opinion is, that *Iacob* is firſt mentioned, becauſe hee (*h*) was the ſole progenitor of them all. *Iſaac* alſo was father of the *Idumæans*, and *Abraham*, of the *Iſmaelites*, and alſo of the Nations that deſcended of the ſonnes of *Keturah*. And further he obſerveth here, and *Rickelius* peradventure from him, that the order of theſe names is *per modum aſcenſus*, by way of aſcending: *Ab imo ducens initium gradatim aſcendit ad Abraham, cum quo pepigerat ab initio fœdera*; beginning with the loweſt he aſcendeth by degrees to *Abraham*, with whom God made the covenant at the firſt. And this explication cannot, I thinke, juſtly be rejected, or oppoſed.

4. *Places of Doctrine.*

1. Doctr. *A faithfull mans heart is a temple or ſanctuary of God.*

1. HEſychius vpon theſe words, *verſ.* 2. *Reverence my Sanctuary*, adviſeth (*a*) to the ſtudy of holineſſe, and chaſtity; becauſe the body and ſoules of the godly are the Sanctuaries, and Temples of God. To this purpoſe the Apoſtle exhorteth, 2 *Cor.* 6. 14. *Be not vnequally yoked with infidels.* And then vſeth this as a reaſon to enforce his exhortation. *verſ.* 16. *And what agreement hath the temple of God with idols? For ye are the temple of the liuing God, as God hath ſaid, I will dwell in them, and walke in them, and I will be their God, and they ſhall be my people.* Which place cited out of *Ezekiel cap.* 37. *v.* 27 (agreeing with *ver.* 11. of this Chapter) *Tertullian* preſſeth, together with thoſe words of S. *Paul*, as an argument perſwading vnto chaſtity. *lib. de pudicit. cap.* 15.

a *Sed et Sanctuarium eius pareamus, ſanctimoniam ſtudentes, id eſt, caſtitatem et pudicitiam:— vt nec corpus noſtrum polluamus, &c.* Heſych.

2. *Macarius* ſaith, (*b*) the *Church* of God is taken two wayes, either for the congregation of the faithfull, or for the compoſition of the ſoule: when it is taken ſpiritually of one man, the *Church* is then his whole compoſition, that is, the whole man. Which place is by the ſame Author explaned in another *Homily* thus: The Church is ſo called, either in regard of many, or of one ſoule: For the ſoule gathereth together all her cogitations, and ſo becommeth a Church or Congregation vnto God. For the ſoule is fitted for the ſociety of the celeſtiall Spouſe, and is joyned with him. So alſo

b Ἐκκλησία ἐν δυσὶ πρόσωποις γίνεται, τῷ συνήμματα τῆς πίστεως, καὶ τῷ συγκρίματι τῆς ψυχῆς. ὅταν οὖν πνευματικῶς εἰς τὸν ἄνθρωπον λαμβάνηται, ἐκκλησία ἐστὶν ὅλον αὐτοῦ τὸ σύγκριμα *Mac. Hom.* 37. *c* Ἐκκλησία ὂν λέγεται ἐπὶ πολλῶν, καὶ ἐπὶ μιᾶς ψυχῆς· αὐτη γὰρ ἡ ψυχὴ συναγει ὅλας τὰς λογισμὰς, καὶ ὄζιν, ἐκκλησία τῷ θεῷ· ἡρμόσθη γὰρ εἰς κοινωνίαν ἡ ψυχὴ τῷ ἐπουρανίῳ νυμφίῳ, καὶ χαίρει τῷ ἐπουρανίῳ. Hom. 12.

faith

ſaith S. *Hiero* (*d*) They that ſay *The temple of the Lord, the temple of the Lord,* let them heare from the Apoſtle: *Ye are the temple of the Lord, and the holy ſpirit dwelleth in you.* Excellent is the ſpeech of *Gregor. Nyſſenus.* diſſwading from ſuperſtitious peregrinations, ſaying, (*e*) The change of place will not bring thee neerer to God: but whereſoever thou art, God will come vnto thee, if the lodging of thy ſoule be ſuch as God may inhabit, and walke in. But if thy inner man be full of evill thoughts, though thou ſhouldſt ſtand vpon the top of *Golgotha*, or of mount *Olivet*, though by the monument of the *Reſurrection*, thou ſhalt be as farre off from receiving *Chriſt* into thy ſoule, as he that knoweth not the principles of religion.

3. This may teach vs to purge our ſelues from all filthineſſe of fleſh and ſpirit, that the Lord may delight to dwell in vs, and that we may be holy temples vnto him. *Belſhazzar* polluted the holy veſſels, which his father had taken out of the Temple of God; and preſently a ſentence of vengeance from God came foorth againſt him. *Dan.* 5.3,4,5, *&c. If then any man polluteth the Temple of God, him God will deſtroy: for the Temple of God is holy, which temple ye are.* 1 *Cor.*3.17. *Be ye not drunke with wine wherein is exceſſe; but be ye filled with the Spirit. Epheſ.*5.18. Wee ſay when the wine is in, the wit is out: but the Apoſtle ſeemeth to ſay, (*f*) when the wine is in, the ſpirit of God is out. For what communion can there be betweene *God*, and *Bacchus? Grieue not then the holy ſpirit of God*, (*Epheſ.*4.30) by ſuffering the vncleane ſpirit to poſſeſſe his houſe, or thruſt in, as an inmate with him, by making (*g*) *thy belly thy God*; when as thou oughteſt to yeild thy whole ſelfe to bee a Temple, and houſe of God.

4. Vpon this ground *Athanaſius* perſwadeth vnto vnity and concord: *Vt ſit bona & jucunda habitatio in vnum, quia Deus habitat in nobis*: That we ſhould ſweetely dwell together in vnity, becauſe God dwelleth in vs: *Epiſt. ad Antioch.* For if we be temples and Churches of God, (*h*) A Church, ſaith Saint *Chryſoſtome*, is a name, not of diviſion, but of vnity and concord. Diviſion, ſtrife, or contention, muſt haue no place in the temples of the God of peace and loue.

5. S. *Cyprian* from hence diſſwadeth the loue of the world, and perſwadeth to contentment in God: *Si tu Deo tuo ſufficis, ſufficiat, quaſo, tibi Deus tuus*: that is, if thou contenteſt God, let God, I pray thee, content thee: If hee bee contented to reſide and dwell with thee, be thou contented with his entertainement, and with ſuch things as he ſhalbe pleaſed to beſtow vpon thee? (*i*) All bleſſings muſt needes accompany that man, in whom the fountaine of bleſſings, God himſelfe dwelleth.

6. But cheifely this is a motiue vnto frequent prayer. For Gods houſe is *An houſe of Prayer.* The morning and the evening ſacrifice muſt not bee omitted in Gods Sanctuary, neither muſt fire be wanting vpon his altar. Thou that carrieſt a church about thee, mayeſt goe to ſervice when thou wilt, (*k*) whereſoever thou art, pray: (ſaith Saint *Chryſoſtome*) thou art a temple, thou needeſt not ſeeke a place, ſet vp thine altar in any place. And Saint *Auguſtine* to the ſame effect: wilt thou pray in the temple? pray within thy ſelfe: But firſt bee ſure thou art a temple of God, for hee heareth him that prayeth in his temple.

d *Quid dicunt Templum Domini, Templum Domini, audiant ab Apoſtolo; Vos eſtis Templum Domini, et Spiritus ſanctus habitat in vobis. Hier. de inſtitut. Monach.*

e Θεὸς γὰρ πανταχοῦ παρεσήμανε τοῖς ἀνθρώποις τὴν μετάστασιν ἀπὸ τοῦ κακοῦ ζῆλον. ἀλλ' ὅπου ἂν ἦς, ἐκεῖθεν σὲ ἥξει ὁ θεός, ἐὰν γε τὸ τῆς ψυχῆς κατάγωγιον τοιοῦτον εὑρεθῇ, ὡς ἐνοικῆσαι τὸν κύριον ἐν σοὶ καὶ ἐμπεριπατῆσαι· εἰ δὲ πλήρη ἔχεις τὸν ἔσω ἄνθρωπον λογισμῶν πονηρῶν, κἂν ἐπὶ τοῦ Γολγοθᾶ ἦς, κἂν ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, κἂν ἔνδον τοῦ μνήματος τῆς ἀναστάσεως, τοσοῦτον ἀπέχεις τοῦ κρείττονος δέξασθαι ἐν ἑαυτῷ, ὅσον οἱ μηδὲ τὴν ἀρχὴν ὁμολογήσαντες. *Greg. Nyſſ. de iis qui adeunt Hieroſ. Præſentes nitidi ante domos inviſere caſtos, Sapiùs & ſeſe mortalis oſtendere cœtu Cœlicolæ nequeunt*

ſpretâ pietate ſolebant: & paulò poſt. Omnia fanda nefanda malo permixta furore Iuſtificam nobis mentem auertêre Deorum Catullus. f Ἔνδον ἀπάρχου ἀπόλει ἀλλότριον. g Ὡς τόγε πεῖν καὶ φαγεῖν τέρ' ἡμέρην ζῶσ' ὅτῳ ἀνθρώποισι τοῖς σοφοῖς. *Polyphemus apud Euripi.* Vnto this idle, or Idoll *Belly*, they offer, as the Babylonians did to their Idoll *Bell*, meaſures of fine flower, ſheepe, and potts of wine. *Hiſtor. of Bell and the Dragon, verſ.* 3. h Τὸ γὰρ τῆς ἐκκλησίας ὄνομα, οὐ χωρισμοῦ, ἀλλὰ ἑνώσεως καὶ συμφωνίας ἐστὶν ὄνομα. *Chryſoſt. Hom.* 1. *in* 1. *ad Corinth.* i *God bleſſed the houſe of Obed Edom, and all that pertained vnto him, becauſe of the Arke of God,* (2 Sam.6 12.) which Arke was but the ſigne of Gods preſence. How are they then bleſſed, in whom God himſelfe doth dwell? k Ὅπου ἐὰν ἦς, εὔχου. Ναὶ σὲ, μὴ ζήτει τόπον. *Chryſ. Florileg. h.* 2. Ὅπου γὰρ ἂν ἦς, δώσουσί σοι σὺ τὸ δυσαρέστειον. Ibid. *In Templo vis orare? in te ora: Sed prius eſto Templum Dei. Ille enim in Templo ſuo audit orantem.* Aug. Tractat. 15. in Iohan.

2. Doct. *The Word of God, as the raine vnto the earth, maketh the heart fruitfull.*

1. *Origene* (whom *Hesychius & Gloss. vtraq;* followeth) vpon those words, *ver.* 4. (*Then I will giue you raine in due season, and the land shall yeild her encrease,*) giveth his exposition in this manner. This cannot bee vnderstood literally of the raine, which God hath sent both for the just, and for the vnjust. *Matth.* 5.45. (*a*) For if the raine be given both to the just, and to the vnjust, then sure no great reward is promised here, to them that keepe the Commandements. Let vs therefore inquire of the Scriptures, what that raine is, which is given onely to the Saints. And this is that whereof *Moses* speaketh, *Deuter.* 32. 2. *My doctrine shall drop as the raine; my speech shall distill as the dew; as the small raine vpon the tender* (*b*) *herbe, and as the showers vpon the grasse.* So the Apostle, *Hebr.* 6.7.8. *For the earth which drinketh in the raine, which commeth oft vpon it, and bringeth forth herbes meet for them, by whom it is dressed, receiveth blessing from God. But that which beareth thornes and briars, is rejected, and is nigh vnto cursing, whose end is to be burned* Is this (saith he) vnderstood of the earth? Why, that is neither blessed, nor cursed, for bringing foorth herbes, or thornes. *Sed nostra terra, id est, nostrum cor, &c.* But our earth, that is, our heart, if it receiue the raine of the word, and bringeth forth good fruit, is blessed; but if thornes and briars, it is accursed.

a *Quod si iustis et iniustis datur pluuia, non erit ea mia remuneratio iis qui mandata seruauerint. Quaramus ergo in Scripturis quæ sit pluuia quæ sanctis tantummodò datur &c.* Orig in Levit. Homil. 16.

b *Imber super herbam decidit, quam crescere facit et viuere, sicut doctrina auditorum corda, vt proferant virtutum germina. Gloss. Interlin. Vide* Esai. 45.8. & 26.19 & Hos. 14.6 7 & Psal. 133.3.

2. This raine is promised *in due season:* that is, saith *Origene*, according to every mans capacity; as milke to babes, and as stronger meat to growen men in Christ. It well resembleth that *Manna* of the Israelites, whereof the Author of the booke of *Wisedome* saith, that it was meet for every taste. *Wisd.* 16. and as *Gregor. Nyssen* (*c*) it could chaunge the virtue, according to the necessity of the Eaters. It could serue not for bread onely, but for milke, or flesh, or herbes. So sweetly hath the Lord seasoned, and so aptly and wisely tempered his word. It is given *in due season:* that is, not onely in a fit manner, but *in tempore opportuno*, in a fit opportunity: *non ebrio, non in alijs occupato;* It is not to be administred to a man in drunkennesse, not when he is otherwise imployed: that is, when his heart is wholly surprized, or overswayed with passion. Let *Nabal* know his danger, in the morning, *When the Wine is gone out of him.* 1 *Sam.* 25.37. Else the raine falleth vnseasonably. Thou castest pearles before swine.

Ὡσεὶ ἔστε ὁ φυτὰ ὧν δεῖ π, ἔστε ὁ ποτίζων, &c. 1 Cor. 3.7. *Quod Paulus ad spiritualem culturam trásfert, ab ipsâ naturâ sumptum est* Calvin Ἐν ἐμοὶ γὰρ δεῖ τὸ εἰπεῖν, ἐν ὑμῖν ἢ τὸ φυτευθέν, ἐν θεῷ ἢ τὸ τελειῶσαι. *Cyrill Hieros Catech.*

3. *Cornelius à lap. in Deut.* 32.2. relateth of *Parmenion* the Abbat, that he lamented his vnprofitable hearing of the word of God, saying: (*d*) *Mollis admodum, &c.* The nature of the raine is soft, and tender, but great is the hardnesse of the stone: and yet dropping often vpō the hard flint, (*e*) at length it pierceth it. Even so the word of God is soft and sweet; but our hearts are hard, and hardly capable of it: yet he that frequently, and seduloufly heareth Gods word, his heart at length is mollified, so that hee perceiveth fully the sweetnesse, and the fruit thereof. Most apt to this purpose are those words of the Prophet: *Esa. c.* 55.10.11. *For as the raine commeth downe, & the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; So shall my Word be that goeth forth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I please, &c.* And as the same Prophet sometime compareth man vnto the grasse, for his frailty. *Esay* 40.6.7. so heere he likeneth him to the same; that as it groweth by raine, *Iohn* 38.26.27. so men should not be vnfruitfull hearers, like stony or sandy ground, wherein nothing groweth.

c Κατὰ τὰς τῶν ἐσθιόντων ὅτι πιστεύσαντες συνεξαλλάσσειν τῷ δυνάμιν.

4. Hence false teachers are by S. *Iude* called, *Clouds without Water; ver.* 12. as also *Pro.* 25.14. *He that boasteth himselfe of a false gift, is like clouds and Wind without raine.* (*f*) Such are all vnprofitable Ministers in the Church of God, who take the fruits of the ground, and never yeild a drop of heavenly dew. And as the withholding of the

——— Οὐδὲ γὰρ ὕ μόνον ἄρτον ἔζη, ἀλλὰ καὶ γάλα γίνεται, καὶ κρέας, καὶ λάχανον. *Nyss de vit. Mos.* d *Mollis admodum natura est aqua: lapidum autem durities est ingens: attamen dum guttatim in durum decidit siticem, tandem eum perforat. Ita verbum Dei molle & dulce est; corda autem nostra dura sunt minusque eius capacia: eius autem cor, qui frequenter & sedulò Dei Verbum audit, tandem emollit, sic vt eius suauitatem & fructum plenè percipiat.* e Κοιλάνει πέτραν ῥανὶς ὕδατος ἐνδελεχείᾳ. f *Woe to the Idoll shepheard that leaveth the flocke.* Zach. 11. 17.

raine

raine and ſhowers, hath beene ever reputed an heavy curſe. *Iere.* 3.3. and the giving of them, a great bleſſing: *Pſal.* 65.11. & 72.6. & *Mic.* 5.7. So ſurely, that people muſt acknowledge Gods heavy hand vpon them, who liue vnder ſuch empty cloudes: as on the other ſide they are bleſſed, who never want neither the former, nor the latter raine: Onely if they bring not forth fruit, *they are nigh to curſing.*

5. Laſtly, *Cornelius a lap. in Deut.* 12.14. ſpeaking of the former and latter raine, ſheweth how ſpiritually, by the former, *Intelligitur doctrina legis data per Moſen, &c.* Is vnderſtood the doctrine of the law given by *Moſes*, by meanes whereof the ſeedes, ſowen by the Fathers of the law of nature, did fructifie and bring foorth: But the doctrine of the new law is the latter raine, by which the fruits are ripened and perfected: *Nihil enim ad perfectum adduxit lex,* For the law brought nothing to perfection; perfection and maturity were reſerved for the Goſpell. And therefore the Prophet *Zachary* ſaith: *Aske ye of the Lord raine in the time of the latter raine, ſo the Lord ſhall make bright clouds, and giue them ſhowers of raine, &c. ch.* 10.1. That is (*g*) Aske of God the doctrine of the Goſpell, by which the dry parts of the whole earth may bee watred: as *Hierome* expoundeth the place: And (*h*) *Lyranus* ſaith that this is his litterall expoſition of it, though ſpirituall in regard of that of the (*i*) Iewes, who expound it of the multiplication of temporall good things, after the returne from the Babyloniſh captivity: which hee applyeth vnto the encreaſe of ſpirituall graces after the comming of Chriſt.

g *Petite à Deo doctrinam Evangelii, quâ arida totius terrarrigentur* Hieron. in loc.

h *Ego autem literaliter expoſus de multiplicatione bonorũ ſpiritualium in adventu Chriſti: propter quod expoſitio mea literalis eſt ſpiritualis reſpectu aliorum.* Lyran. in Zach. 10.

i *Iudæis reſtò Iuſtinus M.* Ὑμεῖς ὃ πάντα σαρκικῶς νενοήκατε· Πρὸς τοῦτο.

3. Doctr. *Bleſſings are promiſed to them that keepe the Law.*

1. Verſ. 3.4,5, &c. *If ye* (*a*) *walke in my ſtatutes, and keepe my Commaundements, and doe them; Then I will giue you raine in due ſeaſon, &c. And your threſhing ſhall reach vnto the Vintage, &c.*

Pellican vpon theſe words ſaith, *Promiſſionibus Deus allicit ad ſui cultum, & omnia ſe bona largiturum in mundo pollicetur obedientibus filys.* God inviteth to his ſervice by his promiſes, and profeſſeth to giue all good things in the world vnto his obedient children. And this, as in other Scriptures, ſo moſt expreſſely is ſet downe, *Deut.* 28. where all ſort of temporall bleſſings, both at home and abroad, in the houſe, and in the field, are promiſed vnto thoſe that obſerue Gods Commandements. And in this place, according to the *Septuagint*, there are 29 ſeverall bleſſings ſet downe, diſtinguiſhed in their verſion by the particle καὶ, and *Heſychius* numbreth 30. ſo doth *Petrus Comeſt. hiſt. Schol. in loc. Rickelsius*, and others.

a *Hugo obſervat hoc in loc* ὑπήρεσιν, *ceu præparationem, vt ipſe loquitur: ait enim eſt, inquit, cuſtodire corde per intelligentiam, & meditationem: poſtea facere opere; & demum ambulare proficiendo, & creſcendo de virtute in virtutem, donec videatur Deus deorum in Sion.* Pſal. 84.7. *Sicut aliquis dicitur ambulare in viâ, qui a per eam continuè procedit.* Toſtat qu. 7.

2. And whereas it cannot bee denyed, but that (*b*) many of the Prophets of God keeping his Comandements, and walking in his Precepts, were yet in great affliction, as appeareth by that *Martyrology*, *Hebr.* 11. Therefore ſaith *Heſychius*, 30 bleſſings are heere promiſed, becaute that was the age of Chriſt, of whom the Apoſtle S. *Paul, Epheſ.* 4.13. *Till We all come, &c. Vnto a perfect man, vnto the meaſure of the age of the fulneſſe of Chriſt.* Implying hereby, as after more plainely the ſame Writer explaneth himſelfe, that vnder the temporall, ſpirituall promiſes are vnderſtood. The life of the godly may be compared to *Ezekiels* booke (*c*) *Written within and without, and there Was Written therein, lamentations, and mourning, and Woe, Ezek* 2.10. being ſubject vnto continuall troubles. Now beſide that God is able to make all theſe, and the authors of them, *to Worke together* (συνέργειν,) *for good to thoſe that loue God.*

b *Multi Dei prophetæ cuſtodientes eius mandata, & in præceptis eius ambulantes in multâ fuerunt afflictione conſtituti, &c. Hic autem triginta promittuntur benedictiones, quia tot annorum exiſtens Dominus, de quo ait Paulus,* Epheſ. 4. *Vt occurramus omnes in virum perfectum, in menſuram ætatis plenitudinis Chriſti.* c *Scriptus & in tergo, nec dum ſatus Oreſtes.* Ἄλλῳ ἐπ' ἄλλῃ κῆρα κανήσει θεός. *Lycophr. in Caſſandr* Δέχεται κακὸν ἐκ κακῶν ἀεί· *Homer.* —— Καὶ ἀνέρι πολλάκις ἐσθλῷ Ἀμφεχύθη μέγα πῆμα· *Quint. Smyrn. lib.* 5. d And the Story of *Iob*, ſaith *Origen*, ſaith plainly, μήτι διάβολον τῷ ἀξίῳ κακὸν τυγχάνειν. *Philocal. c.* 25

Rom. 8. 28. The Lord hath other wayes to recompense their sufferings, either in temporall or in spirituall things; as *David* said of *Shimei: It may be that the Lord will looke on mine affliction, and that the Lord will requite good for his cursing this day.* 2. *Sam.* 16. 12.

3. Wee (*e*) are not to thinke, that in the Gospell, onely spirituall and heavenly blessings are promised: for, 1. *Tim.* 4. 8. *Godlinesse is profitable for all things, having the promise of this life, and of that which is to come.* And temporall things may bee *allicitiua ad maiorem virtutem, (as Tostatus speakes) Vel tanquam occasio virtutis:* that is, allurements vnto a further degree of vertue, or, as (*f*) an occasion of vertue many times; in like manner vnder the Law, they had not onely the promises of this life; but, as *Tostatus* saith well, *Deus hominibus loquitur iuxta dispositionem ipsorum hominum, vt possint capere, & persuaderi,* God speaketh vnto men according to the disposition of men, that so they may receive his words, and bee perswaded: and *because the (g) carnall or naturall man perceiveth not the things of the spirit*; therefore the Lord speaking to such vnder the Law, nameth onely earthly things, in his rewards proposed vnto them. Yet so, that vnder them, such as were spirituall amongst them, and who did, (*h*) φρονεῖν τὰ τοῦ πνεύματος, prudently relish the things of the spirit, might together with them, and by them perceive the loving mind of God vnto them, touching eternall life, and heavenly felicity. According as our Saviour Christ expoundeth that saying of the Law, (*Qui fecerit hæc homo, viuet in illis*) touching eternall life; saying to the young man in the Gospell, *Si vis ad vitam ingredi, serua mandata,* If thou wilt enter into life, keepe the Commandements.

4. Temporall good things, are (*i*) common both to the good and bad, and God doth suffer the Sun to shine, and the raine to fall, both for the iust, and for the vniust, *Math.* 5. 45. But as *Seneca* saith, *Rex honores dignis dat, congiarium & indignis,* The King giveth his honours onely to the well-deseruing; but his dole is delt sometimes even to the vnworthy. *de benef. lib.* 4. *cap.* 28, So these vulgar gifts, as Gods ordinary dole are participated of the evill, as well, and often more, then of good men: But excellent are those good things, which God hath layed vp for (*k*) those that feare him. And to this purpose the Hebrew Doctors say; the holy blessed (God) hath given vs a Law, which is the tree of life: and whosoever doth all which is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the world to come, &c. *Maimon. treat. of Repent. chapt.* 6. *sect.* 1.

5. Here I may take occasion to move this question. Whether wee are therefore to obey God, because he hath promised these rewards? (*l*) For answere whereunto, wee are to know, that vertue is for it selfe desirable; and (*l*) charity taken alone cannot be counted empty, (saith Saint *Bernard*) although it never looke towards any reward. And further hee saith, *Suspectum sibi esse omnem amorem, quo aliquid præter Deum diligamus*: hee ever suspecteth that love by which wee love any thing besides God. And Saint *Augustine* in his *confessions:* (*m*) hee loveth thee the lesse, who loveth any thing besides thee, which hee loveth not for thee. 2. But God knowing our averseness, by reason of corrupt nature, from that which is good, stirreth vs forward by his promises, (*n*) which every man is wont to aime at in all vndertakings) and giveth vs leave to cast our eye vp to the recompence of the reward; provided alwayes, that wee love not these more then his Lawes, which should bee more precious vnto vs then gold and siluer; more delightfull then our desired food: and consequently, (*o*) though there were no profit redounding to vs thence, yet for it selfe we should make it our constant practise, *to walke in Gods statutes, to keepe his commandements, and to doe them.*

e Non tamē est intelligendum, quod obseruatoribus Euangelii solum detur vita æterna, &c. Tostat. qu 3.

f Haud facilè emergunt quorum virtutibꝰ obstat Res angusta. Ideo sufficientia huius vitæ petitur, vt commodius Deo seruiamus Aug. in Orat. Dominic. *Et quia virtus magis respiendet, cum ista bona temporalia consumptà habuerit, quam si non habeat.* Boeth. de consol. lib. 4. Prof. 5.

g 1 Cor. 2. 14.

h Rom. 8. 5.

i Ξωὴ γὰρ ὁδὸς, ξυνὰ ὃ κὴ ἀλὰς. Theocr. idyll 7. *Nam & sceleratis sol oritur, & piratis patent maria.* Sen de benef. lib 4. cap 25. *Dii multa ingratis tribūnt, sed illa bonis parauerant. Contingūt autem etiam malis quia separari non possunt. Satius est antē prodesse etiam malis propter bonos, quam bonis deesse propter malos.*

—— *Nec poterat lex cæsuris imbribus dici, ne in malorum improborumq; rura defluerent.* Ibid. c 28. *k* Οἱ τῶν ἐκλεκτῶν ὃσ' ἃ πάσει ὀφθαλμοὶ. Theocr. *l Charitas per seipsam non potest esse vacua, licet nullum præmium intueatur.* Brn. de dil. Deo. *m Minus te diligit qui præter te aliquid diligit, quod propter te non diligit.* *d* Πάντες ὃ ἀνθρωποι πάντα χάριν τοῦ ὀφελουμένου τοῖς ἔργοις ἢ λόγων, ἢ καλῶν, ἢ συμφερόντων Polyb. Histor lib 3. *Quid dabitur viro?* 1 Sam. 17. Ἀρετὴ ἐπαινουμένη ἀνδρῶν ὡς ἀέξεται. Clem. Alex. Paed 1 o *Id propter se expeti dicitur, quod quamvis habeat aliqua extra se commoda, seposita quoq; illis ac remotis placet. Prodest gratum esse, ero tamen gratus etiamsi noceat.* Sen de Benef. lib. 4 cap. 20.

Doct. 4.

4. Doct. *Touching the Iudgements of God, which ſhall fall vpon the diſobedient*

Verſ. 14. *But if yee will not hearken vnto mee, and will not doe all theſe commandements:* 15. *And if yee ſhall deſpiſe my ſtatutes, &c.* 16. *I will alſo doe this vnto you, I will even appoint, &c.*

1. As there are many bleſſings promiſed to the obedient, ſo are there more, and greater iudgements, here in this Chapter, threatned againſt Tranſgreſſors: becauſe, as *P. Comeſtor*, and *Richelius* obſerue (*a*) the wicked and ſtubborne, ſuch as the Iewes were, are better reclaimed by terror of puniſhments, then by the loue of good things promiſed.

And therefore God ſpeaketh here emphatically, (*b*) *If yee will not &c. I will alſo*, or *I, even I &c.* That is as *Richelius* ſaith, *Ego qui eſſentialiter, & interminabiliter iuſtus ſum, nullumq; malum culpabile impunitum relinquo:* I who am eſſentially and infinitly juſt, and who leave no ſinne vnpuniſhed. *I, even I*, that they might know their puniſhment is certaine, and (*c*) inevitable: or leſt when it commeth they ſhould ſay, *it was a chance that hapned to vs*, 1. *Sam.* 6.9.

2. Now although, the Lord doe thus (*d*) threaten onely at the firſt, to the end, that men being terrified from ſinne, hee may forbeare to bring on his iudgements: Yet if they will obſtinately perſiſt in ſinne, then all this warning ſhall but make them more inexcuſable, *Nè ignorantia periculi negligentiam iuvaret obſequij*, leaſt ignorance of danger ſhould helpe the negligence of obedience: and the iudgements denounced ſhall ſurely come vpon them. And this is evident in all the wayes of God, recorded in Scripture againſt the obdurate, and rebellious; witneſſe the old world, whereof wee read, *Gen.*6.5. *When the Lord ſaw that the wickedneſſe of man was great in the earth, &c.* 6. *Then the Lord ſaid, I will deſtroy from the earth, the man whom I have created, &c.* And becauſe hee obſerued (*e*) the corruption, and infection of ſin, that had need of a deluge to cleanſe, and purge it away: therefore, *verſ.* 17, he ſaith, *I will bring a flood of waters, &c.* An example of Gods iudgements wee have alſo in *Sodome*: ſo alſo in *Niniveh*: And *Ionah* himſelfe, flying from God, and (*f*) declining his embaſſage (*g*) was overtaken by another Meſſenger of God: *Vbi peccatum ibi procella.*

3. And great reaſon there is, why puniſhment ſhould follow diſobedience, whether wee conſider the good of man, or the glory of God.

1. It maketh for mans good divers wayes, as 1. *Nè peccet liberius*, leſt by impunity hee ſhould bee emboldned to ſinne more freely; for, *maxima vis eſt admittendi ſceleris cum in deliberationibus occurrit impunitas*: It is a great encouragement vnto the committing, when a man may thinke of hope to goe vnpuniſhed. *Cyprian.* And it is (*h*) Gods mercy, when by correction hee reſtraineth a man from adding to his offences, *and heaping vp wrath againſt the day of wrath. Rom.*2.5. 2. *Nè puniatur gravius*, that a greater iudgement may be prevented, 1 *Cor.*11.22. As *Nicolaus de Clem.* ſaith, (*i*) it is a great mercy, to bee corrected with the rod in this life, rather then with the heavy hammer in the other; for as Saint *Auguſtine*; (*k*) whatſoever is avenged of God before the day of judgement, is ſo avenged for the health, and cure of the Offender, not for his deſtruction. And 3. *Nè in alios graſſetur peccatum*, leaſt ſin ſhould ſpread the more: For as Saint *Cyprian*, (*l*) the puniſhment of the fooliſh, is ſafety to the prudent, παιδήματα μαθήματα. Whereas if (*m*) ſinne bee not repreſſed, it would grow worſe, and ſpread it ſelfe to the infection of others.

a *Quoniam pravi, ac duri homines, quales erant Hebraei, magis retrahuntur à vitijs per terrorem malorum, quam per amorem bonorum.* Hiſtor. Scholaſt. Οἱ πολλοὶ ἀναγκῇ μᾶλλον, ἢ λόγῳ πειθαρχοῦσι, καὶ ζημίας, ἢ τῷ καλῷ. *Ariſtot Ethic. lib.*10. *cap.*10. Servants ſeeing their Maſters plate, would faine be ſtealing of it: ἀλλὰ διὰ τὸν ἀνθρώπινον φόβον τοῦ δεσπότου, ἐπέχουσι τὰς ὁρμὰς τῆς ἐπιθυμίας. πόσῳ μᾶλλον ὅπου ὄντως φόβος θεοῦ, &c. *Macar. hom.*15

b *Sicut vos franguntis pactum meum, ita ego non dabo promiſſas benedictiones, ſed magis inferam omnia mala quæ ſequuntur.* Iohan. Lorin. *in loc.* c Θεὸν ἕτοτ' ἄλλοθ' ἄνδρες ἐξαλεοῦνται — *Quint. Smyrn. lib.*13.

d *Curat Deus vt pœna tranſgreſſioni aſcriberetur, quam tamen evenire noluit, qui ante prædixit.* Tertul. adverſ. Marc. lib. 2. Σκληρὰ λέγω, ἵνα μὴ σκληρῶν πείρᾳ δῶς. Cyr. Hieroſ. Catech. 13. e Τότε φθορὰ τῆς γῆς, καὶ λοιμὸς ἔμψυχος, καὶ κατακλυσμὸς πρὸς καθαρσιν μόνον δέδωκεν. *Baſil Sel. in No. hom.*1. f Ἀπαιτήσεως τοῦ ἀποστολοῦ. *Iuxta expoſ. Cyril. Alex. in loc.* g *Rarò Antecedentem ſceleſtum Deſeruit pede pœna claudo.* Horat. Carm. l. 3. Od. 2. h *Diſce gratiam eſſe, vbi Deus citò peccata punit: per hoc enim cumulus peccatorum decreſcit: cum enim pœnas differat, tunc cum his culpa augetur, ac conſequenter et pœna.* Cornel. à Lap. in Gen 15. i *Magna eſt miſericordia hic virgâ corripi, ne alibi duro malleo conterantur.* Nic. de Clemang. Epiſt. 68. k *Quicquid divinitus ante vltimum iudicium vindicatur, non ad interitum hominum, ſed ad medicinam valere credendum eſt.* Aug. cont. Epiſt. Mar. cap. 1. l *Supplicia imprudentium prudentibus conferunt ſanitatem.* Cypr. de Zelo. m *Peccatum enim non repreſſum fit deterius, et in alios graſſatur.* Clem. R. Conſt. Apoſt. l. 2. c. 20.

2. It maketh alſo for Gods glory, that Sinners ſhould bee ſenſible of ſeverity. 1. *Reſpectu iuſtitiæ*, in regard of Gods iuſtice, which layeth puniſhment at the Sinners doore, *Gen.*4.7. *If thou doeſt not well, ſinne lyeth at the doore.* That is, (ſaith *Rab. Menachem*) lyeth at the doore of iuſtice: for from thence iudgement commeth for ever vpon them that are in tranſgreſſion; and from thence the Angell of death hath his power. The *Chaldee Paraphraſt* ſayth, (*n*) it lyeth waiting, or is reſerued for the day of iudgement, &c. Neither can the Lord in iuſtice ſuffer too long; but ſometimes taketh off a Sinner even in the very act: as hee did *Zimri* and *Cozbi*, *Ananias* and *Sapphira*, and many others. *Is not deſtruction to the wicked? and a ſtrange puniſhment to the Workers of iniquity? Iob.*31.3. 2. *Reſpectu ſanctitatis*, in regard of the ſanctity of God, which is traduced, and called in queſtion by Blaſphemers, when the Lord letteth the delinquent goe free: They repute him ſuch as themſelues, *Pſal.* 50. *David* muſt therefore bee chaſtiſed, leſt the enemies of God ſhould take occaſion to blaſpheme, 2. *Sam.*12.14. 3. *Reſpectu providentiæ*, in regard of Gods prouidence, where hee gouerneth all things in a kind of comlineſſe, and order: and for this cauſe it is, that if men will bee irregular and diſordred by ſinne, they muſt bee reduced into order by puniſhment: according vnto that of *Gerſon. part.* 3. (*o*) Whatſoeuer wandreth from one order, is driuen into another; as that which erreth from the order of mercy, is ſetled in the order of iuſtice: where the damned is as orderly placed in hell, as the bleſſed in Paradice.

4. But S. *Peter* telleth vs, that *there ſhall come* in the laſt dayes ἐμπαῖκται, *ſcoffers*; or (as the word implyeth) ſuch as ſhall make childrens play of all theſe threats, ſaying: *Where is the promiſe of his comming.* 2 *Pet.*3.3,4. As if indeed every viſion failed, or that Gods hand were ſhortned, that he could not reach them: And the *Preacher* to the ſame effect ſaith; *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the ſonnes of Men is fully ſet in them to doe euill. Eccleſ.*8.11. Wee are therefore to obſerue what followeth, *ver.* 12, 13. *Though a ſinner doe euill an hundred times, and his dayes be prolonged; Yet ſure I know, it ſhall be well with them which feare God, But it ſhall not be well with the wicked, &c.* And although they may eſcape many dangers, and imminent; yet at the laſt, iudgement from heauen ſhall arreſt them here, vnleſſe they be reſerued for hell hereafter.

To this purpoſe I haue read an Epigramme, or two, in the Greeke *Anthology*, *Titul.* εἰς δίκλυν.

Ἀνδροφόνῳ παρὰ τεῖχος ὑπνώοντι
Νυκλὸς ἐπισῆναι φασὶ Σάραπιν ὄναρ,
Καὶ χρησμῳδῆσαι, Καταχείμενον ὅττον ἀνίσχει,
Καὶ κοιμῶ μεταβάς, ὦ τάλας, ἀλλοχόθι.
Ὃς ὃ διυπνιδεὶς μετέβη· τὸ δ' παρὰ τεῖχος ἐκεῖνο
Τεῖχος ἐξαίφνης δ' δὺς ἔκειτο χαμαί.
Σῶρα δ' ἔωθεν ἔθυε θεοῖς χαίρων ὁ κακοῦργος,
Ἡδέως νομίσας τ' θεὸν ἀνδροφόνοις.
Ἀλλ' ὁ Σάραπις ἔλεγεν, πάλιν ἀπὸ νυκλὸς ἐπισάς,
Κήδεαί με νοεῖς, ἄθλιε, τ' ἀδίκων;
Εἰ μὴ γάρ σε μεθῆκα θανεῖν, θάνατον μὲν ἄλυτον
Νῶι ἔφυγες, σωφρῶ δ' ἴδῃ φυλαπόμενος.

The firſt may be thus tranſlated.

A Murtherer ſlept nigh a rotten Wall,
To whom Sarapis in a dreame did call;
And warning ſaid, Ariſe thou that lyeſt here,
Begonne, poore Wretch, and ſleepe ſome other where,
He roſe and went, and ſoone the rotten Wall
With ſuddaine ruine to the earth did fall.
Next morne glad Theefe to ſacrifice he hyed,
Suppoſing that God favour'd homicide.

Sarapis

n *In diem iudicii peccatum tuum ſeruatũ eſt, in quâ vlciſcetur de te. Hinc eſt quod peccatum & pœna idem nomen ſortiuntur; vt hic Gen. cit & Gen.*19.15. *Lev.*20.20 2 *Reg.*7.9. *Zach.*14.19. *Peccatũ Hebr. dicitur Chattaah, vnde deducitur Gr.* Ἁτη *de quâ Homerus ait,* Ὅτη πάντας ἀᾶται. *Iliad.*19.

o *Peccatũ æquum Seianus eſt, quẽ quiſquis haberet poſſideret etq; is cum omni domo, familiâ, fortuniſq; omnibus ſuis ad internecionem deperiret. vti Gellius Noct. Attic. lib* 3 *c.*9 *Quæcunq; res aberrat ab vno ordine, impellitur in alterum; vt quod aberrat ab ordine miſericordiæ, reponitur in ordine iuſtitiæ: vbi non minus ordinatè collocatur damnatus in inferno, quam beatus in paradiſo.*

Sarapis then at night appeares agen,
And said, O Wretch, care I for Wicked Men?
Thou now indeed didſt ſcape an eaſie death;
The halter muſt bereaue thee of thy breath.

Γίδησαν αἰεὶ παῖδὸς Ἀριστίπποιο τοκῆες,
Καὶ κλαῦσαν μοίρης ἦμαρ ἐν ἀμφοτέρης.
Εὖ᾽ ἔ γὰ αἰθόμενον δόμον ἐκφυγεν, ἐν δὲ κεραυνῷ
Ζεὺς χθὶ οἱ κεφαλῆς ἄντειλον ἧκε σέλας.
Τοῦτο δ᾽ ἐπὶ τότ᾽ ἔλεξαν ὅσοι νέκυα ὠδύροντο,
Ὦ πυρὶ δαιμονίῳ πλῆσαν ὀφειλόμενε.

The other thus.

Young Ariſtippus *Parents laugh, and cry,*
Both for one dayes ambiguous deſtiny.
He fled the houſe on fire; (but marke the Wonder)
Straight-way God ſtruck him with his dreadfull thunder.
Of whom they wailing ſing this Elegie:
Ah Wretch devoted with heavens fire to dye.

5. It is therefore the anger and wrath of God, * that ſpareth a ſinner many times, and not his mercy. *Bernard* repeating that ſpeech of God to Iſrael, by his Prophet *Ezekiel*, (*I will make my fury towards thee to reſt, and my jealouſie ſhall depart from thee, and I will be quiet, and will be no more angry. ch.* 16. 42.) cryeth out, ſaying; *Solo auditu contremiſco*, I tremble at the hearing of this onely. For he ſaith alſo, *Apoc.* 3. 19. *Whom I loue, I rebuke, and chaſten.* (*q*) If then his wrath hath left thee, his loue alſo is gone with it: neither ſhalt thou be worthy of loue, that art reputed vnworthy the correcting. Thou ſeeſt, that God is then moſt angry, when hee is not angry. For 1. God in this cold anger of his, ſuffereth a wicked man to goe on, and to adde one ſinne vnto another, and being (as S. *Gregory* ſaith) (*r*) offended with preceeding ſinnes, permitteth the mind being blinded to ſlip, and fall into ſome others, vntill they haue filled vp the meaſure of their iniquity. Thus he ſuffered the Amorites, till *their iniquity* (*s*) *was at the full. Gen.* 15. 16. And (as *Plutarch* ſaith) (*t*) it was a law among the Ægyptians, that a Woman with child being taken in a capitall crime, muſt be reprived till ſhe haue brought forth. So *When ſinne hath conceived*, at laſt *it bringeth forth death*, which is *the wages* and *ſtipend of ſinne*. 2. For in the ſecond place God will not be alwaies ſparing, but will at length recompenſe the ſlowneſſe of his puniſhing, with the greatneſſe of the puniſhment. *Origene* (comparing the times of the Goſpell with thoſe vnder the Law, when there were more puniſhments by death then now) telleth vs; that we haue no cauſe to flatter our ſelues in this priviledge, *Sed cauendum eſt, nè durius ſit nobis quibus vltio reponitur in futurum:* But we muſt rather take heed, leſt it proone not harder with vs, whoſe vengeance is reſerved for another day: ſee 2 *Pet.* 2. 9. (*v*) And if men (becauſe God is patient,) begin to thinke, that hee regardeth not mans courſes, they are worſe then Infidels, the moſt of whom beleeved this: and if they beleeue it, and yet feare not, they are worſe then deuils, who according to the truth of the holy Scripture, doe beliene and tremble. *Nicol. de Clemang. Epiſt.* 90.

* Ὅστις ὁ πολλὰ χρόνον ἀδικῶν ἀκόλαστος μένει, τοῦτον δεῖ νομίζειν ἀτυχέστατον ἅπαντες θεὸς ἅπαντες ἄνθρωποι κήδεται. Syneſ Epiſt. 43.

Nihil enim infœlicius felicitate peccantium, quæ penalis nutritur impunitas, &c. Aug. Marc. Epiſt. 5.

q *Si ergo te zelus deſeruit, & amor: nec eris amore dignus, qui indignus caſtigatione cenſeris.*

Vides quod tunc magis irascitur Deus, cum non irascitur Bern. ſuper Cantic.

Serm. 42. r *Cum tremore nobis conſiderandum eſt, quod iuſtus & omnipotens Deus, cum irascitur præcedentibus peccatis, permittit vt cæcata mens etiam in alia delabatur.* Greg. M. in Ezek. 3. s Πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. Matth. 23. 32. *Hebraum proverbium eſt, inquit Theod.* Beza *in loc.* t Ὁ ἐν Αἰγύπτῳ νόμος, ὃς κελεύει τὴν ἐγκυον ἐν ἄλλῳ θανάτῳ, μέχρι τέκῃ φυλαττειν, &c. De Ser. Num. vindict. Μέλλει μὲν βραδύνειν ὁ θεὸς ὁμβρειμος ὁρμιὼ Εἰς πόινλω, &c. *Laurent Rhodom. in Troicis.* v *Si non credunt Deum curare res humanas, seiores infidelibus sunt, quorum plurimi hoc crediderunt. Si credunt & non timent, pejores Dæmonibus, qui iuxta ſacri eloquii veritatem credunt & contremiſcunt.*

5. Doct. *Touching the terrours of an evill Conscience.*

Verse. 17. *Ye shall flee When none pursueth you.* 1. Like vnto this is that judgement threatned, *Deut.* 28.65. *And the Lord will giue thee there a trembling heart, &c.* This *Tostatus* saith, is *magna maledictio*, a great curse, that a man should ever feare, and that where there is no apparant cause of feare, by reason of his guilty conscience, pursuing him for sinne; For as *Nicolaus de Clemangijs* saith, (*a*) The wicked conscience is ever timorous and perplexed, and being vexed with a mans owne sinnes, is easily confounded in it selfe. *Epist.* 90. Thus *the Wicked man hath alwayes a dreadfull sound running in his eares, &c. Iob* 15. 21. This makes him *Flee When no man pursueth. Pro.* 28. 1.

2. Such a feare was in *Adam*, when he had sinned, *Gene.* 3.10. Which made him seeke to hide himselfe from God. Howbeit *there is no darkenesse nor shadow of death, Where the Workers of iniquity may hide themselues. Iob* 34.22. Such feare was vpon all Israel, when they heard the voice of God at mount Sinai. *Exod.* 20. 18, 19, 20. Such was also in *Cain*, in a most eminent manner, when he said, (*b*) *And it shall come to passe, that every one that findeth me, shall slay me. Gen.* 4.14. *Therefore the Lord set a marke vpon Cain, lest any man finding him, should kill him. vers.* 15. (*c*) And why did God set a marke vpon him, as taking care lest the parricide should be slaine, who vsed no such meanes to prevent the slaughter of the innocent? S. *Ambrose*, amongst other answers giveth this; that long life was permitted *Cain*, by way of vengeance, because he lived in perpetuall feare. And *Basil Seleuc.* (*d*) Thou shalt come slowly vnto death, being punished by life. And yet when death commeth, it shall not lighten thy sorrowes, nor cure thy trembling.

The marke which God set vpon *Cain* to secure him from being murdred by any, some of the *Rabbins* say, was the letter (*Tau*) imprinted on his fore-head: some tell a fable of a certaine dogge: *Qui Cainum semper præiret, & per vias tutas deduceret*, which alwayes should goe before him, and lead him onely through safe passages. But most of them agree in this opinion: that this signe was a continuall shaking and trembling of his body and a ghastly countenance, as of a man astonished or affrighted: *Ita vt corpus & (e) vultus peccatum Caini loqueretur*, so that the body, and the vitage of *Cain* did sufficiently bewray his sinne. Of this mind was Saint *Hierome*, bringing in *Cain* thus speaking, *Whosoever meeteth me, &c.* (*f*) Because by the trembling of my body, and the agitation of my troubled mind, every man may know, that I am he that haue deserved to bee slaine. And the forecited *Basil* saith, (*g*) Thy terrour shall be thy token, or thy marke. Though *Pellican* saith touching this signe, or marke of *Cain's*. *Quale id fuerat ignoratur*, what it was is vnknowne. And *Osiander*, *Scriptura nusquàm exprimit*, the Scripture no where discovereth it.

3. These feares of wicked men I confesse are not all so sensible, as they were in *Cain*; yet (*h*) to themselues (vnlesse their conscience bee benummed, or cauterized) are never insensible. For when they seeke most to disburthen themselues of them, by mirth, and jollity; (*i*) *Even in laughter the heart is sorrowfull, and the end of that mirth is heavinesse. Prov.* 14.13. And as *Theodoret* saith, (*k*) an inward sting of conscience

a *Pavida quippe est conturbata est scelerata conscientia, propriisq; exagitata criminibus facile in semetipsa confunditur* Epist. 90.

b *Sed a quo timebat occisi qui soles parentes habebat in terris? Potuit quidem & incursus bestiarum timere, qui legis divinæ iura violaverat, nec præsumere de sua vita his animalibus cæteris, qui hominem docuerat occidi. Potuit & parentes parricidam timere, qui docuerat parricidium posse committi.* Ambr. de Cain & Abel. lib. 2. cap. 9.

c *Et quâ ratione signum super eum ponitur, ne occidatur parricida, cum præfectum non fuerit ne innocens occideretur?— Iste Cain longævitas inculta vindicta est, eo quod vixit in metu, &c.* Ambros. ibid. cap. 10.

d Βουδὺς ἔση νεκρὸς διὰ ζωῆς κοπιαζόμενος. —— ὁ κυρίσει τὸ πάθος ὁ θάνατος, ὁ διεκπλύνει τὸ πρόσωπον ἡ τελευτή. λόγ. εἰς τὸν Καὶν καὶ Ἄβελ.

e *Heu quam difficile est crimen non prodere vultu.* Ovid Metam. 2.

f *Quia ex tremore corporis & furentis mentis agitatu, quisque eum me esse intelliget, qui merear interfici.* Hier. Epist. 120.

g Καὶ ὁ σὸς τρόμος γινέσθω νόμος. *Basil. Sel. vbi supra. Hinc* v. 12. *vbi iuxt Hebr. legitur, Vagus & profugus eris in terra, Septuaginta legunt*, στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς. *& reverâ prior vox* נָע *nang, apud Esaiam cap.* 7. 2. *vsurpatur pro tremore cordis, siue consternatione.*

h The heart knoweth his owne bitternesse, Prov. 14.10.

i *Sæpe voluptas simulat, premit altum corde dolorem*, Virg.

k Κερᾷ γὰρ αὐτὸν ὁ λογισμὸς ἐνδοθεν, κἂν μὴ ἁμαρτίας ἀκριβοῦς μεῖναι πλοῦ δύνηται, ἀλλ' ὀδυνῶν τινῶν πικροτάτων κεραίνουσι. De Cur. Græc. affect. Serm 7. *Omnia suffundens mortis nigrore, neque vllam Esse voluptatem liquidam, puramq; relinquit.*

pricketh,

pricketh, and suffereth not the pleasure of sinne to passe current without some mixture of bitternesse and griefe: agreable to this, *Lucretius*.

Deaths sable mantle covers all their joy.
And suffereth none entire, free from annoy.

Hence *Eliphaz* (*Iob.* 15.20.) *The wicked man travelleth with paine all his dayes*: that is, as a woman with child, hath many privy pangs and throwes, which the world taketh no notice of. And *Esay* compareth such vnto the raging Sea, *Chap.* 57. 20. which if it rest a while, yet (*l*) there is no trusting to such calmes; for in a moment a storme ariseth, and the ship, which even now daunced and played, is swallowed vp.

4. This the Heathen themselues acknowledged, and this they vnderstood by those *Eumenides*, those *Furies*, which their Poets so much talke off; as *Tully* wisely expresseth, saying, (*m*) *A mans owne fraud, a mans owne feare disquieteth him.* It is a mans own sinne, that vexeth him, his owne madnesse that afflicteth him: his owne evill thoughts, his owne conscience affrighteth him. These bee to the wicked those continuall, and domesticke furies, which day and night torment them, &c. And *Plutarch*, in his booke, *de Ser. Num Vind.* hath many excellent things to this purpose; as amongst the rest, (*n*) I thinke saith hee, if it be lawfull so to speake, that impious and wicked men shall need no other vengeance, either from God or man; but that their life fraught with all villanies, and perpetually tormented, may bee sufficient for their punishment, and torture. There hee also relateth many examples of evill men, affrighted by dreames and visions: as that of *Apollodorus*, who in his dreame saw himselfe excoriated by the *Scythians*, cut in pieces, and boyled, his heart crying out, Ἐγώ σοι τῶν αἰτία. I was the cause of all these torments. There hee addeth the like stories of *Hipparchus*, of *Ptolomæus Ceraunus*, *Pausanias*, and others; vnto whom I referre you. And having read them, compare them with the examples of *Saul*, *Achitophel*, and *Iudas*, in their ends, recorded in the booke of God: and see what are the fruits, and what the issue of such sinnes, (*o*) *for which the wrath of God commeth vpon the sonnes of disobedience.*

5. There are also feares and terrors, which God layeth vpon his dearest seruants, and wherewith in some measure they are exercised almost continually. From my youth vp (saith *David*) vntill now, thy terrors have I suffered with a troubled mind. Daily they offend, and daily they must feare Gods anger. The Lord doth vse these feares to drive them to repentance, and to bring them vnto solid and true joy, (*p*) which ever followeth vpon godly-sorrow. A fight there must bee betweene feare and hope, *Etsi timet à iudice, sperat à saluatore*, though a man feareth God as a Iudge, yet hee hopeth in him as a Saviour. *Bernard. in Vigil. nat. Dom. ser.* 3. where hee goeth on, saying, *Fœlix conscientia, in quâ luctamen huiusmodi, &c.* Happy that conscience, wherein this contention remaineth, (*q*) till mortality shall bee swallowed vp in life; till feare, which is in part, shall be done away, and joy, which is perfection, shall succeed: because feare shall not last ever, but joy shall bee eternall vnto such. *Ibid.*

6. The Scripture is very full in this point, and frequent experience hath confirmed it: that the way to sound repentance is by remorse, and terrours. Amongst ten thousand examples, old and new, I will produce but two, and those of yesterday; which if I should omit, I thinke I should refuse, τῷ θεῷ ἕπεσθαι (as the Proverbe is) *To follow God*; being they were so casually brought home vnto mee, whilest I was meditating this argument, and ready to set pen to paper. 1. The first was told mee by a Party in the story, a friend of mine, saluting mee in his journey, *April.* 4. 1631. And it is this. One *Richard Turuin*, of *Tickhill* in *Yorkeshire*, Mercer, a man of good estate, vpon a debt of seventie nine pounds eleaven shillings and three pence, due to *Master Edward Wright*, now *Alderman* of *London*, gave a *Bill* of his hand for the

l *Noli huic tranquillitati confidere, momento temporis mare, &c.* Sen.

m *Sua quemque fraus, suus terror maximè vexat; suum quemque scelus agitat, amentiaque affligit sua mala cogitationes, conscientiaq; animis terrent. Ha sunt impiis assidua, domestica furiæ, quæ dies noctesque, &c.* Orat. pro Roscio.

n Ἐγώμεν (εἰ δεῖ μὴ φθόνον εἰπεῖν) ὅτε πῶς θεῶν, ὅτε ἀνθρώπων δεῖ τοὺς κακοὺς νομίζω τὰς ἀνατιθέντας, ἀλλὰ τὸ ἴδιον αὐτῶν ἐξαρκεῖν ὠμὸν τὴν καρδίας διεφθαρμένον ὅλον καὶ σωτεταραγμένον.

o Coloss 3.6.

Et si vis peccati cognoscere turpitudinem, conscientiam considera.

p Δάκρυσι ὁ θεὸς τοῖς ἐπιστρέφουσι τὸ μετανοεῖν εὐλογίαν, ὡς — καὶ ἐρῶντας τε καὶ συνθρηνουμένους ἀναμέλψαι τὸ χαρᾶς εἶναι. Cyrill Alex. in Ioel Sect 27.

q *Donec quod mortale est absorbeatur à vitâ, donec evacuetur timor; qui ex parte est, & succedat lætitia quod perfectum est: quia non timor sempiternus, sed lætitia sempiterna erit ei.* Αἰνῶμεν, ὑμνῶμεν, εὐλογῶμεν, ψάλλωμεν, ἃ διοικίζεται ποτὲ τῷ θεῷ κατ' ἀδύνατα χωρὸν ἡ τοιάδε ψυχή. Clem. Alex. Stromat 6.

payment

payment thereof, to *Master George Hadley* of *London*, Grocer, then a Dealer for the *Alderman*, and the Relater hereof to mee. Which *Bill* negligently cast by, was fraudulently catch't vp by *Turvin*: Who after came at the time, and to the place in the *Bill* mentioned; but tendred no money. This debt was afterward demaunded of him; he pretended payment made, and his *Bill* redelivered thereupon; And so persisting, a suit was commenced against him, and tried before *Sir Nicholas Hide, Lord chiefe iustice* of *England*, in the *Guild-hall* of *London*, in *Trinitie* terme, 1629. Where two sonnes of *Belial*, by name, *Holbecke*, and *Rogers*, Porters of *Gainsbourough* in *Lincolnshire*, were produced, who deposed that they saw the money paid; and the *day* was *Turuins*. Since which time *Master Hadley* often meeting him, and charging him with this notorious fraud, his manner was with oaths, and fearefull imprecations, to face it out: But Master *Hadley* replying, that his *conscience* called him *Lyer*, and *periur'd* wretch; presently vpon the name of *conscience* he would flee from him: But (alas poore man) this his (r) *conscience* hee could neither *fugere*, nor *fugare*, flee, nor put to flight. It pleased God now lately, to lay his hand vpon him by sickness, and withall to touch his galled *conscience*: Then follow fearefull terrours, anguish of mind, and horrible affrights: hee cryeth out, that hee saw the devill stand by him, threatning to teare him in pieces, with other desperate and dolefull words: And amidst this perplexity, hee confessed the whole passage of this businesse, with all the circumstances, with some other of this kind, saying, that there can bee no peace, nor safety for him, till restitution be made to every one, whom hee hath wronged: And hereupon hee hath taken order, that full satisfaction should bee given, both for the debt, and charges in this suit, on *Easter* munday now at hand.

r *Adversarium tuum in sinu gestas. Cypr. Adversarium dixit? Testem dicere, et vindicem. Quid refert neminem scire, cum tu scias? O te miserum, si contemnis hunc testem.* Senec. Epist. lib. 1. Epist. 43.

2. Immediately vpon this, there came vnexpected to my house, another friend, (whom I forbeare to name) bringing with him in his company a stranger; one that some three and twentie, or fower and twentie yeares since, had been his Apprentice, and who beside other misdemeanours had (s) departed from him without leave: His master long since ceased with *Shimei* to seeke after him, and scarce at any time so much as thought of him. But during all these yeares, (as himselfe professed to me) his *conscience* could not bee at rest; but perpetually presented this offence vnto him. Hee saw *bitter things therein written against him, making him to possesse the iniquities of his youth, Iob.* 13.26. Thus terrified, hee now at last came a long journey to his master, tendring an humble satisfaction for his ill seruice; which being accepted, and reconciliation made, hee went away exceeding joyfull.

s *There be many seruants nom adayes, that breake away every man from his Master,* 1 Sam. 25.10. But few that with *Onesimus* (*Epist ad Philem*) do returne againe.

Loe heere examples of troubled and affrighted Consciences, which could no wayes be eased, and secured, but by returning to God, and restoring to man, that so mercy might be obteyned in Christ, at the throne of *Grace*.

7. To conclude: He that desireth to keepe his Conscience in peace, free from such feares and terrours, let the feare of God never depart from him. The strength and sinewes of all security is, ὁ δὲ παραβάτης φοβεῖται the feare of transgressing of the law of God. *Basil. Sol*, Εἰς τὴν Ἀδαμ λόγ. β. And *Blessed is the man that feareth alwayes. Prou.* 28.14. see more *Quest.* 13.

t Ἀσφάλεια περίεστι τὸ φοβεῖσθαι τὰς νόμους. *Synes. Epist* 2.

5. *Places of Confutation.*

1. Confut. *Against the pretended difference betweene Idols, and Popish Images.*

1. THese words, (verse 1.) *Yee shall make you no Idols, nor graven Images*; The *Doway Translatours* read thus, You shall not make to your selues any Idoll *and thing graven*. And withall giue this marginall note: Heretikes holding their corrupt course will needes haue *an Image of Christ, or Saint,* to be the *graven thing*, which is forbidden in holy Scriptures: and therefore falsely tanslate *Pesel a graven* image, where indeed it signifieth an *Image, Picture,* or *Portraiture* of an Idoll, that is, *a graven Idol.*

Idol. So here, as in other places, it is forbid to make an Idol, or similitude of any idol. So likewise vpon *Exod.* 20. 4. they in their annotations say, The Protestant Bibles are all false, because they interpret *Pesel* a graven image. And whereas they confesse, (as in the words before) it signifieth (*a*) an *Image, Picture,* or *&c.* and cannot deny, but that in the proper signification it signifieth *graven:* yet here is the mischeife: The *Protestants* wrest that against *Images* (say they) which is spoken against *Idols.*

2. *Bellarmine* to the same purpose taketh foule vpon *Henric. Stephanus,* because he saith in his *Thesaurus,* vpon the word Εἴδωλον, that with the Ecclesiasticke writers, every image, or similitude representing a diuine power, and to which worship and honour is given, is called *an Idoll.* From whence it followeth, in the iudgement of the same writers of the Church, that the images of Christ, and of the Saints, and especially the images of the Trinity are rightly called idols. If (saith *Bellarm.*) by Ecclesiasticks he meaneth *Calvin, Martyr, Illyricus,* and others of that ranck, he saith true: But if the holy *Fathers,* the *Apostles,* the *Prophets,* it is most false that he speaketh. *De imag. sanct. lib.* 2 *cap.* 5. And a little after, he pretendeth *Origen,* and *Theodoret,* thus to distinguish (as they doe) betweene an *Idol* and *Image:* An image is a true similitude of a thing; as when we picture a man, or an horse, &c. But an idol is a false similitude, and representeth that which in truth is not; as when the Heathen erected the statues of *Venus* and *Minerva:* such were indeed idols, because they represented feminine deities, of which kind there are none.

3. We on the other side affirme, * That every image to which religious adoration is given, or which is erected to that intent, is an idol. And though the word εἴδωλον, an idol, in the Greeke language had not wont to carry so ill a sound, comming from (*b*) εἶδος, and signifying onely the forme, or shape of any thing: yet in Theologicall vse it is now growne to that odious acception, as to be taken onely for that, which being no god, is reputed as God. As the word τύραννος signified a King, and *Aristophanes* calleth *Iupiter* θεῶν τύραννον. Ev Νεφέλ. Yet a King would now take it ill to be stiled a tyrant: as he that should call every Man-child, a Knaue-child, (as in *Chaucers* dayes) in our English tongue, would be thought to meane vnhappily. *Loquendum vt vulgus,* the vulgar vse is *norma loquendi* the rule of speech; and euen thus according to the present vse of this word, εἴδωλον, an idoll, wee doe professe, that images so adored, as in the Church of Rome, are idols, and their image-worship is idolatry.

4. And that idols and images are not so distinguished in Scripture, as *Bellarmine* pretendeth, is euident by their owne translatours of *Doway*; who vse these words promiscuously in diuers places. As the idols of *Beelphegar,* they call the images of *Beelphegar. Annot.* vpon *Numb.* 31. 16. so 2 *Chron.* 23. 17. *Baal's* idols, they translate *Baals* images. And that *Imago* and *Idolum,* are all one in the Latine tongue, let the great Master of that language tell vs, saying, *Imagines, quas idola nominant. Cic. de Finib. lib.* 1. that is, Images, which they call idols. And that you may know, they are so confounded in the ecclesiasticke vse of them many times, let S. *Cyprian* speake. *Non vides alienos deos? non imaginibus eorum incurris?* Doest thou not see their strange gods? doest thou not meet with their images? *Ad Mart.* 2. so *Nazianzen* sheweth, how in his language εἰκὼν, an image is vsed, to signifie an idol. (*c*) Εἰσὶ δὲ οἱ καὶ εἰκόνας, &c. some (saith he) worshipped or honoured the images of their dead freinds; afterwards they did the like to the images of strangers. And that the word of God vseth them alike, is euident by that place, *Rom.* 1. 23. where the idols of the Gentiles are called images. And againe more expresly: whereas 2. *Kings* 17. 16 *iuxt. Septuag.* wee read: καὶ ἐλάτρευσαν τῷ Βάαλ. *scil.* εἰδώλῳ, they worship the idol *Baal. Rom.* 11. 4. it is said, τῇ Βάαλ, *scil.* εἰκόνι, that is, the image *Baal.*

5. *Obiect.* But *Bellarmine* saith, according to the Scripture an idol is taken for the similitude of a thing that is not: and so vrgeth that place, 1. *Cor.* 8. *We know that an idol is nothing in the world.* Where (*d*) it is said to be nothing, (saith he that saith little

a See their Annotations vpon *Iudg.* 17. where they acknowledge more. The Papists confesse they haue Images but not idols; which is the ground of this controuersie. And whereas *Bellarmine* saith, that the Scripture neuer giueth the name of *Idol* to any true image; we may easily obserue this assertion improbable, because the *Hebrew* tongue hath no proper name for an Idol, but either such as may agree with an image; or such as are given by way of contempt, as appeareth by those names given to idols in this verse, which well agree to an image adored.

* *Idolum dicitur omne quod non est Deus et tanquam Deus colitur.* Vasquez de Ador. lib. 2 cap. 3.

b Most thinke with *Tertullian* and *Isidore,* that εἴδωλον is a diminutiue of εἶδος: but I take it for a meere derivatiue; as of φείδω φείδωλος, αὐτῶ αὐτωλος, ἁμαρτάνω ἁμάρτωλος.

c Εἰσὶ δὲ οἱ καὶ εἰκόνας καὶ πλάσματα, ἐφορῶντα μὲν τὰ οἰκεῖα, οἵ γε τῶν πατέρων, καὶ σωματικώτερον, καὶ πιῶντες τὰς ἀπελθούσας τοῖς σωμασι μασιν ἑστίας καὶ τῶν ξένων *De Theolog. Orat.* 2. *d Vbi idolum nihil esse dicitur, quia licet sit aliquid secundum materiam, tamen nihil est formaliter, cum id repræsentet quod nihil est.*

or

or nothing true,) because though it be something in respect of the matter, yet it is nothing formally, as onely representing that which is not. *Bellarm. loc. supr. cit.* To whom agreeth his friend *Richeomus tract. de Imag.* boldly affirming: An (e) idoll and an image, differ even as much as truth and falsehood, light and darkenesse, so that hee which vseth one, in the place of another, doth in effect, as if he called truth by the name of falsehood, and light by the name of darkenesse. And that in regard an idoll is nothing, as representing that which is not, whereas an image supposeth the being of that whole image it is.

1. *Answ. Chrysostome* vpon that place saith, an idoll is called nothing, because ὃτι ἐχεί τινὰ ἰσχύν. οὐδὲ θεοὶ εἰσιν, ἀλλὰ λίθοι καὶ δαίμονες. because it hath no power: neither are idols gods; but stones, and devils. And to him consenteth the Iesuite *Vasquez*, The true meaining of these words *idolum nihil est*, an idoll is nothing; is (saith he;) *Idolum nullius virtutis, aut potentiæ, nullíusq; Deitatis, est.* An idoll is of no vertue, or strength, and hath no Deity in it. *De adorat. imag. lib. 2. cap. 2.*

2. Whereas the controversie chiefely lyeth in this assertion of theirs, that an idoll is onely, τῶν ἐκ ὑποστάσεων μίμημα, an imitation of that which is not; and an image of that which is: as if the idols prohibited, were such onely, and their images on the contrary. Let me be bold to say, 1. That even the * idols of the Gentiles did represent (many of them) things, or persons that were: and 2. Their images (some of them) persons, that never were. 1. The Gentiles idols, or images of *Iupiter, Hercules*, and *Mars*, &c. did represent men, who sometime lived. And so among the (f) Græcians, Εἴδωλον, is vsed commonly in that sence. And in *Tertullian's* time, the feare was, least that onely should bee called an idoll, which had an humane shape. And for the word *Pesel*, which they interpret a graven thing, pretending it alone to signifie such idols; who knoweth not, but any thing carved, or graven is vnderstood thereby, whether it be the figure of a thing being, or of a meere *Chimæra*. 2. And that they haue images, which are figures of things never existent, may easily be prooved; since *Bellarmine* himselfe doubteth, whether there were ever any such as S. *George*. S. *Christopher*, or S. *Katherine*, whose images are very frequent. *De Sanctor. beat. l. 1. c. 20. Resp. ad 8. arg.* And without all doubt their picture of God the Father, in the likenesse of an old man, and that other of the Trinity, in the resemblance of three faces, are resemblances of what never was, and most idolatrous; And by consent of *Tostatus, Durand, Vatablus*, and others of their owne, forbidden in *Deut.* 4. yea the first image prohibited so that by their owne assertion, they haue images idolatrons, as representing that which never had existence in the world.

6. (h) To conclude: That which the Iesuite saith of the word *Idolum* an *idoll*, the same he and others affirme of *simulachrum*, a *simulachre* or resemblance; that it also is as different from their *Imago*, their image, in the vse of worde. But contrary to this, that *simulachrum* & *imago* are the same, *Cicero* shall teach them: *Statuæ & imagines* (saith hee) *non animorum simulachra sunt sed corporum*: Statues and images are not the resemblances of Mens minds, but of their bodyes. And *Lactantius* calleth Man, *Dei simulachrum*, a resemblance of God. *lib. 6 cap. 10. & 13.* Neither is (i) *simulachrum*, onely *à simulando*, as the Iesuite saith. But as *Isidore*; *Simulachra vel pro eo quod sint similia, vel pro eo quod simulata atque conficta:* These figures or resemblances haue their name, either because they resemble, or because they dissemble some thing.

Lastly, These poore evasions will never free them from idolatry, whilest they adore, and worshippe images, as shall more plainely appeare in the ensuing Confutation.

e *Idolum & imago tam differunt quam veritas & mendacium, lux & tenebræ & qui vnum vsurpat alterius loco, idem facit, ac si veritatem mendacii nomine, lucemq; tenebrarum appellatione donaret.*

* Saint *Augustine* chargeth the *Manichees*, to bee worse then the *Gentiles*; because they worshipped *deum malum*, such an one as is not: For θεοὶ εἰσὶ δρῦς, λίθος, καὶ ἄκεια θεοί. But the *Gentiles* adored *ea quæ sunt, sed pro diis colenda non sunt. Cont. Faust. lib 20. cap. 5.*

f Αὐτὸ τὸ φιλίππου εἰκόνα δέκαλον ἐπιμόλυβδος θεοφορεῖται εἴδωλον. *Diod. Sic. lib 16.* Πτολεμαῖος εἴδωλον πατρὸς ἐποίησεν ὅμοιον Ἀλεξάνδρου &c. *Ælian lib. 12. c. 64.* Τῆς Κλεοπάτρας αὐτῆς εἴδωλον ἐκαμίζετο. *Plutarch. in vit. Anton.*

g *Cum adest idolum nihil interest quale sit, quia de materia, qua de effigie; nequis putet id solum Idolum habendum, quod humana effigie sit consecratum.* Tertul. de Idololatr.

h Touching the pretended difference betweene *Simulachrum* and *Imago*.

i No, nor *Idolum, à dolo*, as *Waldensis* most absurdly.

2. Confut. *Against the worshipping of Images.*

1. The worshipping of Images, by *bowing downe* vnto them is directly forbidden here; *vers.* 1. (*a*) which is that honour which the Lord doth challenge to himselfe, and which the Church of *Rome* doth give vnto their Images. For though *Bellarmine* would out-face all gainsayers, by crying out, *Quis catholicorum divinum honorem imaginibus vnquam detulit?* What Catholicke ever gave divine honour to Images? *de beat. sanct. in præfat.* Yet by his leave wee will take him as hee meaneth, *quis dixit, in concione ad populum,* whoever spake it, in a Sermon to the people: For thus he *speaketh* (*b*) in another place; it is not fit to say, that *cultu latriæ,* that is, divine adoration should bee given to Images, *præsertim in concione ad populum,* especially in a Sermon to the people. Whereas indeed they heare of it daily, as appeareth by *Cornelius Agrippa,* saying; (*c*) It can not bee told, how great idolatry is nourished amongst the rude people by Images. And *Cassander* saith, so long as Images are, so graced out by them, and clothed with silke and gold, and aduanced in Churches, *superstitionis finis sperandus non est,* there is no end of superstition to bee hoped for, *Consult.* 8. *art.* 21.

2. The Iesuit *Vasquez* saith, though the Image bee distinct from the originall; yet *eodem opere adorationis coniuncta est, De ador. lib.* 2. *cap.* 7. That is, in the selfe same worke of adoration, it is joyned with the samplar. *Bellarmine* (who for the most part endeavoreth, τὰ σκληρὰ μαλθακῶς λέγειν, to mitigate hard sayings) giveth his opinion thus; (*d*) The Images of Christ, and of the Saints, are to bee had in reverence, not onely by accident, and improperly, but also by themselues, and properly, so that they determine the veneration, as considered in themselues, and not as they stand instead of their originall. And they all confesse, that (*e*) *osculum, amplexus genu-flectio,* kissing, embracing, and bowing of the knee, not in a civill, but in a religious manner, and with an holy intention, is that reverence and worship which belongeth vnto them.

3. *Contra.* 1. We argue thus: If Images are to bee adored, then either *propter exemplar,* with relation to the samplar, or else *propter se,* for themselues: *Sed neutro modo. Ergo.*

First, not with relation to the samplar; for then, either with respect to God, or to the Saints. 1. Not with respect to God; (*f*) because God will not bee worshipped in stocks and stones, nor in any other matter: hee holdeth himselfe dishonoured this way; and in his worship and seruice nothing must bee done, but by his owne direction. *Whatsoever I command, that take heed you doe, Deut.* 12. 32. that, and nothing else, what intention soever men pretend in doing. 2. This (*g*) were to put a bodily shape vpon the inuisible God, who cannot be limmed out. 3. If any Image could be made, or were permitted of God: yet what vse were there of an Image, or Picture of a friend (saith *Lactantius*) when hee is present with vs, (*h*) as God alwayes is) which was inuented for our solace, in the absence of those whom wee love.

2. Not for the Saints: For they themselues are not to be adored, much lesse their images,

a To bow the knee in a religious respect is an honour due to God. *For this cause doe I bow my knees vnto the Father, &c.* Eph. 3. So, *Every knee shall bow to me* Esay 45. And dolatry is called a *bowing of the knee to the idoll,* Rom. 11. 4. 1. Kings 19. 18.

b De imag. sanct. l. 2. c. 22.

c Dicis non potest quantum idolatriæ detur apud rudem populum per imagines. De vanit scient. cap. 57.

d Imagines Christi, et sanctorum veneranda sunt, non solum per accidens et improprie, sed etiam per se & propriè, ita vt ipsa terminent veneration em, vt in se consideranturs, & non solum vt vicem gerunt exemplaris De Imag. sanct. lib. 2. cap. 21.

e Osculum Domini Symbolum est, cum Vassallus aut Cliens iunctis Dominum osculatur manibus, velut manus auxiliares, & os et fidele offerens. Cuiac. *Isb.* 1. *ae Feud.* Hence deosculation is a token of divine worship, *Psal.* 2. 12. *Kisse the Sonne, lest he be angry, &c. Inde* προσκυνεῖν *dicitur ἀπὸ τοῦ κύειν, vt ἀκύω κύσω, Angl.* Kisse. *Sic adoro dicitur, quasi ad ora applico. Vbi apud Hos. dicitur, Immolatores hominum osculantur vitulos* c. 13. vers 2. *Aben Ezra ironicè; mactant vitulos, osculari homines solent: Hi autem vitulos osculantur, mactant homines. Et Hieron. in loc. Hebræi iuxta linguæ suæ proprietatem deosculationem pro veneratione ponunt.*

f Non vult se Deus in lapidibus coli. Ambros. contr. Symmach. Καὶ τῷ νοητῷ θεῷ θυσίαν δι' ὑλης σεβάζεσθαι ἀπρεπέστατον εἶναι αὐτῷ δι' αὐτῶν. *Clemens Alexand. Stromat. De Deo ni. sine Deo.*

g Οἷον ἐπὶ τὴν εἰκόνα τὸ εἶδος δεικνύναι, τοιαύτῳ ἀνάγκη καὶ τῷ ἀρχετύπῳ νομισθῆναι μορφήν. *Nyss. de Christian.* Οὐκοῦν παντὸς σεσωμένου καὶ ἀγγειώδους, ὡς μέγας ὢν τις καὶ δυνατὸς, φανερὸς ὁπόσος ἢ ὅτι μορφὴν, ἀφανὴς. *Ex Xenophonte Theodor. ad Grac. Serm.* 1. Et idem *ex Antisthene:* Ἀπὸ εἰκόνος ἃ γνωρίζεται, ὀφθαλμοῖς ἁπτὰ ὁρᾶται, ᾧδενὶ ἔοικε διόπερ αὐτὸν ᾧδεὶς ἐπιμαδεῖν ἐξ εἰκόνος δυνατόν. *ibid.*

h Dei autem, cuius spiritus & numen vbiq; diffusum abesse nunquam potest, semper vtiq; imago superuacua est. Sed verentur, ne omnis eorum religio inanis sit & vana, si nihil in præsenti videant, quod adorent: & ideo simulachra constituunt. Lact. lib. 2. cap. 2.

Images, or Pictures. (*i*) Wee honour men that have lived (and died) vertuouſly, but wee worſhip onely God, the Father, Sonne, and Holy-ghoſt, *Theod. ad Græc. Serm. 2.*

4. Secondly, not for themſelues; for then, either for the matter, or for the forme.

1. Not for the matter; for this is heatheniſh, as *Pſa.* 115. & 135. *The Idoles of the Heathen are ſilver, and gold, &c.* And ſuch are the Romiſh Idoles. And as *Athanaſius* ſaith, (*k*) whilſt they worſhip ſtones, and wood, they ſee not how they tread vpon, and burne the like.

2. Not for their forme, which is but mans inuention, and therefore (*l*) farre ſhort in dignity of the Inuentor, whom yet no man adoreth: And as *Lactantius* ſaith; *Timent opera digitorum ſuorum, quaſi quicquam eſſe poſſit artifice ſuo majus:* They feare the worke of their owne fingers, as if the worke could exceed the Workeman: ſurely if the Images (*ſimulachra*) could ſee, moove, and vnderſtand, *Vltrò adoraturâ homines fuiſſent, à quibus ſunt expolita,* they would of their owne accord worſhip thoſe men, by whom they were poliſhed, *lib. 2. c. 2.* And further hee noteth the folly of men, according to *Seneca, Qui cum hæc ſimulachra tantoperè ſuſpiciant, fabros qui illa fecere contemnunt,* who when they ſo much admire theſe Images, and gaze vpon them, doe yet contemne the workeman that made them, *ibid.*

5. *Arg.* 2. From the teſtimonies of the ancient Doctors of the Church, wee might argue ſtrongly, it being laid vnto the Chriſtians charge by the Gentiles, that (*l*) they had no Altars, no Temples, no knowne Images, as *Arnobius*, and *Origene* write. Beſides, there are Canons of ſome elder councels, directly prohibiting the vſe of Images for adoration, *Concil. Conſtantinop.* 7. thus decreed: (*m*) He that from this day forward, ſhall dare to provide himſelfe an Image, or to adore it in the Church or to ſet it vp in his private houſe; if hee bee a Clergy man, let him bee depoſed: if a Lay-man, let him be anathematized; *Et Concil. Eliber. Can.* 36. *Placuit, picturas in eccleſiis eſſe non debere, nè quod colitur, aut adoratur, in parietibus depingatur:* It is our pleaſure, that Pictures ſhall not bee admitted into Churches, leſt that which is worſhipped or adored, ſhould bee painted vpon the wals,

6. And for the judgement of the Church of *England*, more then eight hundred yeares agoe, this I have tranſcribed out of *Roger de Hoveden.*

Charles the French-King, ſent (*n*) *a Synodall booke* into *England*, which was directed vnto him from *Conſtantinople*; in which booke (*heu, proh dolor*) many things inconuenient, and many things contrary to the true faith were to bee found; chiefely in that it was confirmed, by the vnanimous aſſertion of almoſt all the Doctours of the Eaſt, not leſſe then three hundred Biſhops, and it may bee more, *Imagines adorari debere,* that Images ought to bee adored, which the Church of God doth altogether execrate. Againſt which *Albinus* wrote an Epiſtle, wonderfully fortified with the authority of the diuine Scripture, and preſented it to the *French*-King, together with that booke, in the name of the Biſhops, and of the Peeres of the Realme, *Annal. par. prior. Anno,* 792.

7. The Church of Chriſt (ſaith *Iuſtin Martyr*) is well compared vnto *Rachel*; the Synagogue vnto *Leah*, as in other things, ſo in this: In that (*o*) *Rachel* ſtoale away *Labans* gods, and hid them vnto this day, &c Διαλ. Πρὸς Τρύφ. And *Baſil Seleuc.* ſheweth whence the worſhipping of images began; to wit, ſaith he, from that firſt temptation, *Ye ſhall be as gods: Gene.* 3. Whence idolaters ſuppoſed God to be of humane

i Τῶν ἀνθρώπων τὸς ἐν ἀρετῇ διαζεύξαντας, ὡς ἀθρώπους ἀεὶ σεβόμεθα, μόνον δὲ τὸν τῶν ὅλων θεὸν προσκυνοῦμεν δεῖν, καὶ πατέρα, καὶ τὸν ἐκείνου λόγον, καὶ τὸ παράκλητον πνεῦμα.

k Προσκυνοῦντες λίθοις καὶ ξύλοις, καὶ οὐχ ὁρῶσιν ὅτι τὰ μὲν ὅμοια τοῖς ποσὶ πατοῦσι, καὶ κόπτουσι. Athan contr. Gent

k *Simulachra quidem ſenſuũ domiciliis in data ſunt, operatione verò privantur: meliora igitur non modo ſunt iis, qui ipſa finxerunt, ſed etiam minimis animantibus: Muſca enim, &c.* Theodor. in Pſal. 113.

Πῶς ὁ ἄνθρωπος αὐτὸς ἐκ οἰκτειρήσεως καὶ χάριτος; ὅτι πάντες ἁμαρτάνουσι τοῖς μὴ ἔχουσι προσκυνοῦσι, καὶ ἀκούοντες αὐτοῖς τοῖς μὴ ἀκούουσι προσεύχονται. &c. Athanaſ. contr. Gentes.

Non ſit nobis religio humanorum operum cultus: meliores ſunt eorum ipſi artifices, qui talia fabricantur, quos tamen colere non debemus Aug. de ver relig. c. 55. l *Nullas Aras habent, nulla Templa, nulla nota Simulachra.* Arnob adverſ. Gent. lib 8 *Hi non patiuntur vel Templa, vel Aras, vel Simulachra & Statuas intueri* Origen contr Celſ. lib 7. Οὐ τιμῶμεν τὰ ἀγάλματα, καὶ διὰ τοῦτο, τὸ ὅτον ἐφ' ἡμῖν, καταπίπτειν εἰς ὑποψίαν τοῦ δεῖν τὰ ἀγάλματα θεὸς ἕτερος. Ibid. m *Qui ab hoc die imaginem ausus fuerit ſibi parare, aut adorare in Eccleſiâ, aut in privatâ domo conſtituere, aut clam habere; ſi Clericus, deponitor; ſi Laicus, anathemate percellitor. Extat hoc Decretum in* Nic. Syn 2. Act 6. Tom. 6.

n This Synodall Booke can bee no other, then the Actes of the ſecond Councell of *Nice*, which howſoever it bee magnified by the Church of *Rome*, yet the Church of *England* from the beginning held it execrable in this poynt. o Ἐκλεψε Ραχὴλ τοὺς θεοὺς Λάβαν, καὶ κατέκρυψεν αὐτοὺς ἕως τῆς σήμερον ἡμέρας· καὶ ἡμῖν ἀπολώλασιν οἱ πνευματικοὶ καὶ ὑλικοὶ θεοί.

shape,

shape, and (*p*) gaue his name vnto their idols, made in the forme of man. So that as the deuils invention this image-worship hath beene ever rejected by the Church of God, who knowing God to be a spirit, hath learned to worship him in spirit and trueth. And that marginall note of the *Dowists*, vpon the words, *The blind and the lame shall not enter into the Temple*, 2. *Sam.* 5. 8. Affirmeth no lesse, saying: Idols that haue (*q*) eyes and cannot see, feet and cannot goe, shall not enter into the Church of Christ, &c. And if a man should returne this vpon themselues, and vpon their Church; it will not serue their turne to say, he meant the idols of the heathen, not their images: vnlesse they be able to prooue, that these images of theirs see with their eyes, and walke with their feet: which their νευρόσπαστα, or αὐτοκίνητα, their artificiall *motions*, and *puppets* cannot doe.

8. Whereas *Bellarmine* objecteth, that God appointed images, like vnto those which are in honour with them: and prohibited none but idols, which by the heathen were reputed very gods, a thought which they never had of images.

Answ. 1. God never appointed any such to be worshipped; 1. Not the *Cherubines*, which the Iesuite saith, *Necessariò adorabantur ab ijs, &c.* Were necessarily adored by them who adored the Arke. 2. Not the brazen-Serpent, which he saith *Non poterat non honorari, &c.* Could not but be honoured, being placed on high, and giving health to the beholders. For as his fellow *Azorius* saith, the *Cherubims* serued onely (*r*) *Ad ornatum & pulchritudinem tabernaculi vel templi*, for the ornament and beauty of the Tabernacle or Temple: and the *brazen-serpent* was exalted: *Non vt coleretur, sed vt conspiceretur*, not to be worshipped, but to be beheld, &c. *lib.* 9. *cap.* 6. *quest.* 7. This brazen-serpent was erected of God, and that to bee (*s*) a sacrament vnto the Iewes, of our redemption by Christ, *Iohn* 3. But when once they fell to the adoration of it, *Ezekias* brake it in pieces, 2. *Kings* 18. which had stood in the right vse, (I meane as a sacrament) more then 700. yeares together.

2. Those idols which God prohibiteth, were not reputed very gods, not by idolaters, no not among the Heathen: but onely they worshipped (as they intended) (*t*) the true God in, and by them. The Israelites when they made the Calfe, *Exod* 32. 5. and when it was said: *These be thy gods, Which brought thee out of the land of Egypt*, did yet keepe a feast, (not to the *Calfe*,) but to *Iehovah*. They knew well how that was but yesterday made of their owne earings. Neither did the heathen take the sonne or the like to be Gods: For thus they speake; (*v*) We worship the visible images in honour to the invisible God. And thus the Apostle speaketh of them, *Rom.* 1. 23. *They changed the glory of the vncorruptible God, into an image made like to corruptible Man, &c.* And as before they said they worshipped the true God in, and by them; as the Papists say they doe, in and by their images.

p Τῶν πρὸς τὸν εἴδωλον πατρώνυμον τῷ τοῦ θεοῦ κλῆσιν κατιόν. Λόγ. β. Εἰς τ' Ασέμ. *Alsèr tamen Iustinus Martyr idolorum originem affingit illis verbis* (Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν) *perperam intellectis, id est* σωματικῶς, *ab idolatris.* ἅτινα καταπαλαίειν τοὺς ἔξωθεν αὐτῶν πρεσβεύοντας, ἐν τῷ ὁμοίως τὸν ὅμοιον ἀμύνειν οἰόμενοι. Paræn. ad Græc.

q *Vide* Psal. 115. 5. &c.

r Besides this, the *Cherubims* were made by Gods command, who commandeth vs not to make: and we shall imitate them in obedience, in not making being forbidden, as they made not, but when they were bidden.

s Εἰς μυστήριον τῆς ἀνθρωπείνης. *Iust. Mart. Dial. cum Tryphone. Quem sane Serpentem propter facti memoriam reservatum, cum postea populus errans tanquam idolum colere cepisset, Ezechias &c.* Aug. de civit Dei lib 10. c. 8.

t That infamous Idoll *Baal* it selfe was an image erected to the true God. *At that day (saith the Lord) thou shalt call me no more Baal, Hos.* 2. And so where hee denyeth their images to bee like him, *Esay* 40. 46. hee in imateth that they intended him by them.

v *Nos ad honorē invisibilis Dei visibiles imagines adoramus* Clem Rom. Recognit. lib 5. *Non simulachra ipsa timemꝰ, inquiunt, sed eos ad quorum imaginem ficta, et quorum nominibus consecrata sunt.* Lactant. lib. 2. cap. 20.

3. Coufut. *Against the making of Images for Religious vse, or Adoration.*

1. *Yee shall make you no Idoles, nor graven Images to bow downe to it, &c.* verse 1. *so Exod.* 20. 4. *Thou shalt not make vnto thee any graven image, &c.* & vers. 5. *Thou shalt not bow downe to them. &c.*

Vpon which words we affirme, that images are not to be made, for religious vse, or adoration. We acknowledge with *Bellarmine*, that the art of Painting, and so of Carving and Graving, is a gift of God; as he proveth well from *Exod.* 31. and 35. by the spirit given to *Bezeliel* and *Aholiab*. And *Philostratus* prooveth it to be θεῶν τὸ δῶρημα, the invention of God, because of his art, in painting, discovered in the Flowers of the Εἰκόν. *lib.* 1.

a *Asserit etiam alibi idem Philostratus*, μιμητικὴν ἐν φυτοῖς ὡς τοῖς ἀνθρώποις ἥκειν. *Et proinde Dei donum esse* Vit. Apollon Tyan. lib. cap. 10.

And further wee acknowledge a lawfull exercise of this gift or faculty, as may afterward appeare. But peremptorily we deny, 1. The very making of some kind of Images, which yet are allowed, and had in veneration with the Papists: and 2. The making of any Image, consecrated to a religious vse, which (*b*) *Isidore* saith, is no other then an Idoll.

b *Idolum est simulachrum quod humanæ effigie factum & consecratũ est.* Orig. *lib.* 5.

2. As for example, first wee vtterly disallow the making of the Images of the Trinity, either in the monstrous shape of a man with three faces, like the *Geryones*, or with two faces, like *Ianus*, and a Pidgeon betwixt them, figures prefixed before diverse of their auncient bookes whereof *Bellarmine* himselfe is somewhat ashamed: and likewise the image of God the Father, in the forme of an old man, which the (*c*) *Iesuite* alloweth.

c *Dico licere pingere etiam imaginem Dei Patris in formâ hominis senis, & Spiritus sancti in formâ columbæ.* Bellarm. de Imag. Sanctor lib. 2. c 8.

1. It is expressly prohibited, (*b*) *Deut.* 4. 16. That they should make any image of God: *Either the likenesse of male or female*: and for this cause, they onely heard a voice, when the Lord spake vnto them in *Horeb*, *But saw no manner of similitude. v.* 12 *&* 15. Whereupon the Prophet saith, *To Whom then will ye liken God? or What likenesse will yee compare vnto him? Esay* 40. 18.

3. *Obiect.* 1. (*e*) *Bellarmine* obiecteth, *Deus visus est corporeâ specie*, God was sometime seene in a corporall shape: *Gene.* 3. *&* 28. *Exod.* 33. *Esa.* 6. *&* 1. *Reg. vlt. Amos* 9. *Dan.* 7. And why then may he not be so pictured?

Answ. 1. In none of those places, is God said to haue appeared in a bodily figure. 2. And although God had so shewed himselfe, yet hath he in his Word forbidden vs, to make any such similitude of him.

Obiect. 2. The Scripture in expresse words doth attribute vnto God *Omnia membra humana*, all the parts of Man: why then may wee not paint him forth, as the word of God hath done.

Answ. 1. We never find in Scripture all the members of a Man attributed to God together. 2. The Scripture hath declared reasons of this manner of speaking, and sufficiently explicateth it selfe, which their pictures doe not: and 3. They giue (*f*) occasion of the heresie of the *Anthropomorphites*, who thought that God had the shape of Man.

d Damasc. *hunc loc. repetens hæc habet verba*: Οὐχ ὡς δὲ εἰ δουλοπρεπείας ἕνεκεν ἀπαγορεύει τῷ εἰκονογραφίαν· καὶ ὅτι ἀδύνατον εἰκονίζειν θεὸν ἀσώματον, καὶ ἄθεατον, καὶ ἀπερίγραπτον· ἃ γὰρ εἶδος αὐτῶ, φησὶν ἑωράκατε. *De imag. orat.* 2. *Sic etiam alibi*, Τῶ ἀοράτω, καὶ ἀσωμάτω, καὶ ἀπεριγράπτω, καὶ ἀχρωματίστω θεῶ τίς δύναται ποιήσασθαι μίμημα. *Orth. fid. lib.* 4. *cap.* 16. And yet the images of the Trinitie are approved by the Rhemists. *Acts* 17. *sect* 5.

Obiect. 3. Man is a true image of God: but a Man may bee painted; and consequently God.

Answ. 1. It followeth not, in regard of the law prohibiting. 2. If Man be such an image of God, what need they make any liuelesse pictures, having so many liuing images? and 3. That which may bee pictured of Man, is the least part of the image of God, which especially did consist *in Righteousnesse, and true Holinesse*, as the Apostle speaketh.

4. In the next place; for other images or pictures, as of *Angels*, or *Saints*, made (*g*) for religious vse or veneration, we disclaime them; yea, and the picture of *Christ*, if made to bee adored. For what image can they make, but such as represent either *Things in heaven aboue, or in the earth beneath, or &c.* Which are all forbidden, *Exo.* 20. 4. And *Lorinus* himselfe confesseth, *Quòd Theologi definiunt, rem per se institutam & ordinatam ad cultum superstitiosum, confici, & vendi non posse*: That Divines doe determine, that a thing meerely instituted, and ordayned for superstitious worship, may neither be made, nor sold. *in Psalm.* 113. 16.

Obiect. 1. *Bellarmine* obiecteth, how that God commaunded that the *Cherubims* should be made, and set vp in his Temple: therefore the images of Angels are lawfully made, and placed in an holy place, which is not for historicall vse. *Bellarm. De Imag. Sanct. lib.* 2. *cap.* 10.

e *Loc. supr. cit.*

f The like occasion *Iustine Martyr* saith, the Iewes haue taken from the Word of God not rightly vnderstood: or rather from the Letter, then the Scripture: Because of these limbes of man ascribed to God, οἷον τὰ χεῖρας, καὶ πόδας, καὶ δακτύλους ἔχειν, &c. Πρὸς Τρύφ.

g *Non adorabis, neq; coles: Inter quæ distingue. Non adorabis, scil. veneratione corporis, vt inclinando eis, vel genu flectendo. Non coles, scil. affectione mentis. Ad adorandum igitur & colendum prohibetur imagines fieri.* Gers. in compend. Theolog. de 10. Præcept.

Answer. 1.

1. *Anſ.* Polygranus himſelfe ſhall make anſwer to this objection: (*h*) Images (ſaith he) were lawfull, which were made for ornament; as the two *Cherubims*, which *Moſes* at Gods commaund made, over the *mercy-ſeat*: ſo *Salomon* made the images of 12. Oxen vnder the *brazen ſea*. Theſe perteyned not to religious worſhip, and conſequently not to this controverſie. 2. Theſe *Cherubims* were ſet vp in that place, whereinto the People entred not; and therefore no occaſion to them of idolatry. 3. They were made by Gods eſpeciall direction; but Popiſh images againſt Gods commaundement.

2. *Obiect.* * Images were privately in vſe alwayes among Chriſtians, yea in the time of Chriſt they had ſome: as firſt, that which Chriſt himſelfe made, by wiping his face with a linnen cloth, and ſo leaving an impreſſion of his countenance vpon it, then ſent it to *Abagarus* King of *Edeſſa*. A ſecond the Ieſuite telleth vs of, erected to the honour of Chriſt, by the woman cured of the bloody iſſue. And yet he hath a third, pretended to be made by *Nicodemus*, and ſent vnto *Gamaliel*, the Maiſter of the Apoſtle *Paul* ſometimes. And laſtly beſides all theſe he alledgeth other pictures, made by S. *Luke*, and others.

1. *Anſw.* The Chriſtians had not images in all ages; and when they had them, it was for hiſtoricall, not religious vſe. 2. For that image of Chriſt, which was wiped from his face; (*i*) *Damaſcen*, the relater of it telleth vs onely, φέρετο ὴ καὶ τὶς ἱστορία. that is, *There is alſo a ſtory that goes about*: but who is the hiſtorian, that we haue not from him. And *Euſebius* (whom *Baſil* calleth ἀξιόπιστον) profeſſing to write all the paſſages, that were betwixt Chriſt, and that King of *Edeſſa*, out of the records of that city, left in the *Syrian* tongue, ſaith nothing at all of this image. *Eccleſ. hiſt. lib.* 1. *c.* 15. 3. *Euſebius* writeth of that ſtatue ſet vp by that woman cured of the iſſue of blood; but ſaith it was done by the example of the heathen, who were wont thus to honour the memory of their benefactours, which were called Εὐεργέται, καὶ Σωτῆρες. 4. For that peece made by *Nicodemus*, and ſent to *Gamaliel*, *Athanaſius* is the Author cited, *lib. de paſſ. imag. dom. c.* 4. But *Bellarmine* ſaith, it is a doubt whether this were the worke of that great *Athanaſius*, or no. And for *Gamaliel*, he is not prooved to haue beene a Chriſtian; and what ſhould he doe with the picture of Chriſt? 5. For Saint *Luke's* painting, his author *Theodorus Lector*, *Eſpencæus* ſaith, was farre off from the times of the Apoſtles, & a Greeke writer, & therefore (*k*) if not a lying, certainely a bold Hiſtorian. And to conclude for ſuch examples, they haue no more ground of trueth, then thoſe of the *Gnoſticks*, who (as (*l*) *Irenæus* ſaith) had the images of Chriſt, and affirmed they were made by *Pontius Pilate*: which (*m*) *Epiphanius* aſcribeth to the *Carpocratians*, adding that they performed to them τὰ ἐθνῶν ἔθη, θυσίας, καὶ τὰ ἄλλα, that is, the myſteries of Gentiles, ſacrifices, and the like; as the Papiſts at this day offer incenſe, and bow downe before their images, &c.

3. *Obiect.* Images are profitable (*n*) for inſtruction of the rude and ignorant. *Melius enim interdùm docet pictura, quàm Scriptura.* For a picture ſometime teacheth better then the Scripture.

1. *Anſw.* This is not onely falſe, but blaſphemous, that the Scriptures given of God (*o*) for inſtruction, ſhould yet fall ſhort of images, in their proper office.

And 2. For the inſtruction that Men gaine by images, the Prophet *Habakuk* telleth what it is, when he ſaith, *What profiteth the graven image, —* * *a teacher of lyes? &c.*

h *Licita fuerunt imagines, quæ ſiebant ornatus gratiâ: ſicut duo Cherubim, quos iubente Deo Domino fecit Moſes ſuper propitiatorium: item Salomon duodecim boûm imagines fudit ſub mare æneo. Hæc non pertinebant ad cultum religioſum, & ideò non ad hanc controverſiam.* Polygr. in Aſſertion.

Imagines illæ nullam aliam habuerunt vſum quam ad naturam & officium angelorum notandum: quod pertinet ad hiſtoriam, eo ſenſu, quo Plinius intelligit hiſtoriam ſuam naturalem. Anteſ. Bellarm Enervat De imag. qu. 4.

* Hee might haue ſaid they were ever in vſe in *Rome*: For as it was ſaid of old *Rome*, ſo it may bee of this now ſtanding, *Roma alium lapidem eſſe populum*, that there is another people of ſtones there

i *Damaſc. Orthod. fid. lib.* 4. *cap.* 17. thus telleth the tale: That the King of *Edeſſa* ſent to Chriſt a Painter, to take his picture; who being not able to doe it, διὰ τὸν ἀπερίλημπτον τῆ ὡραιότητι λαμπρότητα. (*It ſeemeth that hee came in the time of the Transfiguration, or not at all,*) Chriſt himſelfe applyed a cloath to his face, and ſo wiped off an image of his viſage, and ſent vnto him. k *Si non mendax, certè valdè audax.* Eſpenc in cap. 4. 2. ad Timoth. l *Etiam imagines quaſdam quidem depictas, quaſdam autem de reliquâ materiâ fabricatas habent, dicentes formam Chriſti factam à Pilato, illo in tempore quo fuit Ieſus cum hominibus, & has coronant, &c.* Iren. lib. 1. cap. 14. m Ἔχουσι δὲ εἰκόνας ἐνζωγραφήσας διὰ χρωμάτων, τινὲς δὲ ἐκ χρυσοῦ καὶ ἀργύρου καὶ λοιπῆς ὕλης, ἄτινα ἐκτυπώματα φασὶν εἶναι τοῦ Ἰησοῦ, καὶ ταῦτα ὑπὸ Ποντίου Πιλάτου γεγονέναι τὰ ἐκτυπώματα τοῦ αὐτῆ Ἰησοῦ, ὅτε ἐνεδήμει τῷ ἀνθρώπων γένει. Hæreſ. 27. *vide etiam* Auguſt. Hær. cap 7. n *Damaſcen* therefore calleth them, ἀγραμμάτων βίβλους, that is, lay mens, or illiterate mens Bookes. *De Imag. Orat.* 2. o 2. *Timoth.* 3. 16. * *Sic omninò errare meruerunt, qui Chriſtum et Apoſtolos eius non in ſanctis codicibus, ſed in pictis parietibus quæſierunt.* Aug. de conſenſ. Evang. l. 1. c. 20.

Hab. 2. 18. And indeed, what are their images, but very lyes? For (as (p) *Arnobius* ſaith,) how can the Painter in theſe dayes tell, whether theſe be the true figures of the Saints? It may bee that Saint, which in heaven ſhall haue a beard, is here painted ſmooth-faced, and he that is there aged, is here made young, &c. And *D. Chamier* affirmeth, that he hath credibly heard, how now and then the ſame image ſerveth for divers Saints, *mutatis indicys*, onely by changing their enſignes: as giue him *keyes*, and he is *Peter*; giue him a *ſword*, and then *Paul*: giue him a *croſſe*, and then it is *Andrew*; or a *gridiron*, and then *Laurence*. As in the theatre, the ſame fellow playeth a *Cardinall*, and a *Pandar*. *Tom.* 2 *lib.* 21. *cap.* 12.

Laſtly, We deny no civill, and lawfull vſe of images, as either. 1. *Ornatus gratiâ*, for ornament. or 2. *Honeſtæ voluptatis*, for honeſt delight. 3. *Utilitatis*, for profit, as (q) for the memory of things done, or for Coſmographicall vſe. 4. *Honoris gratiâ*, ſuch as are made for honour ſake, which was vſuall with the *Romans*, that ſo others might be incited to imitation. But if pictures or images be made, or graven, *Ad malos affectus incitandos*, to provoke luſt, as many obſcæne pictures are: or if *ad cultum*, for worſhip, & adoration, as in Rome, that πόλις (ι) κατείδωλος, that idolatrous city, (as *Athens*, *Act.* 17. 16. is called.) then we muſt not approoue them.

For * this laſt, as we haue ſhewed, is here prohibited in this, and other places, and principally intended in the decalogue, which forbiddeth images in the firſt table, which hath meerely reference to the ſervice of God. In which reſpect wee vnderſtand *Tertullian*, when he ſeemeth to condemne the Art, onely *propter artifices*, for the artiſts ſake, who being Chriſtians, yet made images, *Vt venderent idololatris*, that they might ſell them to idolaters. (ſ) And after a ſort hee maketh ſuch Painters little better then the worſhippers of ſuch images as they make.

p *Vnde noviſſimè ſcitis, ſimulachra hæc omnia, quæ ſanctis immortalibus vicariâ ſubſtitutione formatis, ſimilitudinē habeant referant; ſanctorum? poteſt enim fieri, vt barbatus in cælo ſit, qui a vobis effingitur lævis: poteſt vt ſenectute provectior, cui puerilem commodatis ætatem: —Neque enim rectū eſt dicere, & appellare ſimulachrum, quod non paribus ſit ineas principalis aboris traducat.* Arnob. lib 6.

q Ὧν ὁ μὲν χρόνος πολλάκις τῷ μύθῳ ἐσύλησεν, ἡ δὲ τέχνη κρᾶσει χρωμάτων μιμικὴν τῷ φύσιν παλαιωθεῖσαν, νεάζουσα τοῖς ὁμμασιν ἐδείξε. *Baſ Sel.* Εἰς τ Καὶν καὶ Αβελ 1 *Lucas fortaſſe compoſuit hoc nomen; nec enim aliud apud alium eius exemplum extat* * Ορᾷς, ὡς τ εἰδωλολατρείας ἕνεκεν ἀπαγορεύει τῷ εἰκονογραφίαν. *Damaſc. de Imag. Orat* 2. s *Qui facit vt coli poſſit, et colit ipſe quodammodo illi immolando ingenium ſuum, ſudorem ſuum libando, prudentiam accendendo.* Tertul de Ido.

4 Confut. *Againſt irreligious Contemners of Gods houſe.*

1. The precept of God, *verſ.* 2. (*Yee ſhall reverence my Sanctuary,*) ſufficiently confuteth all prophane perſons, who either irreverently eſteeme of, or irreligiouſly contemne thoſe holy places, which are conſecrated for divine worſhip. Such an one was *Euſtathius* Biſhop of *Sebaſta*, in the dayes of *Conſtantine* the great, of whom *Nicephorus*, *lib.* 9. *cap.* 16. and from him *Prateolus* writeth, (a) that there was no vſe of Churches, but that they might well bee ſo delt with, overthrowne, or polluted, and defiled, as the Temple was by *Nebuchodonoſor*, or by that impious *Antiochus*. Of the ſame opinion was *Segarellus Parmenſis*, a chiefe Ringleader of the *Anabaptiſts*; who (if *Eſpencæus*, his report bee true) ſaid: that a conſecrated Church was no more requiſite for prayer, *quam porcorum ſtabulum*, then a very hog-ſty: and that Chriſt might better bee worſhipped *in nemoribus, quam in eccleſiis*, in the woods, then in the Churches. *Claud. Eſpenc. in* 1. *ad Timoth.* 2.

2. The Sectaries and Diſciples of theſe, our *Separatiſts* in theſe dayes profeſſe no leſſe, vrging the Apoſtle *Paul*, 2. *Tim.* 2. And our Saviour, *Ioh.* 4. for prayer to bee made, ἐν παντὶ τόπῳ, in every place, indifferently without reſpect.

Anſw. It is true indeed, that not in Mount *Garizim* with the *Samaritans*, nor in *Ieruſalem* with the *Iewes*, but in any place, (where God hath his houſe) ſhall men worſhip: that is, where the Church is ſetled in peace. For private prayer (b) any place may ſerue, being without ſcandall, or in caſe of neceſſity: But for Gods ſo-

a *Docebat quoque Templa nullius eſſe vtilitatis, neque aliquo pacto prodeſſe in Eccleſiâ Dei: propterea evertenda, ſædanda, & conſpurcanda ducebat, inſtar Nebuchodonoſoris Regis Babylonis, & Antiochi illius impii Græcorum Regis.* G. Prateol Elench. Hær lib. 5. cap. 23.

b *Deum medio in mari Moſes exoravit, Iob in ſterquilinio, Ezechias in lectulo ad miſericordiam provocavit, Hieremias in luto, Ionas attraxit in ceto, Daniel in lacu placavit, pueri in camino promeruére, latro in cruce, Petrus atque Paulus in carcere aſſecutus eſt, igitur & in vbicunque fuerit, ora.* Eſpenc. in 1. Tim. 2.

lemne

lemne ſeruice, wee haue (c) ſolemne places. *Cur nobis facta ſunt templa?* ſaith *Aquinas, Non ſane quaſi locus de orationis neceſſitate ſit, ſed ad bene eſſe; quod ea quietem & ſolitudinem requirat,* why then had wee Churches built? not as if the place were of neceſſity, but rather of decency for prayer; becauſe that requireth quiet and ſolitude. And hee further explaineth himſelfe, ſaying: There is no neceſſity of the place, *Propter eum qui adoratur, quaſi loco concludatur; ſed ex quadam decentiâ propter adorantes,* that is, for his cauſe, who is worſhipped, as if hee were concluded in the place: but for the Worſhippers, out of a kind of decency; and amongſt other reaſons, *Propter concurſum multorum adorantium, ex quo fit oratio magis exaudibilis,* for the concourſe o many, whereby the prayer is ſooner heard: according to Gods promiſe, *Where two or three are gathered together, &c. (d) there am I in the midſt of them, Math* 18 And indeed though (e) the *place* adeth not any vertue to the prayer, to commend it to God, but the devout affection onely; yet when the Apoſtle aduiſeth, *that men pray in every place,* hee meaneth, *in loco competenti,* in a place conuenient. For even private prayer muſt not bee made, *in foro vel in platea, ſed in cubiculo,* not in the market, or ſtreet, but in the Chamber.

3. And Saint *Baſil,* well expoundeth him likewiſe: that prayer may bee made in every place, ſo it bee (f) a place ſet apart for the ſacred office of the glorious myſtery: otherwiſe, as hee ſaith in the ſame place, wee tranſgreſſe the commandement of God, touching the performing of his ſeruice, *modo quo decet,* in reſpect of the manner, (g) if ſuch myſteries bee celebrated in prophane, and vnhallowed places. The Apoſtle ſaith, they doe (h) καταφρονεῖν τῆς ἐκκλησίας τοῦ θεοῦ *contemne the Church of God,* who vſe that holy place for an houſe of eating and drinking: So Saint *Baſil* (i) will neither allow common banquetting in the houſe of God, nor the Lords Supper in a common houſe, beſides the caſe of neceſſity. And that very place of Saint *Paul* doth proove, that even then they had a place ſequeſtred to diuine worſhip.

4. Our Saviour applieth that of the Prophet *Eſay,* 56.7. even to theſe our times, *My houſe ſhall bee called an houſe of prayer for all people, Mark.* 11.17. *Luk.* 19. 46. It may bee obſerued, that our Saviour then purging the Temple, went no further then the *outer Court* thereof, which was conſecrated for publicke worſhip, by prayer, and preaching, called (*Act* 3.2.) *Salomons* Porch, (k) where the lame man lay. Hee went not into the *inner Court,* or *holy of holieſt*; ſignifying, that the ſeruices of that place ſhould continue vnder the Goſpell, and that a place decent and fit for that purpoſe (l) ſhall bee kept vnpolluted; when as both the other parts of the Temple, as wholly ceremoniall, ſhall bee demoliſhed, and the vaile betwixt them rent in ſunder.

5. Wee are not of the mind of *Bellarmine,* that *Templa conſecrata* are *diuinâ quâdam virtute prædita,* that there is a kind of divine vertue in Churches conſecrated, *De cult. Sanct lib.* 3. *cap.* 5. *Much leſſe, of the Maſſalian Hereſikes,* who built them *Oratories,* which they called, Προσευχάς, καὶ ἐυκτήρια, (*vt Epiphan. hæreſ. vlt.*) which they ſo magnified, as holding, and affirming, that their whole ſaluation depended vpon them. *l. Dan. in Aug. de hær. cap.* 57. But wee ſay with the Church of *Heluetia:* As wee beleeue that God dwelleth not in Temples made with hands; ſo wee know that by reaſon of the word of God, and holy exerciſes therein celebrated, places dedicated to God and his worſhip are not prophane, but holy, &c. *Later. Confeſſ. cap.* 22. And wee acknowledge, with the ancient Councels, the honour due

c *Quid enim ſunt templa? ſuſpicetur ſeruulus in carnalis hoſtiæ, & veterum exemplaria, vbi ſacrificia in locis maculatis: mundas autem & meliores hoſtias, &c. paſſim ex vbique, in agro, nemore, domo, foro, taverna, ſtabulo, offerri?* Ibid. Κυριακὴ (vnde Kirke) is the name both of the ſolemne day, and of the ſolemne place of Gods ſeruice, as the Apoſtle alſo cals the chiefe part of that ſeruice, κυριακὸν δεῖπνον, the Lord will haue all, where they may be had.

d Ὁ μὲν ἂν θεὸς αὐλῶν καὶ ἀνθρώπων καὶ ἀποθεμένων, ἐν τοπῳ οὐ ὄντι — Λέγεται δὲ καὶ ἐκκλησία τύπῳ θεοῦ. τέτου γὰρ εἰς δοξολογίαν αὐτῷ, ὡσαύτως τιμᾶν καὶ ἀφωσιῶσαι, ἐν ᾧ καὶ τοὺς θεοὺς αὐτῶν ἐνιδρύσεις ποιήσασθαι. *Damaſ. Orth. fid. lib.* 1. *c.* 16.

e *Non locum orationem, ſed devotum animum commendat, vbicunque mente Deo devotâ locutus quis fuerit, reſpondebit ei.* Ambroſ. in 1. ad Rom f Τόπῳ ἀνατιθέμενοι τῷ θεῷ, εἰς τὴν ἱερουργίαν τῆς ἐνδόξου μυστηρίου. *De Bapt lib* 2. *cap.* 8 g Ἐὰν τὰ τῆς ἱερωσύνης μυστήρια ἐκτελῶμεν ἐν βεβήλοις τόποις. *Ibid.* h 1 Cor 11.22. i Ἐξ ὧν παραδόμεθα μήτε τὸ κοινὸν δεῖπνον ἐν ἐκκλησίᾳ ἐσθίειν καὶ πίνειν, μήτε τὸ χυριακὸν δεῖπνον, ἐν οἰκίᾳ καταβεβάζειν, ἐκτὸς εἰ μὴ ἐν ἀνάγκῃ, &c. Reg Brev. in fine. k *Quod pauperes ante Eccleſias, & Martyrum Monumenta ſed non pro foribus, diſcamus tumore depoſito, & contrito corde ad orandum ingredi, & miſericordiâ affici erga illos, miſericordiam quæſituri à Deo, illéſque honore afficere, quos Deus ſuæ regiæ veſtibuli cuſtodes eſſe voluit, ſimul ſignificans non aſſectari ſe diuitias.* Chryſoſt. ad pop. Antioch Hom. 28. *Eiuſmodi hominum petentium clamor inter iis Templi cantibus ex aduerſo reſpondet, atque è regione myſticarum vocum miſerabilis luctus excitatur.* Naz. Orat. 27. de pauper. amor. l Μὴ βαλόμεν ἀδίκῳ ἐμποδίᾳ — τὸ οἶκον εἰ) τὸ οἶκον τοῦ θεοῦ τὸ ἅγιον. Clem. Alex. Pædag. lib. 3. *In Oratorio nihil niſi ad quod factum eſt agi debet, vnde et nomen accepit.* Ambr. de Baſil. trad.

vnto such places consecrated, and that they are the very (*m*) shops of prayer, divine worship, and of the Sacraments.

6. As for the manner of hallowing of such houses, of dedicating, or consecrating such Churches, we allow that note of the *Dowists*, vpon 1. *Chron.* 26. 25. *Things are sanctified by designation to an holy vse*: agreeing herein with *P. Martyr*. *Externum Templum tum dedicatur, cum illud incipimus ad sacros vsus accommodare*: the outward Temple is then dedicated, when wee begin to accommodate it to holy vses, *Loc. Com. Class.* 4. *cap.* 9. As also *Eusebius* writeth, that when *Constantine* dedicated the Church of our *Saviour* in *Ierusalem*, the Bishops did, *precibus, & concionibus decorare*, honour it with prayer and preaching, *Vit. Constant. l.* 4. And further, though wee admit of some conuenient Ceremonies, having morall significations, yet that *Popish*, if not *Paganish* manner of consecrating, (for the (*n*) Heathen vsed such) wee account ridiculous, and vnworthy such sacred places, as they pretend their Churches are, above all others, *pulsatur templum, & aperitur, tum describitur in pauimento super cineres &c.* They knock at the Temple or Church doores, then they are opened; then with a pastorall there is written vpon the pavement in ashes, the *Greeke Alphabet*, from one corner of the Church to an other; and then the *latine Alphabet*, crosse over the former, &c. *Bellarm. de Cult. Sanct. l.* 3 *c.* 5.

7. For the beautifying of Churches consecrated, comely ornaments are requisite, and (if yee will) they may bee costly too: as a Matron may bee richly attired, and yet modestly, not in the vaine and wanton garbe of a lascivious Strumpet. (*o*) Holinesse is the best comlinesse, saith *Bernard*, out of the Prophet *David*. And let the (*p*) Church glitter with almesdeeds; And bee sure, as the chiefest ornament of the Church, to make choice of fit Ministers; the neglect whereof Saint *Hierome* reproveth in some, who were carefull to build, and beautify the materiall Temple; This practise saith he to *Demetriades*, *Non reprehendo, non abnuo, sed tibi aliud propositum est, &c.* I reprehend not, I refuse not, but there is somewhat else propounded to thee. *Epist. ad Demetr.*

But as for the Iesuits curious paintings, and rich hangings, by which, hee saith, *juvatur pietas, & devotio*, piety and devotion is put forward, *De Cult. Sanctor. lib.* 3. *cap.* 6. I rather thinke with Saint *Bernard*, (*r*) that while they draw aside the aspect, they hinder the affection of those that come to pray, or worship.

To conclude then, let Churches and Oratories bee had in reverence, (*s*) lest the contempt of them bring a contempt of the religious seruices performed in them: let them bee built faire, and adorned in a decent kind of beauty. Wee seeke not such as *Prosper* telleth vs, hee saw one in *Carthage*, having (*t*) a street paued with stone, and set with rich Pillars, and wals, for the space of almost two miles in length: But which wee chiefely covet, as required of God in this place, let Sanctity, Charity, and a pious ministery bee their glory, that so God may bee glorified in this house, and sanctified in all that come neere him.

m Synod. Mogunt. cap. 20. *Ecclesias vocat Orationis, divinis cultus, et Sacramentorum officinas.* Colonien. part. 9 cap. 13. *Consecratur Templum, — vt ab omnibus pariter conuenientibus Deo laudes solvantur, divinum verbum audiatur, ac ecclesiastica Sacramenta ministrentur.* Et Gangrens. Concil in Subscript. *Omnem locum ædificatum in nomine Dei honoramus, & congregationem in Ecclesia factam ob vtilitatem communem recipimus.*

n *Ibi oportet augurem tenere postem, et concepta quadam verba effari, non titubante vel hæsitante lingua, sed firmo constantiq; animo.* Cic orat. pro Dom ad Pontifices.

o *Domum Dei decet sanctitudo, qua non tam politis marmoribus, quam ornatis moribus delectatur: & puras magis diligit mentes, quam superauratos parietes.* Bern. ad Milites Templi. cap. 5. p *O vanitas vanitatum, sed non vanior quam insanior; fulget Ecclesia in parietibus, & in pauperibus eget.* Apolog. Bern. ad. Gulielm. Abbat. q A Churchwarden reprooved by a Bishop, for that their Bells, some of them wanted clappers, and so no peale could be rung at his Lordships comming into the Towne, replyed vnto him, poynting at the Pulpit: *I would your Lordship would provide a clapper for that Bell, and we will soone mend the other.* r *Dum orantium in se retorquent aspectum, impediunt affectum.* Apolog. ad Gulielm. Abbat. s *Si Iudæi semel iudicarent Templum Dei esse contemptibile, iudicarent etiam omnia quæ erant in Sanctuario esse contemptibilia.* Tostat. qu 2. t *Cuius platea lithostrata, pauimento ac pretiosis columnis & mœnibus decorata, prope in duobus ferè millibus passuum protendebatur.* De prom. & prædict. Dei p 3. cap. 38.

5 Confut. *Against* (a) *the Anabaptists, touching the lawfullnesse of Warre.*

In the 7. *and* 8. *verses* of this Chap The Lord promiseth to the obedient, that they shall haue strength and courage to *chase their enemies*, and that *fiue of them should chase an hundred, &c.* and that at length, *their enemies shall fall before them by the sword.* Which plainely sheweth the hand of God with them in the pursuit of their enemies: For *how should one chase a thousand, or two put ten thousand to flight, except their Rocke had sold them, &c. Deut.* 32 30. Which plainely conuinceth, against the assertion of the *Anabaptists*, that the ciuill Magistrate may lawfully wage warre, against his enemies, *L. Osiand. Enchirid. cap. 9. qu.* 3.

2. Warre considered in it selfe may bee reckoned in the number of euils; that is, either of euill of sinne, for it cannot bee iust on both sides; or of euill of punishment; for it was ever held a scourge of God, and therefore onely good, because wee are bad, and of vs being bad never rightly vndertaken, but vpon iust conditions.

1. As first, when (*b*) the cause is just, and likewise weighty; not light and friuolous, ὡ̃ σεὶ σκιᾶς ὄνε, *vel de lanâ caprinâ*, as about the shadow of an Asse, or the fleece of a Goat, as the Proverbes are: that is, for trifles, things of no value, which *Ælian* (*c*) obserueth have occasioned the greatest warres: and that by reason (as (*d*) *Bernard* saith) of vnreasonable wrath, vaine glory, or base coueteousnesse. It is an honourable Testimony, which is given by *Suetonius* to *Augustus*, *Quòd nulli genti sine justis & necessarijs causis bellum intulit*; that hee never made warre with any nation, without iust and necessary causes. *In Aug. cap.* 21.

Not vnlike that which Saint *Ambrose* giveth of *David*, *Quòd nunquam nisi lacessitus bellum intulit*: that he never tooke armes, but being prouoked vnto it, *Ambr. Offic. lib.* 1. *cap.* 35.

2. A second condition of a lawfull warre is, the authority of the supreme Magistrate. (*e*) Saint *Augustine* saith, there is a kind of auenging force in warre; and to this purpose God hath armed magistracy with a sword, which is not caried in vaine, *Rom.* 13. 4. (*f*) A private man must fly vnto the Magistrate, being wronged, or oppressed, and not wrest the sword out of his hand, for to become his owne Auenger.

3. Thirdly, though both the cause bee iust, and the authority sufficient, yet must it not bee rashly or hastily vndertaken, *Extrema primo nemo tentavit loco*: no man trieth extremities at the first. It is one of the sharpest remedies to cure the maladies of a common wealth, the event whereof is both doubtfull and dangerous: let it bee the last refuge, and then onely vsed (*g*) when necessity enforceth.

4. It must bee caried in a good manner, *Dolus, an virtus quis in hoste requirat?* is an old saying; and God himselfe hath taught stratagemes in warre. But yet lawfull Couenants, and faith given must bee kept inuiolable.

5. The end must bee good, which in generall is Gods glory; in speciall, the (*h*) conseruation of iustice, and confirmation of peace: *Pugna pacis mater*, warre is the mother of peace, *Clem. Rom. Recognit. lib.* 2.

3. Now for the lawfulnesse of warre thus waged, consider.

1. How holy men of God, not without warrant, have put themselues into a military course of life, in time of hostility, and many of them have (*i*) gained much renowne

a This was long since the opinion of the *Manichees*, as Saint *Augustine* testifieth of them, *qui etiam ob hanc causam Moisen reprehendebant, quod bella gesserit.* Contr. Faust. Manich. lib. 22. c. p. 74.

b *Apud Lyran. in Num.* 31. *causa* 12. *recensentur belli justa* 1 *Si geratur contra terram in quâ Deus blasphematur per idololatriam. Deut.* 12 2. 2 *Si à Dei cultu recedatur. Deut.* 13 1°. 3. *Si fidelitas temporalis Domini deseratur* 2. *Reg.* 9. 4 *Si rebellio moueatur, vt Dauid contr. Sheba: Sam* 20. 5. *Si malefactor defendatur, vt Iudas* 20 6. *Si iniuria principi irrogetur* 2 *Sam.* 10. 7 *Si res propria repetatur, vt contra Ishb. 2. Sam.* 3. 8. *Vt hostis repellatur. 2 Sam.* 8. 9. *Vt in suis proprijs eo primatur, vt Num.* 21. 10 *Contra illum per quem hostis roboratur.* 2. *Sam* 8. 11 *Vt amicus ab hostibus eripiatur Gen.* 14. 1°. *Si tyrannis exerceatur, vt Machab. contr. Antiochum*

c Ἐμὲ δ' ὁ λέληθεν ὅτι τ' μεγίστων πολέμων αἱ ἀρχαὶ δοκοῦσί πως ὀλιγαρρόνητοι γεγονέναι. Var. hist. lib 12. cap. 53.

d *Non sane inter vos aliud bella mouet, liteſq; suscitat, nisi irrationabilis iracundia motus, aut inanis gloriæ appetitus, aut terrenæ qualiscunq; possessionis cupiditas: talibus certè ex causis neq; occidere, neq; occumbere tutum est.* Ad Milit. Templ. c. 2

e *Bellum habere vim vltri em asserit* August in Ioſ. qu 10.

f *Nulli, nobis inconsultis, vsus armorum tribuatur. Valentinian in Cod. tit. Vt armorum officia nisi iussu principis sint interdicta. L. Nulli.*

g Παν. βουλευτὰ, πόλεμον, ὅσις δ' φρονεῖ. Eurip in Troad Ορκ & χὴ πόλεμ & ὁπ' δίκτα καλ. Prov. —πολὺ λωΐον ἐστιν Ἐκφυγέειν πολέμυ Smyr lib. 5

h *Suscipienda quidem sunt bella ob eam causam, vt sine iniuriâ in pace viuatur.* Cicer. Offic. lib 1. Εἰρὴν μαχάρεσι φίλη, μόδος ἀνδράσι λυγρός. Rhodoman. Perioch. Hom 17.

i *Maiores nostri, vt Iesus Naue, Ierubbaal, Samson, Dauid summam rebus quoque bellicis retulere gloriam.* Ambr. Offic lib. 1. cap. 35.

renowne and honour in that course: As *Abraham*, *Moses*, *Iosua*, *Gideon*, *Samson*, *David*, &c.

2. God himselfe made (*k*) many lawes, touching the manner of vndertaking warres; which had they beene vnlawfull, hee would rather wholly haue prohibited them.

3. God is also stiled *The Lord of hosts*, *A man of War*; *He teacheth our hands to warre*; And (*l*) *He giveth victory in Battell*: as heere he promiseth, and elsewhere often performed, as *Tostatus* largely sheweth. *qu.* 7. & 8.

4. Whereas the adversaryes pretend, that these reasons are grounded vpon the old Testament, as if indeed the new Testament gaue no permission to warrefare. I may therefore tell them of the *Sword* mentioned, *Rom.* 13. Of the Souldiers comming to *Iohn* the Baptist, (*m*) whom he disswaded not from their profession, but to a right practise of it, by absteyning from violence, and covetousnesse. The like wee may obserue of those Centurions, and Souldiers converted to the Faith. *Luke* 7. *Acts* 10. *Acts* 13. 12. And for that Military discipline which God taught his People the Iewes, it needed not againe to bee repeated in the Gospell, because it was fully set downe before, and being the law of nature it selfe bindeth all. Besides that in Christs, and his Apostles times, there were no Christian *Princes*, to summon vnto a lawfull Warre; but yet in lieu of this, they had a most miraculous gift; in taking divine vengeance of great offenders, such as *Ananias* and *Saphira*, *Acts* 5. 5. and *Elymas* the sorcerer, *Acts* 13. 11.

4. These arguments of the *Anabaptists*, by which they endevour to proove all Warre vnlawfull, are for the most grounded vpon *Matth.* 5. *Resist not evill*; *If a man strike thee on the right cheeke, giue him the other also*: *Loue your enemies*: *doe good to them that hurt you*, &c. Which are (*n*) easily thus answered in a word. 1. These places and the like suppresse onely private revenge, not the publike course of justice: No (*o*) private mans hands must bee suffered to outreach the Lawes. 2. There are some Hyperbolicall speeches vsed, to exhort men to the greatest patience, so farre as may stand with Gods glory, or may promote the good of him who doth the injury, (*p*) and no further: For *Christ* himselfe being buffeted, gaue not the other cheeke, but reprooved him that smote him *Iohn* 18. 23. So the Apostle *Paul*, *Acts* 23. 3.

And Saint *Augustine* arguing this poynt against *Faustus* the *Manichee* (because the *Manichees* doted vpon Apocryphall bookes,) vrged him with a passage in the forged *Gospell of Saint Thomas*: where it is related, how a servant having smitten the Apostle at a banquet, he said, *Vlciscatur Deus*, God avenge it: and forthwith the servant going to fetch water, was slaine by a Lyon, and a Dog brought in one of his hands to the table where they sate at meat. *August. Contr. Faust. Man. lib.* 22. *cap.* 79. (*q*) So that these precepts are not referred to the letter, but are vnderstood onely of the preparation, or disposition of the minde, to suffer any thing, when the cause requireth; and to curbe (*r*) mans naturall inclination.

And yet lest the enemies of the Gospel following *Iulian*, *Celsus*, and *Porphyrie*, should say, the Gospell is an enemy to all justice, and policy: we doe professe against the Anabaptists, that both the hostill, and the civill sword are of good vse, that equity may be mainteyned, (*s*) and peace procured, and preserved.

k Num. 10 9. Deut. 20. 1. & 5. &c.

l Cornel à Lap. in Exod. 17. 1. *Notat hic victoriam in bellis à Deo pendere, esseque singulare donum Dei. Idem tamen (Iesuitam agens) in* Num. 31. 5. & 6. *scribit, Beatam Virginem victoriam contra homines, & dæmones largiri. Atque dehinc historiam narrat ex Bonfinio, de Stephano Hungar. Rege illius opem implorante, cum in prælium contra hostes descenderet.*

m *Quid reprehendimus in bello? quod moriuntur homines qui e rant alioqui morituri? At hoc homines effæminati est & imbelles. Damnamus ergo cupiditatem, feritatem pugnandi,* &c. Aug. contr Faust. Man. lib. 22. cap 73.

n *O quam facilè est mendacia redarguere.* Lactant. lib. 2. cap. 12 *o* Οὐκ ἔστι βιαίοπαθον, ὅπως τινὲς ἰδιῶται χεῖρας ἔχουσι μείζους τῶν νόμων. Synes. Epist. 47. *p* *Nam si nostrâ patientiâ futurus sit deterior, hac respsa præstare non debemus, sed tantum animo retinere.* Aug. vbi supra cap. 74. *q* *Quare hæc non ad literam referenda sunt, sed ad præparationem animi,* &c. Ibid. *r* Οἱ γὰρ ἄνθρωποι ἐν οἷς ἂν ἀδικῶνται, μάχης ἐφάπτονται ἀμυνόμενοι Dion. Chrysost Orat. Τῆς τῆς Ἰλίου μὴ ἁλώσεως. *s* *Pacata omnia sunt cum bella geruntur. Non enim ex libidine, aut cupiditate, aut crudelitate bella geruntur, sed studio pacis; vt subleventur boni, & coerceantur mali.* Augustin. apud Gratian. 23 qu. 1. Apud pios.

6. *Morall.*

6. *Morall Obſeruations.*

1. Morall: *Couetouſneſſe is Idolatry.*

1. *Gloſſa Ordin.* Vpon theſe words, (*a*) *Nec inſignem lapidem ponetis, &c.* Neither ſhall you ſet vp any precious ſtone, &c. *id. eſt. Cumulum auri, & argenti, aut preciosorum lapidum, in quibus ſeducuntur auari, ſicut Gentiles in Idolis:* that is, ye ſhall not heape vp gold, and ſilver, or precious ſtones, by which the couetous are ſeduced, as the heathen are with their idols: And indeed both of them loue, and adore their *Pictures*, more then the lawes of God, or God himſelfe.

2. Hence the Apoſtle, *Epheſ.* 5. 4. and alſo *Coloſſ.* 3. 5. calleth *Couetouſneſſe* by the name of *Idolatry*, and *Iſidor. Clarius, in Coloſſ.* 3. *Præter cætera peccata auaritia peculiare hoc nomen aſſecuta eſt, vt dicatur (horrendum nomen!) cultus ſimulachrorum, &c.* Beyond other ſinnes Couetouſneſſe hath gotten this name, to bee called (O fearefull name!) the worſhipping of images: For (*c*) what is money but a kind of image of ſilver or gold, which couetous Men doe more affect, more adore, and honour, then God himſelfe.

3. And as *Clemens Rom.* ſaith of idolatry, *Nullum peccatum idololatriâ reperitur grauius*, No ſinne can be found greater then idolatry: *Conſtit. S. Apoſt. lib.* 2. *cap.* 27. So ſurely may we affirme; as that in reſpect of the firſt table, ſo this, of the ſecond may be eſteemed the cheifeſt of all offences, as being ſtiled by the ſpirit of God, *The root of all evill.* 1 *Tim.* 6. 10. This made the Apoſtle with teares to reproue this ſinne: *Yee mind earthly things. Philip.* 3. 18, 19. And no marvaile, if he tell them of it *Weeping*, (*d*) ſince as he ſaith, *Their end is deſtruction.* And lament wee indeed the caſe of ſuch (ſaith *Baſill* of *Seleucia*,) though they laugh: For even this laughter is to bee lamented.

4 *Cyrill. Alexandr.* ſaith: (*e*) moſt fitly doth the Apoſtle call couetouſneſſe idolatry, for indeed it is plaine Atheiſme. This is the Poets *Auri ſacra fames*, the ſacred hunger of Gold, wherein all the holineſſe of the couetous man conſiſteth; who *ſuppoſeth that gaine is godlineſſe.* 1 *Tim.* 6. 5. Whereas with the faithfull Man, *Godlineſſe With contentment is great gaine. verſe.* 6. *Salueſt* profeſſeth of couetouſneſſe, that Faith and Honeſty are ſubverted by it; *Deus negligitur, omnia venalia habentur:* God is neglected, all things, (religon and all) are ſet to ſale. *In Catilin.* as *Mantuan* ſaith of *Rome*, drowned in couetouſneſſe, —— *Cœlum eſt venale, deuſq́*, that heaven, and God himſelfe is ſold there for money.

5. *Cornelius a lap.* vpon thoſe words: *Turne ye not vnto your Idols, neither make yee vnto your ſelues molten gods. Levit.* 19. 4. giveth this morall note: *Auari pro dijs habent maſſas auri: hi enim ſunt eorum dij conflatiles, hi ſunt* אלילם *elilim.* Couetous Men accompt their heapes of gold their gods, theſe are their molten gods, theſe are their idols, or (as the word is) vanities, and things of nought, though had in ſuch eſteeme and honour with them. Their hope is in their gold, and their confidence in their wedge of gold. *Iob* 31. 24. While they haue (*f*) riches, they haue confidence, and feare nothing: But if with *Iob*, they ſhould bee ſtripped of theſe, they would cry out with *Laban, Yee haue taken away my Gods:* yea hope, and heart, and all were gone. The young man came cheerefully to Chriſt, *Matth.* 19. 16. *Good Maſter, What good thing ſhall I doe, &c.* Our ſaviour ſaid, *Goe, ſell all that thou haſt, and giue, &c.* Leaue thy

a *Iuxta vers. Lat.*

b *Recte idolatriæ comparata eſt, quia multas ladit, Creatori ſimiliter inimica. Vult enim Deus ac iubet de iis quæ creauit ſubuenire pauperibus: auaritia contradicit* Ambr. in Epheſ 5. *Inuerſis literis ex* עצב *quod lucrum turpe ſignificat, efficitur* עבע *quod Idolum.*

c *Nam pecunia quid aliud eſt quam ſimulachrum quoddam vel argenteum vel aureum, quod homines auari plus amant, & longè maiori cultu & honore proſequuntur, quam ipſum Deum.* Iſid. Cla. in Col. 3.

d Αλλα' κλαυσατε ἅρπαγα, ϗ πλεονέκτην, &c.—— Θρηνήσωμεν τὸν. —Αλλ' ἡμῶν θρλωθέντων τὰ γελῶσι (ϗ τοῦτο θρλιῶν ἄξιον) ἐφ' οἷς ἐδει πενθεῖν. λογ. ἐπὶ βασιλ.

ϗ πλεονεξίας. e Εἰδωλολατρείαν ὁ Παῦλος τὴν πλεονεξίαν καλεῖ, ϗ μάλα εἰκότως, ἀθέοτης γάρ. Comment. in Proph. Amos. Ο πλοῦτος, ἀνθρώποις, τοῖς σοφοῖς θεός. Euripid. *Sub obtentu deorum auaritia & cupiditas colitur.* Lactant. lib. 2 cap. 7. The Deuill to tempt Chriſt to idolatry, propoundeth a bayt for couetouſneſſe: *Omnia hæc tibi dabo Matth.* 4. 9 It was his laſt temptation, and this failing, he may well bee packing. f *Deniq; et confirmaris crumena tua.* —— *Tu cum creſcente tuo marſupio creſcis pariter animo, & cum decreſcente decreſcis: Nam et contraheris triſtitiâ cum illud exinanitur & lætitiâ ſol veris, aut certè influxis ſuperbiâ, cum illud impletur* Bern. ſuper Cant. Serm. 21. Θάρσος ὃ πᾶσι ὄλβος. Heſiod. *Verum vt Cornel. à Lap. loc cit. Fœlices, quibus, tu Domine, es ſpes et res.*

thy wealth, thine idoll, and ſerue God. It followeth, ἀπῆλθε λυπούμενος, *He went away mourning. verſ.* 22. And yet this was but νεανίσκος, a very youth: What ſhall wee thinke then of old men, who are fettred with their golden chaines, (*g*) as malefactours were amongſt the *Barbarians?* (whoſe (*h*) minds, together with their bodies, dayly buckle downewards to the earth. I will conclude with that of Saint *Ambroſe*, *Auaritiam Apoſtolus idololatriæ comparauit, vt nihil illâ ſceleſtius demonſtraret. In Epiſt. ad Coloſſ.* 3, The Apoſtle therefore compared couetouſneſſe with idolatry, that hee might ſhew how nothing is more wicked. And therefore from this ſin he dehorteth (*i*) all the Churches.

g Καθάπερ καὶ παρὰ τοῖς βαρβάροις δεδέσθαι τοὺς κακούργους χρυσίῳ. Clem. Alex. Pædag. 2. 12. *Apud Barbaros quoſdam, quia vernaculum eſt aurum & copioſum auro vinctos in ergaſtulis habent, & diuitiis malos ouerant, tanto locupletiores, quanto nocentiores.* Tertull. de hab. Mul. h *Curuæ in terras animæ, et cœleſtium inanes.* Perſ. i *Rom.* 1. 29. 1 *Cor.* 6. 9. *Gal.* 5. 19. 20. *Eph* 5. 5. *Philip* 3. 10. *Coloſſ.* 3 5. 1 *Theſſ.* 2 5.

2. Morall: *Peace is the gift of God.*

1. The Lord promiſeth this bleſſing. ver. 6. *And I will giue peace in the land, and ye ſhall lye downe, and &c. Toſtatus* (*qu.* 6.) prooveth this to be the gift of God alone; *Quoniam difficillimum eſt plurimorum hominum corda in vnitate concordæ retineri, &c.* Becauſe it is a difficult thing, that mens hearts ſhould be kept in vnity and concord; and from diſcord commeth warre: therefore no man can take away warres but God; becauſe he onely hath power over mens hearts, to bring them (*a*) vnto vnity, conſent, and peace.

a Ἀγωγὴ εἰς ταυτότητα δι' ὁμόνοιαν. Clem Alex. Strom. 2. Αλλ' αὐτὸς γενόμενος συνδεσμὸς καὶ λύσις ἀκροτομιαῖος, σωτήριος ἀλλήλοις ἡμᾶς τὰ δεξιὰ τὰ ἑαυτῶν μέλη. Nilus. περὶ πνευ. καθαρ. b Εἰρωνίη δ' ἀνὰ γλυκὺ κυρέσσας. Heſiod. Zenophon in lib. de Rect. oſtendit τὴν πόλει εἰς τὰ κοίτματα καθαλεύσεσθαι δι' εἰρωνίαν ἢ πόλεμον. & exinde etiam ſecutam auctam. Sic enim ait. ἐπειδὴ ἡ πολλὴς γεμούσης, μεγαλοπρεπέστερον ἤδη ἔτι ἢ νῦν ἑορτὰς ἄξομεν, ἴσως δ' ὀπτηδύσομεν. Alia itidem pacis commoda recenſet. loc cit.

2. This power, and mercy in God, whereby he ſetteth mens hearts in peace, and withholdeth them from warres and contentions, hath manifeſted it ſelfe many wayes; eſpecially when hee reſtrayned hoſtile minds from violence: as when the *Terrour of God was vpon the Cities that were round about (Sichem,) and they did not purſue the ſonnes of Iacob. Gene.* 35. 5. Though they were fully purpoſed to haue deſtroyed them, for their violence done vpon the *Sichemites.* In like manner did God reſtraine the rage of all the nations round about his people; at ſuch times as they went vp to worſhip, in their three ſolemne Feſtivities, and when they left none to defend their countrey, but Women and Children: For then the Lord of hoſts was their defence, that no enemy durſt invade their dwellings. *Exod.* 34. 23. Vpon occaſion whereof the Iewes grew to ſuch a ſuperſtitious confidence: that at thoſe times, they would not keepe their vſuall watches, nor leaue any garriſon behind them.

3. Hence *Pſalm.* 147. 14. *He ſetteth peace in thy borders, and ſatisfieth thee with the flower of Wheat.* Plenty with peace is a great bleſſing; but neither it, nor any other thing can profit vs (*b*) without peace. And as Peace condecorateth all other bleſſings from God, ſo it crowneth all other Vertues in Man. And therefore the Apoſtle exhorteth: καὶ εἰρήνη τοῦ θεοῦ βραβευέτω ἐν ταῖς καρδίαις, *Coloſſ.* 3. 15. Let the peace of God carry away the prize, or diſtribute the garlands. (*c*) Peace (ſaith *Proſper*, after S. *Auguſtine*) is the perfection of every holy intention and action; for this we receiue the Sacraments, for this we are inſtructed by Gods wondrous workes, and ſayings: &c. And conſequently for this haue wee received the pledge and earneſt of the Spirit, and are aſſured that it is the gift of God.

4. And as this Peace is called, *The Peace of God*; ſo God is called *The God of Peace*: *Rom.* 15. 33. & 16. 20. Chriſt is called *the King of Peace. Hebr.* 7. 2. or *Prince of Peace. Eſa.* 9. 6. nay he is called * *Our Peace. Epheſ* 2 14. At (*d*) his birth there was peace in all the earth: the Angels alſo ſang peace from heaven. *Luke* 2. 14. And the ſame ditty was taken vp by *Zachary*, *Luke* 1. 79. and old *Simeon*, *Luke* 2. 29. Peace was often in his mouth, *Matth.* 10. 13. *Mar.* 9. 50. *Luke* 7. 50, *&c.* in his life. This hee

Et in rebus terrenis nihil gratius ſolet audiri, nihil deſiderabilius contingi, nihil melius inueniri. Auguſt. de Civit. Dei, lib. 19. cap 11. c *Pax omnis piæ intentionis actionisque eſt perfectio: propter hanc Sacramentis imbuimur: propter hanc mirabilibus eius operibus, ſermonibuſq; erudimur, &c.* Proſp. in Sent. ex Aug. Tract 104. in Ioh. * *Non aedignatur Deus* καὶ ἀπὸ τῆς εἰρήνης καλλύνεσθαι. Nilus de Purgat. d *Iani templum clauſum pacis vniverſalis indicium.* Suet. in Auguſt. cap. 22.

bequeathed

bequeathed as a legacy to his Diſciples at his death. *Iohn* 14 27. And with this hee bleſſed them after his reſurrection. *Iohn* 20.21. & 26. And with this he commaunded them to ſalute, and bleſſe. *How beautifull (e) vpon the mountaines are the feet of him that publiſheth peace! Eſay* 52.7. For as *Bernard* ſaith: (*f*) Peace I wiſh, Peace I deſire, and nothing more then peace: and whom Peace ſufficeth not, thou (O God) canſt not ſuffice: For thou art *our Peace, &c. Epheſ.* 2. *vt ſupr.*

5. But the ſame father telleth vs of a threefold peace: there is. 1. *Pax ficta*, a feined Peace, (ſaith hee) ſuch as was in *Iudas*: 2. *Pax inordinata*, an inordinate Peace, ſuch as was in *Adam* and *Eue*: 3. *Pax Chriſtiana quam dominus reliquit diſcipulis ſuis*, A Chriſtian peace which Chriſt left to his Diſciples. *Bern. in Sent.* This is, that *Peace of God which paſſeth all vnderſtanding, Phil* 4.7. And whereof God onely can be the Author. And this is that which the Devill therefore ſo much oppoſeth. For as *Tertullian* ſaith, (*g*) our peace giveth him occaſion of war: and this war (ſaith *Gregory*) cauſeth you, the more to ſtrengthen your peace with God; *Who will keepe him in perfect peace, whoſe mind is ſtayed on him. Eſa.* 26. 3. (*h*) This perfect peace (ſaith the ſame Father) is reſerved for the life to come, when neither tentation, trouble, nor ſorrow ſhall interrupt the peace of the Saints of God.

6. To conclude: if peace be Gods gift, then ſtrife and contention is from the Devill: and if the Peace-makers be the bleſſed ſonnes of God: then the diſturbers of the peace, are the children of the devill: and if wee honour the Preachers of peace; then none more (*i*) hatefull vnto vs, then ſuch as ſtirre vp hatred and contention. Let then wars, debates, diſſentions goe *to their owne place*: But let the heavens ſhowre downe peace, with righteouſneſſe vnto vs; vntill we come to enjoy perfect peace and righteouſneſſe in the heavens for ever.

c *Veteres Hebraei quando pubblicè ſcire vellent, præconis voce de montibus proclamari curabant.* Ar. Mont in 1. Nah. exhibr. Miſn.

f *Pacem volo, pacem deſidero, & nihil amplius. Cui non ſufficit pax, non ſufficis tu: Tues enim pax noſtra, &c.* Bern. ſuper. Cant. Serm 13.

g *Pax veſtra bellum eſt illis,* Tertul. ad Martyr.

Maligni ſpiritus cum bonorum corda adverſantes deprimunt, hæc nolentes ad amorem Domini impellunt: Inde ergo cum Deo robuſtior pax oritur, vnde nobis ab aduerſatijs durior pugna generatur. Greg. Mor. Expoſ in 5 Iob. h *Pacem relinquo vobis, pacem meam do vobis.* Ioh. 14. *In quo notandum, quia cum his eis promiſit, in altero ſuam pacem promiſit, intelligamus ſanctos Dei quandam in hac vitâ pacem habere; ſed veram perfectámque pacem ibi ſe ſummodo inventuros, vbi eos iam nulla vana movebit cogitatio, nulla turbabit illuſio, &c.* Greg in 7. Pſalm pœnit. i ——Ἐχθίστε γένεϊ' ἐξοχα πάντων, Νωλεμὲς εἰρωλῶ συγέων χὴ δῆριν ἀέξων. Rhodom Perioch. Hem. 5.

3. Morall: *Touching the ſadde conſequents and effects of Famine.*

1. Verſe 29. *And yee ſhall eat the fleſh of your Sonnes, and the fleſh of your Daughters ſhall ye eat.*

This judgement is enlarged, *Deut.* 28. 53, *&c.* and againe repeated, *Ezek.* 5. 10. fulfilled in *Iehoram's* dayes, 2 *King.* 6. 29. and lamented by the Prophet *Hieremy*, ſaying: *The hands of the pittifull Women haue ſodden their owne children: they were their meat in the deſtruction of the daughter of my people. Lament.* 4. 10. Thus (*a*) diſregarding the lawes of humanity it ſelfe, and the famine enforcing them to neglect naturall affection, otherwiſe invincible. *Cyrill. Alex. Comment. in Hoſ. cap.* 1.

2. *Ariſtotle* calleth it θρεωδες, a brutiſh, and a ſavage diſpoſition, in the people about *Pontus*, who were wont to feed τοῖς ὠμοῖς χὴ κρέασιν ἀνθρώπων, on raw fleſh, or on the fleſh of Men: and yet more vnnaturall in that Woman, who (as he ſaith) vſed to rippe vp Women with child, χὴ τὰ παιδία ἐσθίειν, and to eat their burthen. *Ethic.* 7.6. How (*b*) great then is this judgement, (ſaith *Toſtatus*) by which they ſhall be conſtreined through famine, not onely to eat mans fleſh, but their owne fleſh: for what elſe are children, but parts cut off from the ſubſtance of their Parents. That *Atreus* in the *Trageay* gaue to *Thyeſtes* his ſonnes blood to drinke, is not like this; he knew it not to be his ſonnes: but theſe *ſcientes, volentes*, knowing, and willing, ſhall thus feed themſelues with their owne bowells.

a Καὶ φύσεως ἀνθρωπίνης ἀλογήσασαι νόμων, χὴ φιλοστοργίας ἀμαχέραδυμεῖν εἰς ταῖς ἀναγκαίζουσι τὸ λιμὸ.

b *Maxima autem eſt hic pœna quia non ſolum vorat aliquis carnes humanas, ſed etiã vorat carnes ſuas: Nam filij ſunt partes de ipſe de ſubſtantiâ parentum.* Toſtat. qu. 14. *Hoc pluſquam* θρεωδες. *Parcit cognatis maculis ſimilis fera* Horat. *Diligunt fera fœtus ſuos, quos etiam in fame nutriunt, et quæ alienis corporibus paſcuntur, à conſimilium ferarum abſtinent cadaveribus. Hoc vltra omnem acerbitatem eſt, vt membra quæ genuit mater voraret.* Titus apud Egiſip. de Excid. Hieroſ. l 5. c. 41.

3. Hunger

3. Hunger maketh every bitter thing ſweet, and loathſome things pleaſant. In the ſiege of *Hieruſalem* by *Titus*, the famine was ſo great, that they eat Horſe-fleſh, and the very dung of beaſts: even as in the ſiege of *Samaria*, (2 *Kings* 6. 25. *One Aſſes head Was at foureſcore pieces of ſilver, and the fourth part of a Cab of* (c) *Doues-dung at fiue pieces of ſilver.* And *Egeſippus* further telleth vs of *Hieruſalem*, that they would ſnatch the meat out of their childrens mouthes, though ready to periſh: *Et pleriſq; aliorum vomitus eſca fuit*, and many after the manner of Dogs, (d) would lick vp anothers vomit. *De excid. Hieroſ. l.* 5. *c.* 17. Their deareſt friends they would kill for their victualls, and many would faine themſelues dead, leſt found aliue they might be ſuſpected to haue meat. They would pull off their old ſhooes and eat them: and they pulled away the leather from their bucklers: *Vt cibo eſſent ſibi, quæ præſidio non eſſent:* that they might feed them, that could not defend them. *cap.* 39.

4. And in the fortieth Chapter, (wherein alſo (e) *Ioſephus* agreeth with him, *de bell. Iudaic. l.* 7. *c.* 7. 8.) he relateth ſuch a fact of a noble Gentle-woman called (f) *Maria*, *Quod cujuſvis barbari atq; impij mens perhorreſcat*, which (ſaith he) may ſtrike an horrour, in the moſt barbarous and impious heart. This Gentle-woman fled out of her Towne, vnto the City, for refuge againſt the enemy approaching, ſhee carryed great ſtore of proviſion with her: this was violently taken from her, and now nothing left for meat. She had a litle ſonne, ready to periſh with hunger, to whom ſhee ſaid, there is no hope of life for thee, and thou mayeſt (before thou art quite pined away) bee a ſweet morſell vnto thy hungry Mother, (g) Returne, O my child, into natures ſecret cloſet, for in that chamber where thou receiuedſt breath, there is a tombe prepared for thee, what wouldeſt thou doe my Boy, if thou hadſt a ſonne: why I haue done hetherto what piety commaunded; now let mee doe what famine enforceth. At the length, (ſaith my Author) *Dolorem abſorbuit, furorem aſſumpſit*, Shee ſwallowed downe her griefe, and fell into a fit of frenzy; and then ſhee ſlew him, roſted, and deuoured him: But while ſhee was in eating the one halfe of him, in came the cheife of the Sedition, threatning to kill her, vnleſſe they might ſhare with her in her roſt: to whom ſhee replyed: I haue kept part for you, I am not ſo greedy, or inhumane, as you take mee: ſit downe I pray you, I will prouide for you; you never met with ſuch affection from a woman, that will not defraud you of her owne ſonne. With that ſhe vncouered what ſhe had left, and offered it vnto them, ſaying; I would bee loath to vvrong you, looke, here is juſt halfe; here is your true portion: *Ecce pueri manus vna, ecce pes ejus unus, ecce dimidium reliqui corporis*; Loe heere is one of my Boyes hands, heere is one of his feet, and here is halfe the reſt of his body. And thinke not it was anothers, I tell you, it vvas mine owne ſweet child. *Nunquàm mihi fuiſti dulcior fili*, Thou vvert never ſweeter to me, O my ſonne, thy ſweetneſſe hath vpheld my life. And vvhen the men through horreur ſtarted backe, ſhee cryed vnto them: Why eat you not? I am not hungry novv, my child hath ſatiated mee, *Guſtate, & videte, quia ſuavis filius meus*; Taſte ye, and ſee, hovv ſvveet my ſonne is. Make not your ſelues more tender then a Mother, more faint hearted then a Woman: But if you will not accept my ſacrifice, I muſt conſummate it, and I will conſume the reſt. I indeed prepared the feaſt, but it is you that make mee feed ſo full. *Et me tenebat paſſio, ſed vicit neceſſitas*: I confeſſe affection wrought with me too, but * neceſſity ouercame affection. —— *Quis talia fando Temperet à lachrymis?* ——

5. The Ieſuit *Maldonat* (*in Thren.* 2.) girding at our religion, telleth a tale of two French women, whom hee ſtileth *mulieres Caluinianas, Caluin's* ſhe diſciples: who in the ſiege of *Sancerro*, by the *Catholickes*, (as hee ſtileth them;) did eat their owne children, through extremity of famine. But let him blame withall the ſaluage cru-

c Some of the *Hebrewes* (ſaith *Vatablus*) doe thinke they vſed it, *vice ligni ad ignem fouendum*. But I ſee no ſuch reaſon of a ſcarcity of fuell. *Ioſephus* thinkes they vſed it *vice ſalis*; but hunger needs no other ſauce then it ſelfe. *Comeſtor* and *Lyranus* vnderſtand it of the maw, or crop, wherein there might be ſome graines of corne new gathered. But where ſhould the doues get that the men could not? *Toſtatus* takes it for the very dung, which he thinkes is purer then other, being the excretion of a more ſimple nouriſhment: whereas *ſtercus humanum magis fœtidum eſt & immundum; et proinde Ezek. eli commutatum eſt in bovinum.* Ezek 4. 12. 15. But *Iunius* beſt takes it for the garbage, which vſually is caſt vp to the dunghill.

d Λιμὸς γὰρ ἀναιδέα θυμῶν ἀέξει. Smyrn. l. 18.

e. *Ioſephus* before this Storie, makes this Preface: *Factum relaturus ſum neque apud Græcos, neque apud Barbaros cognitum, & dictu quidem horrendum, auditu verò incredibile: Itaque libenter hanc calamitatem intermitterem, ne mentiri me poſtera æſtimarent, niſi teſtes multos haberem, &c.* Loc. cit. f Shee was, ſayth *Ioſephus*, the daughter of *Eleazar*, of the towne of *Vatezobra*. g *Redi fili, in illud naturale ſecretum, in quo domicilio ſumpſiſti ſpiritum, in eo tibi tumulus defuncto paratur.* Egeſip. l. 5. c. 40. * *Ingens telum neceſſitas.* Liv. dec. 1. l. 4. Λόγος γὰρ ἐστιν ἀκέμους, τορῶν δ' ἔπος, Δεινῆς ἀνάγκης ἐδὲν ἰσχύειν πλέον. Eurip. in Hele.

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elty of his *Catholickes*, who enforced them to doe that, (if it bee true) through hunger, and in rage, which *sanæ mentis*, they would have trembled to haue thought vpon.

And yet marke what God threatneth, *Deut.* 28.56.57. *The tender and delicate woman among you &c. Her eyes shall bee evill towards the husband of her bosome, and towards her sonne, and towards her daughter. And towards her (i) after-birth, which commeth out from betweene her feet, and towards her children which shee shall beare; for shee shall eat them for want of all things secretly, &c.* In secret shee shall eat them, saith *Osiander*, *Nequis eum cibum è dentibus & faucibus eripiat*, for feare lest some might pluck that meat out of her mouth. Or it may be, in secret, *præ pudore*, even for womanly modesty, ashamed to be seene to eat the *secundine*, which at other times shee would haue had buried, or burned.

6. The Heathen themselues can witnesse, how hunger driveth men to doe many things, which otherwise they would never attempt.

Men will sell lands and houses, and themselues also, rather then starue; as wee see in the example of the *Egyptians*, in *Iosephs* time. Wittily said hee in *Plautus*, to this purpose, *Me quoquè vendas licet, dum saturum vendas*: you may sell mee too, so you sell mee with my belly full.

Cicero in Philip. vseth the Proverbe of *Saguntina fames*, the famine of *Saguntum*: This was a Towne in *Spaine*, a long time besieged by the *Carthaginians*, the Inhabitants whereof being in extremity, made a great fire in the midst, and therein with their goods burnt themselues, their wives and children, to prevent their yeelding to their enemies, or a death by famine, then which none is more miserable; as the same (*k*) *Cicero*, and before him (*l*) *Homer*, and before them both, the spirit of God doth testifie, *Lament.* 4.9 *They that bee slaine With the Sword, are better then they that be slaine With hunger.*

7. The *Chaldee Paraphrast, in Ruth* 1. saith: Famine is threatned amongst the chiefest plagues, as *Levit* 26. *Deut.* 28. & 32. *Psal.* 107. *Prov.* 3. *Ier.* 15. And is ten times in Scripture, said to bee inflicted vpon man for sinne. 1. In *Adams* dayes, when the earth was made barren, for his disobedience, *Gen.* 3.17. 2. In the dayes of *Lamech*, the first Author of bigamy, *Gen.* 5.29 3. In the dayes of *Abraham*, when men having forgotten the flood, returned to their old sinnes, *Gen.* 12.10. 4. in *Isaak's* time, when *Ismael* fell from Gods worship, *Gen* 26. 1. 5. In *Iosephs* dayes, and for his brethrens offences, *Gen.* 39. & 42. 6. In the time of *Boaz*, when *Israel* had forgotten their deliverance out of *Egypt*, and fell to worshipping of *Baalim*, and *Astaroth. Ruth.* 1.1. 7. Vnder *David*, for the sinnes of *Saul.* 2. *Sam.* 21. 1. 8. Vnder *Ahab*, for his sinnes, and the sinnes of *Iesabel*, 1. *Kings* 17.1. 9. In the dayes of *Elisha*, for the like causes, 2. *Kings* 6.25. The tenth *Amos* foretold, not a famine of bread, but of the word of God, *Amos.* 8.11. Vnder which famine the Iewes now lye, whilst that wee (blessed bee God) πλειονάζομεν ἄρτων haue bread enough, *Luk.* 15.17.

And yet iustly may the Lord punish vs both with the spirituall, and corporall famine, δι' ἀποστροφὴν, καὶ ἀμέλειαν, for our backsliding, and neglect of Gods Commandements. And at this time, and for this cause, (to vse the words of Saint *Basil*,) God doth not so liberally open his hand, because wee have shut vp our brotherly compassion and love; which is that evangelicall precept, which our Lord and Saviour hath imposed vpon vs.

4. Moral. *The Want of decent buriall is reputed a Curse.*

1. The Lord threatneth this, as a judgement vpon the disobedient: *I will cast your carkesses vpon the carkesses of your * Idols*; whereby he intimateth, that their bodies shall not bee honoured with decent buriall, but shall lye exposed for a prey, vnto the foules of the aire, and to the beasts of the field. It was the curse of God vpon *Iehoiakim*. *Hee shall bee buried With the buriall of an Asse, drawen and cast forth beyond the gates of Ierusalem, Ier.* 22.19. Even so the dogs must licke the blood of *Iezabel*. So βαλὲ ἐς κύνας ἐφκας, cast him to the Crowes, was as much as, hang him vp, that so hee may bee meat for Crowes, not vouchsafed the blessing of conuenient buriall.

h *Et desine offas illas meas dictum detestari: & Sabellæ (uxor) adagium Græcis dicit.* i By the secundine heere Tostat. vnderstandeth, *Immunditias sanguinis menstrui, qui cum fœtu egreditur concretus ex vtero.* But *Vatablus* saith, hereby are meant, *parvuli annexi, bimi aut trimi.* Annot in loc.

k *Nihil fame miserius* 5. ad Attic. Ep 21.

l Πάντες μὲν γὰρ θάνατοι δειλοῖσι βροτοῖσι, Αἰμῷ δ' οἰκτίστη δαμῆναι, καὶ πύτιον ὀπτεῖν. Hom. Odyss. μ.

m Διὰ τοῦτο καὶ ὁ θεὸς οὐκ ἀνοίγει τὴν χεῖρα ἐπειδὴ ἡμεῖς τὴν οἰκειότητα ἀπεκλείσαμεν, &c Basil Mag. Ev λιμ. καὶ αὐχμ.

* *Gillulim, siue cadaveribus stercoris quasi iuxta Hebraicum apud Plutarc.* Νέκυες κοπρίων εἶσιν ἐκβλητότεροι.

2. And that the buriall of our bodies in a decent manner, is a thing desirable, and indeed well becomming Christians, appeareth.

1. In regard of that sentence of God, (a) *Dust thou art, and to dust thou shalt returne, Gen.* 3.19. That is, to the dust of the graue, called the house appointed for all living, *Iob.* 30.23. So *Salomon, Eccles.* 12.7. *Then* (b) *shall the dust returne to the earth as it was.* Hence it is called *our dust: Psa.* 104.29. and *our earth, Psa.* 146.4.

2. The bodies of the Saints are * the Temples of the holy Ghost, and therefore to bee vsed with conuenient respect, and reverence. To this agreeth Saint *Augustine*; wee are not to contemne the bodies of the dead, especially of just and faithfull men, *Quibus tanquam organis ad omnia bona opera vsus est spiritus*, which the holy spirit vsed as instruments to every good worke, *Si enim paterna vestis & annulus, &c.* For if the garment or ring of our Fathers are held most deare, much more ought (c) their bodies, which are more neere vnto vs, *De Civit. dei. l.* 1. *cap.* 13.

3. The (d) *Patriarchs* gave charge touching the buriall of their bodies; and in the Gospell, holy men were in a seemely manner buried, as *Iohn Baptist* was, *Math.* 14.12. and *Acts* 8.2. *Deuout men caried Steven to his buriall, and made great lamentation over him.* And Pope *Eutychianus* hath been commended, for that, *manu propriâ trecentos quadraginta duos martyres sepelierit, Martyrol, Rom. Dec.* 8. with his owne hands hee buried, 342. Martyrs.

4. It is held inhumane cruelty in men, to rage against the bones of the dead; as the Papists did against the graves of *Bucer*, and *Phagius*, and *Peter Martyrs* wife. The Lord for such a fact, threatneth a curse against the *Moabites, Amos.* 2.1. They suffered not the body of the (e) King of *Edom* to rest in his sepulcher; but tooke it vp and burnt it into lime. Thus also the Prophet *David* complaineth, *Psal.* 79.2. (f) *The dead bodies of thy Seruants haue they given to bee meat vnto the foules of the heaven: the flesh of thy Saints vnto the beasts of the earth.*

3. We do not thinke the bodies buriall, or want of sepulture, doth either helpe or hinder the happines of the soule, or the resurrection of our bodies. 1. Not the soules happinesse hindred, for want of these offices to the body; whatsoever *Plato* dream't, as *Tertullian* reporteth, (*de amin. cap.* 56.) touching their wandring for an 100. yeares. (g) *Precious in Gods sight is the death of his Saints*; whether buried or no. 2. Not the resurrection of our bodies, *Quibus & ipsius carnis, & membrorum omnium reformatio, &c.* Who have a promise of the restoring againe of our flesh and all our members, not onely out of the earth, but out of the most secret bosome of other elements, whersoever they have beene lodged vp *Aug. de Civit. l.* 1. *c.* 12.

4. Neither yet (h) doe we neglect this duty to the bodies of our friends, though *Cœlo tegitur qui non habet vrnam, Lucan. lib.* 7. since alwayes good men have with the people of God received honourable buriall, as a reward of their piety, 2 *Chro.* 24.16. & 35 25. *&c.* Onely vaine pompe in Funerals the word of God approoveth not, nor yet stately and rich monuments. More (i) honourable was the buriall of poore *Lazarus*, then that of *Dives*; hee had no marble Sepulcher, but *Abrahams* bosome was his thrice honoured receptacle. (k) In vaine, saith *Ambrose*, doe men build sumptuous monuments, as if they should receive their soules, and not their bodies onely. And yet these, men dispose of in their life time, as *Seneca* (l) speaketh: though *Theodoret* prooveth by examples, that many of the rich monuments of great Mo-

a *Hinc homo naturalis ψυχὸς dicitur*, 1 Cor. 15 48. *quod vocabulum apud Tertull. Latinè redditur* (Chorsus.) Tertull. de resurrect carn. cap. 49.

b *Xenophanis dictum est*, Ἐκ γῆς τὰ πάντα καὶ εἰς γῆν πάντα.

* ναοὶ πνεύματος ἁγίου. 1 Cor. 6 19. & μέλη τοῦ Χριστοῦ v. 15.

c *Hæc enim non ad ornamentum vel adiutorium quod adhibetur extrinsecus, sed ad ipsam naturam hominis pertinent.* ibid.

d *Hieronymus de Iosepho refert quod* Gen 53. *Non longas imperabat Ægyptius lachrymas, sed funeris monstrabat ornatum.* Epistol. 25.

e Πεπλημμελήκασιν εἰς τὸ λείψανον, πυρὶ παραδόντες αὐτὸν, καὶ μηδὲ ὀστῶν ἐπιθεισόμενοι. Cyrill. Alex. Comment. in loc.

f *Non enim patiemur figuram et figmentum Dei feris ac volucribus in prædam iacere, sed reddemus id terræ vnde ortum est.* Lactant. lib. 6. cap. 12.

g *Proinde omnia ista, id est, curatio funerũ, conditio sepultura, pompa exequiarum, magis sunt viuorum solatia quam subsidia mortuorum.* August. de Civit. Dei. lib. 1. cap. 12. *Si aliquid prodest impio sepultura preciosa, obest pio vilis aut nulla.* Ibid. h *Non defuerunt qui supervacaneam facerent sepulturam, nihilq, esse dicerent malis, iacere inhumatum, atque abiectum; quorum impiam sapientiam, cum omne humanum genus resuit, tum diuina voces, quæ id fieri iubent.* Lactant. lib. 6. cap. 12.

i *Præclaras exequias in conspectu hominum exibuit purpurato illi diuitis turba famulorum, sed multo clariores in conspectu Domini vlceroso illi pauperi ministerium præbuit Angelorum, qui eum non extulerunt in marmoreum tumulum, sed in Abrahæ gremium sustulerunt.* August. vbi supra. k *Ideò homines frustrà preciosa struunt sepulchra, quasi ea anima, et non solum corporis receptacula sint.* De bon mortis. cap. 10. l *Quidam verò disponunt etiam illa quæ vltra vitam sunt, moles magnas sepulchrorum, & operum publicorum dedicationes, et ad regum munera & ambitiosas exequias. At mehercule istorum funera ad faces et ad cereos ducenda sunt.* De brevit. vit. cap. 20.

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narcks are demoliſhed, and quite out of memory; ſaue onely, (as hee obſerueth amongſt the Romanes, (*m*) the Sepulchers of good Princes: which it ſeemeth God will haue preſerued, who hath ſaid: *The memory of the iuſt is bleſſed, but the name of the Wicked ſhall rot, Proverb. cap.* 10. *verſ.* 7. *Vid. plur. qu.* 18.

m Καὶ πῶς ἂν τὰς παλαιὰς; ἀδὲ γὰρ τὰ Αὐγούστου σημαδίλλον ὄζειν, μόνον ὃ τῶν ἀλλων ὅσοι μετὰ τοῦτον τῶν Ρωμαίων ἐθιώντες βασιλείαν, ἠγάπησαν τὴν τοῦ δοκεῖν ἀρετὴν καὶ χρηστόν. βασιλέων βασιλέων οἱ τάφοι δῆλοι, καὶ γεώρμοι· *Theod. de curand. Grac. affect. Serm.* 8.

CHAP. XXVII.

1. *The Argument, and Analyſis.*

HEE hath done with the lawes of Sacrifices, and other Sacred conſtitutions, together with the ſerious enforcement of them, in the preceding Chapter:

Now becauſe it maketh alſo for the ſeruice, and honour of God, that his Prieſts, and Miniſters ſhould be liberally mainteyned; and that Men ſhould teſtifie their willing mind, to condecorate his worſhip, and be encouraged therein;

In this Chapter we haue certaine lawes preſcribed, touching (*a*) *Vowes*, and the *redemption* of them; and alſo touching other things, conſecrated to the like end, and vſe. a *De his plura, Num.* 30.

The whole Chapter conſiſteth of three parts, *Preface*, *Narration*, and *Concluſion*.

1. The *Preface* ſheweth the *Authour*, and *Authority*, Of the Lawes propounded. *verſe* 1. 2.

2. The *Narration* delivereth vnto vs the Lawes themſelues, and theſe are of two ſorts;

1. Touching voluntary vowes, vnto *ver.* 25.

2. Touching other things ſacred, aſſigned to the like purpoſe; from thence to *verſe* 33.

1. For voluntary vowes, 3. Things are conſiderable; 1. The ſubject *Matter* of them: 2. The *Redemption* of them: 3 The *Standard* by which they were redeemed.

1. For the *Matter*, it was of 4. Kinds: 1. Of perſons, vnto *v.* 9. 2. Of *Beaſts*, to *v.* 14. 3. Of an *Houſe*, to *v.* 16. 4. Of a field, vnto *v.* 25.

2. For the *Redemption* of things vowed, here he ſheweth, how ſome were *Recoverable*; ſome *Vnrecoverable*, as, *v.* 9. 10.

1. Touching *Perſons*, which were all recoverable by Redemption, whether Men, Women, or Children: theſe were redeemed, either, 1. By a price here legally determined; or 2. At the diſcretion of the Prieſt.

1. By a price ſet, and that according to their ſexe, and ſeuerall ages in either ſexe; which ages are rated by 4 periods. as,

1. From 20. yeares old to 60. the Male at 50. ſhekels, *verſe* 3. the Female at 30. *verſe* 4.

2. From 5. to 20. the Male at 20. ſhekels; the Female at 10. *v.* 5.

3. From a moneth vnto 5. yeares old, the Male at 5. ſhekels, and the Female at 3. *verſe* 6.

4. From 60. yeares old and vpwards, the Male at 15. the Female at tenne ſhekels. *verſe* 7.

2. By a price at the charitable diſcretion of the Prieſt; every poore perſon vowing was rated according to his ability. *v.* 8.

2. Touching *Beaſts*, they were of 2. kinds; *cleane*, or *vncleane*,

1. For *cleane*, that is, fit for ſacrifice, they muſt be holy, that is, either ſacrificed, or reſerved to the Prieſts vſe: but not changed. *v.* 9. 10.

2. For *vncleane*, that is, either in kind, as *chap.* 11. or by accident, as being maimed, or deformed, *chap.* 22. *v.* 23. (*b*) ſuch muſt neceſſarily be redeemed, as vnmeet for ſacrifice: and theſe were ratable, 2. wayes.

b Except the *Dogge*, which both in kind, and in price was vtterly rejected *Deut.* 23. 18.

1. To a ſtranger, and then at the Prieſts arbitrement. *v.* 12.

2. To the owner, who muſt aboue that price (*Nomine pœnæ*, by way of penalty, for his covetouſneſſe, or inſtability in not ſtanding to his vow) adde a fift part. *v.* 13.

3. Touching an *Houſe* vowed, the Prieſt ſhall value it according to the worth of it. *verſe* 14. and if the party vowing will redeeme it, hee muſt adde a fift part aboue the valuation. *ver.* 15.

4. Touching *Fields* vowed, they are of 2. ſorts, 1. *Hereditary*; 2. *Purchaſed.*

1. Concerning a field deſcending by *Inheritance*, it is valuable, not by the quality, but by the quantity, and meaſure of it: and this meaſure is knowne by the proportion of ſeed required to the ſowing of it. *ver.* 16. and the redemption of it is made with reſpect vnto the time from the *Iubile*. *ver.* 17. 18. If the owner redeeme it, he muſt adde a fift part, *ver.* 19. But if the Prieſt ſell it to another, it ſhall not returne in the *Iubile* to the firſt inheritour, but ſhall be holy to the Lord, and for the Prieſts vſe for ever. *ver.* 20. 21.

2. For the field *purchaſed*, (if ſuch bee vowed) the Prieſts valuation ſhall bee the price of the redemption: but at the *Iubile* it returneth to the firſt owner. *verſe* 22, 23, 24.

3. The *Standard*, by which all payments were made in theſe redemptions, was *the ſhekel of the Sanctuary*, *ver.* 25.

2. From vowes hee deſcendeth to other conſecrated things, and thoſe of 3. kinds. 1. The *Firſt-borne*. 2. Things *Devoted*. 3. *Tithes*.

1. For the *Firſt-borne*, they are *cleane*, or *vncleane*.

1. If *cleane*, they are not to be vowed; For they are the Lords already, *Exo.* 31. 2. 12. and conſequently not to be redeemed, but to remaine holy. *v.* 26.

2. If *vncleane*, as *verſe* 11. they are ſubject to the like redemption, as *v.* 12. & 13. beaſts vowed. *v.* 27.

2. For things *devoted*, or anathematized; theſe the law permitteth not to be redeemed. *v.* 28. but they muſt dye the death, that is, either naturall, or civill. *v.* 29.

3. For *Tithes*, they are either of *fruits*, as of the trees, or of the ground; or elſe of *cattell*.

1. For tithes of *fruits*, they are the Lords, *ver.* 30. but if redeemed, a fift part muſt be added. *ver.* 31.

2. For *cattell* tithed, they muſt neither be redeemed, nor changed, but pay'd in kind. *ver.* 32. 33.

3. The *concluſion* of the whole Booke mentioneth the perſons, by, and to whom; and the place where theſe lawes were given. *ver.* 34.

2. *The diuers Readings.*

L. D. Alt. VErſe 2. *The man that ſhall haue made a vow, and bound his ſoule to God, &c.* L. D. Ος ἂν ξητα ἀ χω. Who ſhall vow a vow. S. *If a man ſhall make a vow of a perſon, &c.* G. *The man that ſhall make a ſingular vow.* N. *Eximium votum.* V. *Shall declare a vow.* I. *Shall ſeparate for a vow.* P. In *Hebr.* יפלא *japhli*, of פלא *pala*, *ſeparavit, vel mirificavit*, implying an exemption from common vſe, after a ſingular manner.

L. D. Det. Verſe 3. *If it bee a man, &c.* L. D. *And thy eſtimation ſhall bee; of the male, &c.* Cæter.

L. D. Alt. Eod. Verſ. *After the meaſure of the Sanctuary.* L. D. τῷ ϛαθμῷ τῷ ἁγίῳ by the holy Standard. S. *After the ſhekel of the Sanctuary.* Cæt.

Verſe

Verſe 4. *If a woman, thirty.* L. D. *And if it be a female, thy eſtimation ſhalbe thirty ſhekels.* Cæt. L.D. Det.

Verſ. 6. For a man ſhall be given fiue ſicles: for a woman three. L. D. *Thy eſtimation ſhalbe of the male fiue ſhekels of Silver, and for the female thy eſtimation ſhall be three ſhekels of ſilver.* Cæt. L.D. Det.

Verſ. 12. *Who iudging whether it be good or evill, ſhall ſet the price.* L. D. *And the Prieſt ſhall value it, whether it bee good or bad.* G. (*Inter bonum, & inter malum.* P. כיך *Hebr.* Ανὰ μέσον, S.) *As thou valueſt it, Who art the Prieſt,* (or, *O Prieſt.* P. I.) *ſo ſhall it be.* Cæt. L. D. Alt. & Det.

Verſ. 21. *And the poſſeſſion conſecrated pertaineth to the right of the Prieſts.* L. D. *As a field devoted,* (חרם *charem, Hebr. ager anathematis.* P. ὡσεὶ ἡ γῆ ἡ ἀφωρισμένη. S.) *The poſſeſſion thereof ſhall be the Prieſts.* Cæt. L. D. Alt.

Verſ. 23. *And he that had vowed ſhall giue that to the Lord.* L. D. *And he ſhall giue thine eſtimation in that day, as an holy thing vnto the Lord.* Cæt. L. D. Det.

Verſ. 29. *And any conſecration that is offered of a man.* L. D. *None devoted which ſhalbe devoted of men.* N. *Nothing ſeparated from the common vſe which,* &c. G. πᾶν ἀνάθημα. S. *Omnis (beſtia) devota.* I. *Nullum hærem,* &c. V. P. *Vid.* ver. 21. L. D. Alt.

Verſ. 33. *It ſhall not be choſen, whether good or bad.* L. D. οὐκ ἀλλάξεις αὐτό, &c. *Thou ſhalt not alter it,* &c. S. *Hee ſhall not ſearch whether it be good or bad.* Cæt. The word יבקר *jebhakkar*, forbiddeth the very deſire, or intention of changing one for another. L. D. Alt.

3. *The Queſtions and Doubts diſcuſſed.*

1. Queſt. *What is meant by thoſe perſonall Vowes which are mentioned in the beginning of this Chapter.*

SPeake vnto the children of *Iſrael*, and ſay vnto them: *When a man ſhall make a ſingular vow*, the perſons *ſhalbe for the Lord, by thy eſtimation.* ver. 2.

1. Beſides the *neceſſary* ſervices impoſed in the former part of this booke, there were in vſe among the Hebrewes certaine *voluntary* obſervances, tending to the honour of God, and the maintenance of his Church and Miniſters: ſuch are the vowes heere ſpecifyed in this Chapter; which were either (*a*) perſonall, concerning the perſons of Men, Women, or Children; or reall concerning a mans goods, or cattell.

2. The perſonall vowes were ſuch onely *Primâ intentione, & pro formâ*, that is, in the firſt intention, and for forme: whereas *Secundâ intentione, & materialiter*, in the ſecond intention, and for the matter, they were indeed vowes of the eſtimation, or valuation of the perſons, to whom (*b*) God had indulged the liberty of redemption, which was ſet and determined, either by God himſelfe, as heere; or by the Prieſt of God, as *ver.* 8.

3. It is ſuppoſed by the beſt interpreters, that as affliction, and feare are meanes to make men devout, ſo in ſuch caſes they were wont to flie to theſe kind of vowes, (*Quid enim niſi vota ſuperſunt?*) Whereby they did *vovere, id eſt, Committere fidei & tutelæ Dei, quod ſervari optabant*, Vow, that is, commit vnto the truſt and protection of God, that which they deſired ſhould bee preſerved. *Calvin in 3 præcept.* And this *Cum promiſſione annexâ*, as appeareth by *Aben Ezra*, who thus expreſſeth the forme of vowing: *If God doe ſo vnto me, I will redeeme my ſoule, according to my value, or the value of my ſonne, or the value of,* &c.

4. Now whereas the letter ſpeaketh of vowing perſons vnto God, and we know

a *Prius hic agit de vovente animam ſuam, tum de vovente animal; quia indignè agit cum deo, qui rem ſuam illi quidem offert, ſeipſum autem ſibi retinet, ad exemplum Cain*, Gen. 4. 3. & 4. *quia quod eſt melius deo denegat.* Rupert. apud Lorin.

b *Theodoret illa verba verſic. ſecũdi ſic legit* Εάν τις ἀπόδωται ἑαυτὸ τῷ θεῷ, καὶ ἀπάθητι ἑαυτὸν, (καὶ θέλῃ λυτρώσασθαι)

ἑαυτὸν) γίνεται μὲν ἡ διατίμησις τῶ ἄρρενος, &c *Quia facile pœnitere voventes ſolet, conceſsit deus redemptiones*, Oleaſt. *Carnalis populo permiſſum eſt, ſic vovere animam ſuam, vt non redemiſſe reatus eſſet, votum perſolviſſe ſacrilegium eſſet.* Rupert. *Lex mandat hic omnia vota perſonalia converti in pecuniam: quia quando aliquis homo vovet ſeipſum Deo, ſpondet ei animam ſuam, vt dicit litera, ergo debet Deo animam ſuam, ſcil. vitam. Hoc autem facere non poteſt niſi per mortem. Et verè homo occideretur, quando ſeipſum vovet Deo, ſi eſſet animal immolatitium, vt boves et oves.* Toſtat. qu. 4.

that none were to serue at the Altar but the tribe of *Levy* onely; some thinke, that persons thus vowed, being of other tribes, were to attend vpon some meaner imployments, about the Tabernacle: as to make or mend it, or the vtensills thereof, as did *Bezaleel* of the tribe of *Iudah*, and *Aholiah* of the tribe of *Dan*. *Exod.* 31. 2. 6., *&c.* Or else *to draw Water, and hew Wood*, as did the *Gibeonites*. *Ios.* 9. 27.

Contra. 1. For those curious works (*c*) all were not fit, those (*d*) workemen had a gift from God, by whom they were designed to that businesse: and againe there was no dayly vse of such, and why should mans vow prejudice the revenue of Gods house, causing it to be spent vpon vnnecessary attendants. 2. And for those servile labours of the *Gibeonites*, *Tostatus* well resolveth thus. *qu.* 8.

1. That was *opus servile propriè*, a meere servile imployment, fit for slaues, not for Gods free people; who would indeed haue beene by this vtterly discouraged from vowing.

2. It was not onely *servitus*, *sed abiecta servitus*, a servility, but a base slavery, imposed by a curse vpon the *Gibeonites*; (*Now therefore ye are cursed, and there shall none of you &c. Ios.* 9. 23.) and consequently no fit matter of a vow.

3. The Sanctuary would bee this way also overcharged, with the burthen of keeping servants altogether supervacuous.

4. This kind of office could not bee vniversally performed, by all persons vowed: some were Women, some aged and decreped Men, some children. Whereas to bee redeemed with mony, may agree with all: and beside the Lord had thus permitted the redemption of the *First-borne*, (*Numb.* 3. and 18.) after the *Levites* were taken in their roome. And lastly (*e*) God by such vowes, and the redemptions of them, tooke care for the enlargement of the maintenance of the Priests, and Levites: though hee set small rates vpon these vowes, because they were mens voluntary oblations.

5. But yet all (*f*) personall vowes were not subiect to redemption; for as *Tostatus*, *qu.* 7. *In voto aut quis vovebat seipsum, aut aliquid sui.* In a vow a man either vowed himselfe, or something of his: that is, which he might giue, or which hee might doe, or not doe. If then a man vowed himselfe, absolutely and simply, such an one was to be redeemed: but if not absolutely, but onely *quoad hoc*; that is, though hee vow himselfe, yet it is but to this or that function: or rather, if he onely vow *aliquid sui*, as his labour, or imployment in a particular service; as being a *Levite*, to the office of a *Levite*; or a *Layman*, to such an act as *Layman* may doe; he is, by this application of his vow, more then vowed, saith *Tostatus*: he is consecrated, and *devoted*, as after, *ver.* 28. (*g*) and must in no wise be redeemed.

6. So we are to know, that the personall vow here spoken of, was such, as whereby a man did *vovere seipsum*, that is, absolutely vow himselfe: & therefore was necessarily subject to redemption. It is, for this cause in some translations called, *Votũ* (*h*) *eximiũ*, an excellent vow: & it was that by which a man did *vovere animam*, vow his *soule*, that is, the whole man: For so the *soule* in Scripture is often taken for the person; as *Gen.* 14. 21. and 46. 26. *Rom.* 13. 1. *& alibi.* And therefore the vsuall forme in this kind was, to say, *Voveo meipsum*, I vow my selfe, or the value of my selfe, or of my child, &c.

7. *Quest.* But what if a man vowing shall say: *Voveo æstimationem capitis mei, vel cordis mei?* I vow the estimation of my head, or of my heart.

c —*Non omnia possumus omnes.* Εφδοι ἕκαστος ὧν τις εἰδείη τέχνην. *Quam quisque norit artem, in hac se exerceat.* Terent.

d Such are called cunning workmen, *Exod* 26. 1. The *Hebrew Doctors* put a difference betweene the works of the *cunning workman*, & of the *Embroiderer*, *Exod.* 26. 36. Whersoever it is said in the Law, *The work of the Embroiderer*, that is meant, when the figures which are made in the weaving, are seene but on the one side: But *the worke of the cunning workeman*, is, when the figures are seene on both sides. *Maim. Treat. of the Implements of the Sanctuary.*

e. *Quia Deus voluit providere ministris Templi de aliquibus reditibus.* Tostat

f As the vow of the *Nazarites*, *Numb.* 6 and of the *Rechabites*, *Ierem.* 34. might not bee *commuted*, or redeemed by money; nor that by which one vowed to afflict his soule for a time. *Numb.* 30. g *Quest.* What then if hee vow the office of *Bezaleel*, or of the *Gibeonites*? will not the inconveniences mentioned follow? *Answ.* It is not to bee feared, (saith *Tostatus*) that men will in this kind bee over-forward to devote themselues, lest they should repent afterward; as that *Lacedemonian*, who vowed to cast himselfe headlong from the Promontory *Leucata*, when hee looked on the downe fall, returned home againe, saying to them that mocked him for it: Οὐκ ὤμλυν τὴν εὐχὴν ἄλλως μείζονα εὐχῆς δεῖσθαι. *Plut. Apoph. Lac.* I thought not that this vow had need of another greater vow, (to helpe it forward.) h *Eximium est & pretiosum votum, quo vovet quis seipsum cum vitam suam, aut suorum.* Lorin. *Et Hesychius etiam, Admirabile est, inquit, & valdè beatitudini proximum, vt totum semetipsum quispiam offerat Deo. Verb. Hebr. hoc in loco est,* ופלא iaphli, פלא pala, *mirificavit: cui optimè convenit ista Hesychii explicatio.*

Answ.

Anſw. Rabbi Moſes de Coz. ſaith, this is all one, with *voveo meipſum*, I vow my ſelfe. But *Maimony* explaineth him thus. Hee that ſaith, *the value of mine eye, or of my hand, or of my foot bee vpon mee*, ſaith nothing at all. But hee that ſaith, *the value of my heart, or of my liver, bee vpon mee*, hee giveth his whole value: and ſo of any member, which being taken away the perſon dieth, *Maim. in Erachin. ch.2.ſ.* 1 & 4:

8. As for the allegoricall application of *Cornelius a lap.* which hee pretendeth to bee borrowed from Saint *Auguſtine, in Pſalm.*21. *Homo qui vovet, & ſpondet animam eſt Chriſtus, &c.* together with another tropologicall of *Heſychius, Radulphus*, and others, as much forcing the text, I wholly pretermit them.

2. Queſt. *What generall Rules are obſeruable touching the Redemption of perſonall vowes by their eſtimations.*

The valuations of perſons are expreſſed in theſe words: *The perſons ſhall bee the Lords by thy eſtimation*, v.2. *And thy eſtimation ſhall bee: Of the male, &c.* v.3.4. *&c.* From whence we may collect theſe generals, 1. It is ſaid, *by thy eſtimation:* that is, ſaith *Vatablus, Iuxta æſtimationem tuam, O Sacerdos, alloquitur enim Sacerdotes:* according to thy eſtimation, O Prieſt, for hee ſpeakes ſaith hee, vnto the Prieſts. For although theſe valuations were determined by the Law, (except in the caſe of the poore, *v.*8.) yet they may bee called the valuations of the Prieſt. 1. Becauſe they were to bee collected by the Prieſts. 2. Becauſe they were in part for their benefit. 3. Becauſe the Prieſt was to declare, vpon enquiry of the perſons age, and ſexe, what was that eſtimation, which by the Law was ſet vpon them. Others thinke that this particle *thy* (*a*) hath reference to the *Iſraelite* vowing. As if it were ſaid; according to thy eſtimation here rated and ſet downe. For, 1. When hee entendeth the Prieſt hee expreſſeth his ſpeech accordingly, as *v.*8. *And the Prieſt ſhall value him.* And *v.*12. *As thou valueſt it Who art the Prieſt, ſo it ſhall be.* 2. This word (*Thy*) may ſeeme to put a difference betweene the *Iſraelites* and other people, whoſe vowes in this kind were of no force; as the *Iewiſh Doctors* deliver it. If an Heathen ſay, *my eſtimation* (or value) *bee vpon mee*; or, *the eſtimation of this Iſraelite be vpon mee:* that is, I vow to give the value of this Iſraelite; hee ſaith nothing, *Maim. Erach. c.*1.*ſ.*6. *Iunius in Annot.* ſuppoſeth this clauſe (*ſub æſtimatione tuâ, according to thy eſtimation*, or, *thy eſtimation ſhall bee*) to bee directed (*b*) to *Moſes*: that is, *Sub æſtimatione, quam tu meo iuſſu mox illis propoſiturus es*, vnder that eſtimation, which thou by my command ſhalt ſhortly propound vnto them. And as for *Prieſts*, and *Levites*, themſelues indeed doe in ſome caſes eſtimate, and are in other eſtimated, as the reſt of the *Iſraelites*, *Maim. Erach.c.*1.*ſ.*6.

2. The valuation here appointed, was not (*c*) *Pretium*, a price: but *æſtimatio*, an eſtimation, it was τιμὴ an honourable value, (*juxt.*72.) not a ſeruile price, by which ſlaues are ſold, according as the market will give, *Cornel. à lap.* And therefore the value in this place was alike, both of (*d*) noble and ignoble, beautifull or deformed, weake or ſtrong: the ſexe and age not differing, *Quia non videtur æquum vota æſtimari, eiſdem conditionibus quibus mancipia venalia, in quibus ſpectatur pulchritudo, & bona habitudo corporis, &c.* Becauſe it is not equall, that vowes ſhould bee eſtimated by the ſame conditions, by which ſlaues are bought: in whom men doe conſider the perſons, and their ſtrength, *Lorin.* Euen as the valuation of the firſt-borne was the ſame vpon all, fiue ſicles for their redemption, *Num.*3.47. Onely in caſe of poverty, there was a difference of eſtimation in vowes, as *verſ.*8. though not in the firſt-borne.

3. Theſe eſtimations were not great, leſt men ſhould bee diſcouraged, by the charges of them, from vowing, or performance of their vowes. And for their better encouragement, all that came in this way, was aſſigned to a ſacred vſe, chiefely the (*e*) reparation of the houſe of God: and, as the Hebrewes ſay, onely: The monies were to this end laid vp in a Chamber prepared in the Sanctuary for things

humiles. Phil. de ſpecial. Leg. e *Magni erant ſumptus Tabernaculi, & maiores Templi, in fabricâ tam amplâ, in alendis & veſtiendis tot millibus Sacerdotum.* Cornel. à Lap.

hallowed

a This particle *Thy* is wholly omitted by the *Chald. Septuag.* and the *vulg. Lat.* as if it were not much to bee inſiſted vpon: though it is every where in the *Hebrew.*

b This expoſition well agreeth with the firſt words of the chapt. *And the Lord ſpake vnto Moſes, ſaying.*

c Prices are not as eſtimations: for he that ſaith, *My price bee vpon mee*, or, *the price of ſuch an one be vpon me*,— he is to giue whatſoever hee is worth, one peny, or a thouſand. *Maim. Erach chap.*1. *ſect.*5.

d *Par & ſimilis votorum dignitas, quicunque voveant, ſive magnates, ſive*

hallowed to the repairing of the house, *Maim. ibid. Sect.* 10. touching which the law is plaine, *Deut* 23. 21. 23. and the example of *Iehoash*, 2, *Kings*. 12. 45.

4. Of all these valuations the *Hebrewes* say thus: The estimations that are set according to yeares, are vnderstood of the yeares of him that is estimated, not of him that estimateth. As if one of the age of twenty yeares, say to one of the age of sixtie, *Thy estimation be vpon mee*, hee is to give the estimation of one of sixtie yeares of age: and so proportionably in others, *Maim. ib. s.* 16.

f Ἐν δὲ τοῖς βαρβάροις τὸ θῆλυ καὶ τὸ ἄῤῥεν ἴσον τιμῶσιν ἐν τῷ ἔχειν παῖδας. *Aristot.*

5. The valuation of the male and of the female, though within the same period of yeares, yet were alwayes different: 1. In regard of mans dignity aboue the woman, *respectu creationis*, the woman being made *of man*, and *for man*, 1 *Cor.* 11. 8. 9. & 1 *Tim.* 2. 13. 2. In regard of mans habilities, both of body and mind, aboue the womans, for any laborious, or rationall imployments. (*f*) The highest value of the woman was but thirty Shekels, which was the value of the seruant slaine, *Exod.* 21. 32. and the price which *Iudas* set vpon Christ, sold to bee slaine, *Math.* 27. 9. *Zach.* 11. 12. 13.

6. All estimations were made, by the *shekel of the Sanctuary*, vers. 3. & 25. which was (as most thinke) double the weight of the *common shekel*: to signifie that God must bee serued in a liberall, not a penurious manner, or as some: the *shekel of the Sanctuary* was alwayes the same; and kept for that end in the *Sanctuary*, that their coyne, being made by that, might alwayes hold weight: as the standard or weights and measures, was kept in the (*g*) *Capitoll* at *Rome*.

g Vt Priscian⁹ de amphoræ mensurâ publicâ, quæ in Capitolio, quasi in loco sacro & tuto seruabatur; Amphora sit, cuius vinum ne violare liceret, Sacrauere Iouï Tarpeio in monte Quirites.

3. Quest. *Touching the particular estimations of persons, according to their sexe and age,* v. 3. 4. &c.

1. The particular valuation of persons, both male and female, for the redemption of their vowes, is here set, and estimated, (*a*) according to fower Periods of their age, in both (*b*) sexes: as 1. From (*c*) *a sonne* of twenty yeares of age, vnto *a sonne* (*d*) of sixty yeares old. 2. From fiue yeares vnto twenty. 3. From a moneth old vnto fiue yeares old. And 4. From sixty yeares old and vpward: And accordingly was the estimation of the female Sexe.

a *Distinguuntur hîc ætates — Nam secundum varias ætates homines sunt minus vtiles, vel magis ad famulatũ: ideò Deus constituit diuersa pretia.* Tostat. qu. 9.

2. The first Period is here accounted from twenty vntill sixty, and vpon this age is set the greatest valuation: that is, vpon the male fiftie shekels, and vpon the female thirty shekels, *v.* 3. 4. Because this was the time of strength, and hability both of body and mind: for according to this age were those men numbred, that were sent forth to warre, *Lyran. Tostat. &c.* As appeareth, *Numb.* 1. 3. & 26. 2 where the men of warre were numbred from twenty yeares old, and (*e*) vpward. And *Lorinus* saith, hee hath not read of any (*f*) nation, that reckoned their men of warre aboue the age of sixty. Yet *Tostotus* cited by *Cornel. à lap in loc. Num.* 1. saith, that amongst

b Both sexes are here mentioned, say the *Hebrewes*: therefore hee that is both male and female, or neither male nor female, hath no valuation here appoynted. *Maim. in Erach. ch* 1. *s.* 5. 9. c This phrase (*a sonne of 20 yeeres*, בן *ben*, signifieth the entry into the twentieth yeere, and so forward, as *Gene* 5. 32. *Noe was a sonne of* 500 *yeeres old*, that is, going into his fiue hundreth yeere. The like is found, *Gen.* 16 16 & 17. 1 And the same phrase is vsed of Beasts, as the Lambe for the Passeover, *Exod* 12. 5. must be *the sonne of a yeere. Iuxt. Hebr.* And yet after it was 8 dayes old, it might be taken: but an houre older then a yeere it was vnlawfull. *Maim. in Misneh. Treat. of the offering of sacrifices. ch.* 1. *sect.* 12. 13. d *Lorinus* saith, *Nomen filij in sexagenariâ ætate non satis aptè tribui videtur: etsi vt ideratis homo patrem haberet non repugnet* Sà thinketh *filii nomen pro homine sumi, vt* Prou. 28. 7. *Qui custodit legem filius sapiens est.* But the correlatiue (*pater*) followeth immediately: *Qui autem commessatores est confundit patrem suum.* And indeed it is an idiotisme of the *Hebrewes*, speaking of ages, to vse the name (*sonne*) without relation to a Father, as *Esay* 65. 20. *The child* (*Hebr.* בן *ben, Septuag.* νέος) *shall dye an hundred yeeres old*: As the name Sonne is attributed to the Lambe. *loc. supr. cit. Dicendi modus latissimus est, & ad ea omnia refertur, quæ sunt rei alicui addicta; ex loco aliquo sumpta, mutuata, orta, sicut proprè dictus filius pendet à patre.* Lorin. e *R. Menachen*, and others determine this age for warre in the sixtieth yeere, though the Law hath left it vndetermined. f *Tubero* in *A. Gellius* saith, that *Ætas militaris* amongst the *Romans*, was reckoned from 17. vnto 46. *Pueros esse existimabant qui minores essent annis septemdecim: ab anno 46 dicebantur seniores.* Noct. Attic. lib. 10. cap 20. And *Seneca* more expresly speaking both of War and Peace, concludeth a mans abilities for both in the sixtieth yeere *Lex a 50 anno militem non cogit, à sexagesimo Senatorem non citat.* Lib. de brevit. vit. cap vlt.

the

the Iewes, *etiam octogenarij*, even men of eighty yeares old might bee preſt into the field: Becauſe though the firſt trayning to the warres at twenty yeares, is there mentioned, yet the determination of their yeares is not expreſſed in the Law.

Touching the ſixtieth yeare, the *Hebrewes* ſay, that God doth not take a man away before that age, nor take away the ſonne before the father; but for ſome great ſinne. Which in part agreeth with the obſeruation of *Epiphanius*, vpon thoſe words, *Gen.* 11.28. And *Haran died before his Father Terah.* The Scripture ſpeaketh (ſaies hee) with a kind of admiration, as of a thing which (*g*) never happened before.

3 From 5 yeares old vnto 20 which was the ſecond period, the eſtimation was 20 ſhekels for the male, and 10 for the female. *ver.* 5.

Heere the valuation is leſſe, becauſe this age is weaker then the former.

And by the vvay, we muſt not thinke that this is ſo to bee vnderſtood, as if a perſon male or female, being (*h*) but 5 yeares old, vvere reputed to haue ſo much diſcretion, as to bee capable of making a vow, or liable vnto the redemption heere præſcribed: But either, as *Toſtatus, q.* 12. *Vovebantur filij à parentibus*, Children vvere vowed by their Parents: or as *Sal. Iarchi* reſolveth this doubt, ſaying; Not that hee vvhich voweth ſhould be a child, for in a childs vvords there is nothing: but he meaneth one elder that ſhall ſay, *The eſtimation of this child of 5 yeares old bee vpon mee.* And thus indeed a man might, by this vow, impoſe vpon himſelfe the eſtimation of his owne, or of another mans child, and that either of 5 yeares old, or but of a moneth, as in the next period.

4. From a moneth vntill 5 yeares old, which was the third period, there was given for the male 5. ſhekels, and for the female 3. ſhekels, for the redemption of a vow. *verſe* 6.

This was the loweſt rate of all heere ſet downe: whereof the Hebrewes haue this Canon.

If a man ſay, *A valuation be vpon me*, and expreſſeth not whoſe valuation, but a valuation abſolutely; hee is to giue the loweſt valuation, which is 3. ſhekels. *Maim. in Erach. c.* 1. *ſ.* 20.

Concerning this age heere intended in theſe words, (*From a moneth old,*) ſome are of opinion, that it muſt be vnderſtood of * a moneth complete, and not vnder: even as the firſt borne were redeemed, *From a moneth old, Numb.* 18.16. and at the ſame rate with the male in this place, that is, at 5. ſhekels.

And whereas *Toſtatus*, and after him *Lorinus* thinketh, that this may be reckoned from the firſt day of the birth, nay from before the birth, or conception either; becauſe *Anna* in this manner vowed *Samuel* vnto the Lord: they anſwer, that ſuch kind of vowes as that of *Anna*, are not heere intended: becauſe that was a vow to be performed, not to be redeemed: that was a vowing or devoting of a perſon to a (*i*) particular function, or ſervice; this a vow of giving the rate of a perſon, as himſelfe, his Wife, or child, or any other perſon male, or female.

5. From 60. yeares old and vpward, which was the fourth and laſt period, or degree heere mentioned, there was an eſtimation ſet, vpon the male 15. ſhekels, and vpon the female 10. ſhekels. *verſe* 7.

This age, though it may be the wiſeſt in regard of experience, yet relation being heere had to laborious imployments, is leſſe valued then youth, though more then childhood.

It is an old proverbe, (*k*) δὶς παῖδες οἱ γέροντες, *old men are twice children.* For though their experience be much, yet their intellectualls decay, and their bodies are ſubject to much feebleneſſe, and what is old age (*l*) but a continuall ſickeneſſe, and languiſhment.

g He meaneth no ſonne dyed before his father, vntill this time, *morte naturali*: for, as for *Abel*, he died *morte violenta.*

h *Gregory* telleth a ſtorie of a child of fiue yeares old, ſo fraught with vvit, as the Lawyers ſay, *Malitia ſupplet ætatẽ*; I meane wickedly witty. *Quidam vir cunctis in hâc vrbe notiſſimꝰ ante triennium filium habuit annorum (ſicut arbitror) quinq; quem nimis carnaliter diligens remiſſe nutriebat: atq; idem parvulus (quod dictu grave eſt) mox vt eius animo aliquid obſtitiſſet, maiestatem Dei blaſphemare conſueverat: qui in hâc ante triennii mortalitate percuſſus ad mortem venit. Cumque eum ſuus pater in ſinu teneret (ſicut his teſtatis ſunt qui præſentes fuerunt) malignos ad ſe veniſſe ſpiritus trementibus oculis puer aſpiciens capit clamare: Obſta pater, obſta pater: Qui clamans declinavit faciem, vt ſe ab eis in ſinu patris abſconderet: Quem cum ille trementem requireret quod videret: puer adiunxit dicens: Mauri homines venerunt, qui me tollere volunt. Qui cum hoc dixiſſet, maieſtatis nomen blaſphemavit, & animam reddidit.* vid. pl. Dialog. lib. 4. cap. 18.

* Contrary to that vſe of the word בן *ben*, *c.* which I rather accept. *i Vid Queſt.* 1. 5. *k* Οὕτω δὲ ἂν τὸν παρημίαν ἐπαληθεύσαιμι, ἢ φησὶ παλίμπαιδας τοὺς γέροντας γίγνεσθαι. Lucian. Dialog. τὰ πρὸς χρόνον. *l* —*Circumſilit agmine facto Morborum omne genus.* — Iuven. Sat. 10.

Eccleſ.

Eccles. 12. 3. *When the keepers of the house shall tremble, and the strong men shall bow themselues.* Whereupon the *Romans* were wont at this age to discharge them from all publike imployments: *Quasi* (*m*) *depontanos, & emeritos.* Old-age is venerable; *A* (*n*) *crowne of glory*, found in the wayes of righteousnesse, commaunded to bee reverenced, *chap.* 19. 5. But onely in regard of naturall debilitie, it is heere thus vnder-rated.

(m) *In adagium venit, sexagenarios de ponte deiicere, vt* Ovid. Fast. *Pars putat, vt iuvenes ferrent suffragia soli, Pontibus infirmos præcipitâsse senes.*

(n) γῆρας γέρας ὁ δ' in omnibus assignaretur ratio legitima, non appareret potestas legislatoris: quia magis viderentur homines induci ad legem ex vigore ipsius legis, quam ex potestate legislatoris Tostat qu. 13.

6. Lastly, *Tostatus* (*qu.* 20.) maketh many *quærees*, touching these different valuations: as, why these periods of age are mentioned, and the redemptions and estimations applyed vnto them, rather then vnto any other? Why no difference from 20. yeares old vnto sixty; when as men are strongest at thirty? Why the like disproportion betwixt the male and female is not observed in every age? And why the greatest is the double valuation of the male aboue the female, as from 5. yeares old to twenty?

All which may bee answered in a word: *Quia sic placuit legislatori*, because so it pleased the great lawgiver, who is ἀνυπεύθυνος, not bound to giue a reason of his ordinances. In humane lawes, why should præscription hold in 10. yeares, rather then in 9. or in eleven? Why are tenne dayes graunted for an appeale, rather then twelue? surely for this cause, (*o*) lest if a lawfull reason should be acknowledged in every particular passage of the law, the power of the lawgiver could not appeare so plainely; because men might seeme to yeild vnto the law, rather for the force of it, then for the power of the lawgiver; as the same *Tostatus* saith.

4. Quest. *How, and by whose valuation the Poore-mans vow shall bee redeemed.*

1. The words of the law are these, *verse* 8. *But if he be poorer then thy estimation, then he shall present himselfe before the Priest, and the Priest shall value him: &c.* That is, if the person vowing be not able to discharge the full value of his redemption, by reason of his poverty; then he shall stand before the Priest, to whose discreet charity it is committed, to set a reasonable rate vpon him. *Pellican. Osiand. Lorin.*

2. Hereupon *Tostatus* moveth divers questions, whereof I will propound onely two or three of the most materiall; as,

(*a*) When the people were to be numbred, and for prevention of the plague of God were to giue every man halfe a shekel, a ransome for his soule: it was ordeined of God; *The rich shall not giue more, and the poore shall not giue lesse, Exod* 30. 15. And that for divers reasons; as 1. *Vt divitis non daretur occasio superbia.* 2. *Vt constet ex siclis populi numerus.* 3. Because all poore and rich haue equally offended, and are equall in the matter of redemption from sinne by Christ, in whom they haue *like precious faith*, 2. *Pet* 1. 1. Which was also typified in the equall distribution of Manna, *Exod.* 16. 18. 4. *Quia homo quicunq; ille sit æquus Deo quantum in se est agere debet gratias, sive dives, sive pauper; cuius æquitatis speculum fuit Iob. Dominus dedit, Dominus abstulit.* Cornel à Lap in loc. The *Hebrewes* were so punctuall in this equall oblation of all, that they affirme, that the poore man that liveth on almes, must beg this halfe shekel, or sell his clothes from his back, rather then faile in performance of this precept. *Maim. Treat. of Shekels. ch.* 1. § 7. 8. 9.

1. Why regard is here had vnto the poore; when as (*a*) in the numbring of the people, and in the redemption of the First-borne, poore and rich gaue all alike, without respect? *Tostat. qu.* 21.

Answ. 1. Those taxations were but easie: In the numbring of the people, the rate was but *halfe a shekel* by the Poll, *Exod* 30. 15. And the redemption of the First-borne, it was made for fiue shekels, *Numb.* 18. 16. Whereas the estimations of vowes were at higher rates, sometimes 30, sometimes 50 shekels; and therefore it was needfull that the poore should bee considered, who would otherwise proove *non soluendo*, vnable to give satisfaction.

2. Those two redemptions were *ex necessitate legis*, imposed vpon the people; whereas these vowes were arbitrary: and therefore were not men respectively considered herein, they would be soone deterred from this seruice, to the great preiudice of those holy persons, and things that were supported in part from hence.

3. But why should the poore man haue such favour in this thing, seeing that before his vow hee knew whereunto hee should bee obliged by vowing, *Tostat. qu.* 24.

1. *Answ.* Some here doe answere, that this Law is made onely in favour of such, as who after vowing fell casually into poverty, and disability of performing; and then

that

that rule is good: *Ad impossibile nemo tenetur*, no man is tyed to an impossibility: and consequently in such a case there must bee some relaxation.

2. God assigned over, and gaue these monies vnto the Priests, for their owne vse, and for the benefit of the Sanctuary; and therefore it might bee aduantagious to this purpose, that two things especially should be regarded: 1. That no valuation should bee very great. 2. That the Priests should deale kindly with men, as occasion should require; (*b*) lest otherwise they might happen to impaire their owne reuenue.

4. Must then this poore mans rate bee taxed by the Priest? then hee shall belike be *Iudex in causâ suâ*, Iudge in his owne cause. Why should not some *Laick* rather, or the Party himselfe estimate this vow, and so give as hee findeth himselfe able?

Answ. 1. No *Lay-man* must bee Iudge (*c*) in a cause meerely Ecclesiasticall. 2. It must not bee left to the arbitrement of the Party: lest it prooue a snare vnto his conscience: or give him occasion with *Ananias* and *Saphira*, to withdraw part of the price: or else leaue him alwayes doubtfull and scrupulous, whether he hath done all hee can, or no; And lastly because then hee should indeed be *in causâ suâ index*, iudge in his owne cause. 3. Some iudge there must bee; and who fitter then the Priests? Even many secular matters are committed to their decision, especially of greatest ambiguity, *Deut.* 17. much rather should they be reputed competent Iudges, and deciders in sacred things. Neither can the Priest here judging, bee properly said to deale in his owne cause: seeing that these profits did not accrue vnto any one Priest in particular, nor solely to the whole society; but vnto other sacred vses likewise. And no man need feare lest the Priest might happen to deale too rigourously: because this (*d*) would turne to their owne dammage.

5. The Hebrewes, without iust warrant, are very strict in the exacting of these valuations, even from the poorer sort: affirming that a man must giue all that is found in his hand, though it bee but one shekel; if hee happen to fall short of full performance of his estimation: and further they say, this may bee forced from him, by distreining of his goods or cattell, and making sale of them for this purpose: onely his wiues apparell, or his childrens must not be sold, *Maim. Erach. ch.* 3. *Sect.* 3

b *Ideo sic fieri debuit in favorem ipsorum sacerdotum potiùs quam pauperum solventium* Tostat. qu. 24.

c *In rebus sacris non debebant esse inuasces prophani.* Tostat qu. 26. Ὅπερ γὰρ τῆς βέλτιον, τοῦτο καὶ οἴεται *Praeiudicium tollit iudicium.*

d *Quia cum benignius eos tractarent, plures vouerent.* Tostat. qu. cit.

9. Quest. *Touching the Beast vowed, and first of the cleane*, vers. 9. 10.

1. As there were personall vowes, so were there also reall, of mens cattell, houses, or fields. For cattell, first hee speaketh of the vowing of the cleane, *vers.* 9. 10. *And if it bee a beast, whereof men bring an offring vnto the Lord, &c.* That is, if it be a cleane beast: for of such onely men brought offerings vnto the Lord; and this appeareth plainely by that antithesis implied in the eleaventh *verse*.

2. Touching ceremoniall cleanneſse, or vncleanneſse of beasts; the former part of this booke speaketh at large. Here in this place hee meaneth such as are cleane, *tam ratione speciei*, both in their kind, as the bullock, sheep or goat: *quam ratione individui*, and also in respect of any particular blemish, or defect, which accidentally might happen vnto it, *Lyr. Tostat.*

3. Whereas it is said, concerning this beast, *vers.* 10. *Hee shall not alter it, nor change it &c. Cornelius à lap.* giveth this obseruation. That all other beasts; yea all other things offered by a vow to God might bee redeemed, saue onely this: and the reason hereof is given by *Tostatus*, and others; because the very consecration of it by a vow, (being (*a*) a beast fit for sacrifice) will not permit either the redemption, or the (*b*) exchange of it.

4. But here a question ariseth touching the vse of this beast; whether of necessity it must bee sacrificed, or whether it may not bee reserued for the private benefit of the Priest.

To this *Tostatus* answereth, (*qu.* 37.) that a thing may bee vowed two wayes; either *absolutè*, absolutely, or *cum determinatione*, or with determination or limitation. For the first; if the person vowing said, *voveo hoc animal Deo*, I vow this beast vnto God,

a *Animal quodcunq; aptum sacrificio secundum legē, vt est bos, iuuencus, ouis &c. redimi nullâ pecuniâ potest.— Domino reddendū est indispensabiliter.* Pellic

b *Animal quod immolari poterat, ex hoc ipso quod vouebatur, sanctum reputabatur, quasi diuino cultui mancipatum. Et hæc erat ratio quàr: non poterat commutari.* Aquin 2 2æ. qu. 88 art 1c. ad primum.

God, without determining the vſe: then the beaſt pertained to the Prieſt, *Numb.*18. 14. For the ſecond, if hee ſaid, *Voveo hoc animal Deo ad immolandum, vel voveo in holocauſtum, aut hoſtiam pacificam*: that is, I vow this beaſt vnto God to be ſacrificed, or I vow it for an whole-burnt-offring, or for a peace offering; then it muſt be ſacrificed, and the Prieſt ſhall haue no more thereof, then by the Law was aſſigned to him, out of ſuch ſacrifices.

5. It is ſaid of this beaſt, that it may not be changed, (*a good for a bad, or a bad for a good.*) A man muſt not give a worſe for a better, *Quia minorem pietatem, id argueret, & nimiam auaritiam*: for this would argue leſſe piety, and more auarice. No, nor yet a better for a worſe, *Quia voluit deus præcidi omnem occaſionem fraudibus, & dnobus dictis vitijs Lorin.* Becauſe God would haue all occaſion of deceipt, of impiety, and coueteouſneſſe quite taken away. Beſide, (*c*) the Lord, (παρ' ᾧ οὐκ ἐνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα. *Iac.*1 17.) liketh not, that men ſhould be inconſtant in this kind.

Hence the *Hebrewes* ſay, that he that changeth, was to be beaten *Maim. in Temurah. cap.*1. *ſect.* 1.

6. If any exchange ſhall bee made for the beaſt vowed, *then it, and the exchange thereof ſhall bee holy*, v.10. The reaſon is, becauſe the firſt is already ſanctified by the vow, and the other is alſo after a ſort offred by vertue of that vow too. And if it bee ſaid, that the laſt onely was intended to bee ſanctified, with condition, that the firſt might be redeemed; and peraduenture the laſt may be the better; then what reaſon is there, why both ſhould bee holy? the anſwere is, becauſe this is *pœnalis lex*, a penall law, whereby God puniſheth the levity of the perſon vowing.

7. This incommutability of the cleane beaſt, and the refuſing of all ſubſtitution of better, or worſe, in the ſtead thereof, *Hugo Cardin.* myſtically expoundeth of the performance of holy duties; which (ſaith he) a man muſt doe by himſelfe in his owne perſon, and not ſubſtitute a deputy in his roome: hee giveth inſtance in their canonicall houres, which vſually are obſerued by a proxie, amongſt the greater ſort. *Oleaſter* applieth it to ſuch as in the Miniſtry are negligent, while others officiate their cures.

6. Queſt. *What muſt bee done with the vncleane beaſt being vowed.* verſ.11.12.13.

1. *And if it bee any vncleane beaſt &c.* v. 11 *&c. Rabbi Salom.* cited by *Lyran.* thinketh, that here is not meant the vncleane, *quoad ſpeciem*, in kind, as the *Swine, &c.* But onely ſuch beaſts as being by kind leane, may happen after the vow to become vncleane, by ſome caſuall hurt, or blemiſh. But *Toſtat. Caluin. Lorin. &c.* are of opinion, that any vncleane beaſt is here intended, which though vnfit either for meat or ſacrifice, yet may be vſefull for the Prieſt, either in kind, or by his price; as the *Horſe, Camell, Aſſe*, or the like. Onely *the* (*a*) *Dog* muſt be excepted, the price wherof, (no more then the hire of an whore,) may not be brought into the houſe of the Lord, *Deut.*23.18. For nothing was more abhominable for ſacrifice, then the Dog, *Eſa.* 66. 3.

a *Hieronymus in Eſa* 66. v.3. *citans hunc locum Deuter. Pulchre (inquit) canis & meretrix copulantur, quia vtrunq; animal pronum eſt ad lubidinem.* Hence it was that *Abner*, (when *Iſhbo-ſheth* objected vnto him his luſt, in lying with the concubines of his father *Saul*,) replyed with indignation: *Am I a dogges head?* 2. *Sam.* 3. 8. And ſo vile and baſe perſons are called *Dogges, Matth* 7. 6. and 2. *Pet* 2. 22. *Revel.* 22. 15.

2. Touching the vncleane beaſt in this place, the doubt is mooved by *Heſychius, Radulphus*, and Maſter *Calvin*: how this ſhould bee accepted for a vow, which is rejected for a ſacrifice. The two former interpreters doe aſſoyle it onely in a myſticall manner thus: (*b*) An offering may be made vnto God of a thing which is not acceptable vnto him, when that which in it is contrary to his will, is done away, or corrected: as *David* powred out that water, as a drinke-offering vnto God, ſo correcting the fooliſh luſt of the fleſh by the fervour of the Spirit. 2 *Sam.*23.16. But M. *Calvin* more to the letter by an inſtance in this wiſe: A man having a generous horſe in danger, voweth (*ipſo ſalvo*) that if his horſe liue and doe well he will giue his price vnto the Lord: which price is not vncleane, though the price of an vncleane beaſt. And indeed the law is not the ſame of vowes and ſacrifices: for even the horſe in kind may be vowed, as being (as I ſaid) vſefull for the ſervice of the Prieſt.

b *De re quæ Deo grata non eſt, gratum illi offerri poteſt ſacrificium, cum exterminatur & corrigitur, quod voluntati illius erat contrarium Sicut David aquam libando, ineptam carnis concupiſcentiam ſpiritus feruore caſtigauit.* 2. Sam 23.16. Radulph juxt Heſych.

3. This

3. This vncleane beast (the *Hebrewes* say) must not bee changed for any other, no not for a cleane; because the *Priest* heereby may receiue some prejudice: when a *Camell* being vowed, a man by way of commutation should come and pay him with a *Sheepe*, or *Goat*.

4. The law provideth, that it may be redeemed by the owner, if he will; but then the Priest must set the price, and the owner redeeming it, must giue that, and a fift part more; which he refusing, another man should not giue. Of which clause in this law these reasons are given.

1. (*c*) Lest he that voweth should haue an eye vpon the thing vowed, as desiring to haue it backe againe: and so his vow becommeth lesse acceptable before God. *Lyranus.*

c *Ne facientes votum de rebus suis haberent oculum ad rehabendum illa quæ vouebant, & per hoc votum esset Deo minus gratum.* Lyran.

2. *Nè reputarent se digniores in emptione talium rerum, quia dederant eas:* lest they should thinke themselues more worthy to buy such things as they themselues had giuen by their vow: and as if they had reteyned still some interest in the thing vowed; which were at least mentally to commit a kind of sacriledge. *Rickel.*

3. (*d*) *Mulctæ nomine addere oportuit quintam partem*, this fift part is thus added by way of mulct. *Calvin.*

d *Legis sanctio est mulctare temeritatem in vouendo, & cupiditatem in retinendo.* Philo. de special. legib.

4. *Vt per hanc quintam partem, vtpote pretij auctuarium, compensetur onus sacerdotis, &c.* That by this fift part, as an addition to the price, the Priest may in some sort be recompensed for his paines, (vnto which he is bound) in selling the beast backe againe vnto the owner, if he will redeeme it. *Cornel. à lap.*

5. *Quoniam in hoc casu cogebatur sacerdos vendere voventi, quæ privatio libertatis, &c.* Because in this case the Priest was compelled to sell it to the person vowing, which deprivation of his liberty must be by this addition satisfied for: seeing that if he sold it to any other man, he should doe it freely. *Lorin.*

6. The party is chargeable with this fift part, *Propter gratiam quam recipiebat*, for the fauour which hee received: For the Priest might peradventure haue had some greater benefit by the beast, had he not beene by the law compelled thus to sell it vnto him. *Tostat. qu.* 46. So that heere was both *onus, privatio libertatis, & lucrum cessans*, all recompensed onely by this poore addition, as appeareth in the three last reasons.

5. Lastly, it may seeme vnreasonable, that the Priest setting the rate vpon it, yet a fift part more should be added. For satisfaction to this doubt, it may be said; that the party vowing, having the liberty of redemption graunted by especiall fauour to him, the Priest had need to set the taxation vpon it; that so he might haue some little helpe that way. *Tostat. qu.* 47.

e *Quilibet in re propria est moderator, & arbiter; vt loquuntur Iurisdici. Res tanti valet quanti vendi potest.* l. 2. §. *Si heres.* D. *ad Trebell.* S.C.

Besides that, every man will acknowledge, that *ex jure communi*, the (*e*) seller is permitted to set the price vpon that which he selleth. But then he may so rate it, that no man will redeeme it. What then? May not the buyer likewise choose, whether hee will deale for the commodity, or no? And yet we may suppose, the Priest would bee sparing in overrating things, lest by discouraging men from making vowes, he loose more in the *Shire*, then he gaineth in the *Hundred*.

7. Quest. *What must be done With the house Which a man shall sanctifie (by vow) vnto the Lord.*

1. The law saith: *And When a man shall sanctifie his house, to bee holy vnto the Lord, (a) then the Priest shall estimate it, Whether it be good, or bad, &c.* ver. 14. 15.

a *In codice Samaritico hæc legitur:* καὶ διαπιάσεται αὐτὸν ὁ ἱερεὺς εἴτε καλὸν, εἴτε σαπρόν, that is, whether sound or rotten.

Vpon which words M. *Calvin* saith, (*b*) *Vouebant porrò domos suas, qui tutam illic, & salubrem, & modis omnibus prosperam habitationem á Deo petebant sibi, & suis. in* 3. *præcept.* that is: Men also vowed their houses, who desired of God a safe, an wholesome, and every way prosperous habitation in them.

b These vowes were arbitrarie: but there was a necessarie kinde of dedicating of an house new built: as *Deut.* 20. 5. and *Psal.* 30. *in tit. A Song of the dedication of the house of David.* Which title some vnderstand of the Temple; but others of his dwelling house. To whom *Apollin.* agreeth, thus paraphrazing the words: Εἰκοσὸν κελεύσει καὶ εἶναι τὸν ἱερὸν ἅγιον, Δαυὶδος πρώτος ἐγκαινίσαντος νεὸν οἶκον. This kind of Dedication of an house was made (as the *Iewes* say) by solemne feasting, and singing praise to God.

2. A man thus vowing his houſe may redeeme it of the Prieſt, at a price by him determined; ſo that hee adde thereunto a fift part aboue that price: which if he refuſe to doe, another man may buy it, and that for the bare price onely. And a reaſon heereto (beſide what hath beene ſaid, touching the like addition of the fift part, in the preceding *Queſtion*,) may well be this: Becauſe the owner redeeming it purchaſeth an inheritance, but another that ſhall buy it can enjoy it no longer, (*e*) then till the yeare of *Iubile*: and ſo vpon the matter hath but a leaſe for yeares.

e Valeſſe it be an houſe within a walled citie. *chap.* 25. *ver.* 29.

3. But heere a queſtion may bee mooved: whether, if the Owner will not buy the houſe or the field vowed, (whereof in the next *Queſt.*) the Prieſts may retaine them as their owne poſſeſſions. *Toſtatus* anſwereth negatiuely; and giveth this reaſon: becauſe the *Prieſts* and *Levites* were to reſt contented with their houſes, and fields, the cities, and ſuburbs which were aſſigned them, *Numb.* 35. 3,4,5, *&c.* together with their tithes, oblations, and other rights. *Numb.* 18. 9, *&c.*

4. Muſt they then of neceſſity ſeeke another chapman? but what if none can bee found.

d As appeareth in the example of *Naboth.* 1 *Kings* 21 3.

Anſw. 1. Such a caſe may happen; but yet very rarely; becauſe (*d*) the *Iſraelites* were carefull to preſerue the poſſeſſions of their tribes entire; and conſequently they would not eaſily ſuffer, that an houſe or field ſhould be devolved to the *Prieſts*, for want of a *redeemer*.

2. If the end of vowing an houſe was the ſame which at firſt I mentioned, out of M. *Calvin*: then ſurely there could be no doubt, but that the owner would redeeme it himſelfe, that ſo taking it againe, as it were at Gods hands, he might well expect a ſafe and comfortable habitation in it.

3. If neither the owner, nor any other man will redeeme it, I ſee no inconvenience in it, why the *Prieſts* ſhould not enjoy it.

5. But then (ſaith *Toſtatus*) it may fall out at length, that the Prieſts ſhall haue more houſes, and fields, then all *Iſrael* beſide.

e *Hæc populus curet ſolicet.*

Anſw. This is ſpoken *gratis*. For well you may bee aſſured, that (e) the people would take care of that themſelves; by abſteyning from vowing, (being it was a thing arbitrary) vnleſſe they found themſeues, or ſome of their owne tribe able, and willing, to make redemption, ſo to preuent the impayring of their ancient inheritance. To this purpoſe *Cornel. à lapid. in loc.* It is too peremptorily concluded by *Lorinus*, following *Toſtatus*, touching the vowed houſe, *Vendi omnino debebat*, It muſt at any hand be ſold: For how can a man be bound to that, which without the will of another, who is free, cannot bee done? And to conclude; the law is expreſſe, *verſe* 21. touching the field vowed, and vnredeemed by the owner: *In the yeare of Iubile it ſhall bee holy vnto the Lord, as a field devoted: the poſſeſſion thereof ſhalbe the Prieſts.*

f *Sanctificat domum Deo, qui familiam ſuam & cognationem, & intelligibilem domum in ſanctimoniâ converſari vult, vt Eccleſia ſit, & appelletur: quemadmodum multis fidelium domos ſuas propter ſanctificationem eccleſias habebant; ſicut Paulus ſcribente ad Romanos audiuimus: Saluatte Priſcyllam & Aquilam, — & eccleſiam quæ eſt in domo, &c.*

6. *Heſychius*, whom *Cloſſ. Ordinar.* followeth, thus myſtically applyeth this law, (*f*) He ſanctifieth his houſe to God, who deſireth that his family and kinred, and his whole intelligible houſe ſhould haue their converſation in holineſſe, that ſo his houſe might be, and be eſteemed a church of God: as many of the faithfull had their houſes accompted Churches for their ſanctification: as *Paul* writing to the *Romans*, we haue heard: *Salute Priſcylla and Aquila. Rom.* 16. 3. *And the Church which is in their houſe. ver.* 5. Now the *Prieſt* muſt conſider of this houſe, whether it be good or bad, that is, how they ſtand affected, and ſo value their virtues, and eſteeme of them accordingly. And laſtly, the Maſter of the family redeeming of this houſe, muſt adde a fift part vnto the act of the *Prieſt*. *id eſt*, *Vt quæ dicuntur ſuſcipiat, & ſuperædificet ſacerdotis ſermonibus: (g) frequentior enim commemoratio ſenſatos, & intelligentes homines facit.* that is, He muſt receiue (and embrace) thoſe things which are ſpoken, and build vpon the ſermons of the Prieſt: for often commemoration makes men wiſe, and intelligent.

g Καλὸν γὰρ ἀναλαβεῖν πρὸς ὑπόμνησιν ἀπόδειξιν. *Iuſt. Mart.* Ἐρώτησις. Παράδος τοῖς νηπίοις, καὶ μέμνηται τῶν λεχθησομένων· λέγεται γὰρ οὐχ ἵνα μόνον ἀκούσῃς, ἀλλ' ἵνα διὰ τῆς πίστεως σφραγίσῃς τὸ λεγόμενα. *Cyrill. Hieroſ.* Κατήχ. ά.

8. Queſt.

8. Queſt. *Touching the redemption of the field ſanctified by a vow.* verſe 16. 17, &c.

1. The field, or *part of a field*, ſanctified by vow vnto the Lord, was either the field of a mans poſſeſſion, (that is,) deſcending from his Anceſtors by inheritance vnto him, *v.* 16, *&c.* or elſe a field purchaſed with his money. *v.* 22. *&c.*

1. For the field of a mans poſſeſſion, the law was this: when a man ſhall ſanctifie this, or part of this by a vow: the Prieſt muſt eſtimate it, according to the proportion of ſeed which will ſerue to ſow it, and with reference to the Iubile, whether lately paſt, or after ſome yeares: and this price, with the addition of the fift part, the owner muſt giue, if he will redeeme it: if not, it may be ſold vnto any other man; provided, that then at the *Iubile, The poſſeſſion thereof ſhall be the Prieſts.* v. 21.

2. The eſtimation, or price heere intended to be made according to the quantity of the ſeed, is not to be vnderſtood, that no more ſhall be given for the ground then the value, or worth of the ſeede: but according to the inſtance heere given: *An homer of Barley ſeed ſhall be valued at* 50. *ſhekels of ſilver*, v. 16. that is, the land which requireth an *Homer of ſeed*, ſhalbe rated at that price.

3. But heere *Lyranus* and *Toſtatus* differ in two things, and ſo doe their followers with them: 1. As touching the ground it ſelfe, whether onely the quantity be regarded, without reſpect had vnto the quality; which is the opinion of *Lyr.* and his ſcholers: or whether it muſt be vnderſtood with a *Cæteris paribus*, that is, whether fertile, or barren; with *Toſtatus*, and his diſciples, *Lorinus* and *Cornelius à lapid.* thinke fit to bee conſidered. 2. Touching the price; whether this 50. ſhekels ſet vpon the land, which will take an *Homer* of barly for ſeed, be to be accounted for the full value of that land, from *Iubile* to *Iubile*, that is, a ſhekel for a yeare, as *Lyranus* taketh it: or whether, as *Toſtatus* and the reſt, ſuch a piece of ground be valued at 50 ſhekels *per annum*, and that the purchaſe, with reference to the *Iubile*, muſt bee rated thereafter; as, if it want but 3. yeares to the *Iubile*, then it muſt be rated at 150. ſhekels.

4. In both which differences the *Hebrewes* accord with *Lyranus*, as *Maimony* reporteth: Every place, which was fit to haue an *Homer* of Barley ſowne therein, &c. the eſtimation thereof is 50. ſhekels, for all the yeares of the *Iubile*; but the *Iubile* yeare is none of the number: And whether a man ſanctifie the beſt field that is in all Iſraell, or the worſt of all, the eſtimation is the ſame. *In Erachin. cap.* 4. *ſect.* 2.

And whereas they on the other ſide pretend the price to bee very ſmall, eſpecially where the land is good: it may bee anſwered; 1. That this price may bee conceived reaſonable, as being a competent value for the worſt ground. 2. It was rated with a favourable reſpect vnto the owner. 3. That ſo the eſtimation might be made certaine, and the Prieſt might haue a ſetled rule to eſtimate by.

5. Now whereas *Toſtatus* (*qu.* 60.) ſaith, that no price was fixed here, but onely the valuations of perſonall vowes: I take it, that the rates of lands may as well bee made certaine, with reſpect vnto the *Iubile*; as the eſtimations of perſons, with reference to their age. And as perſons were not valued in regard of their ſtrength, wiſedome, vertue, &c. For ſo (*a*) one man may bee worth a thouſand; as *Ioab* ſaid of *David, Thou art worth ten thouſand of vs*, 2. *Sam.* 18. 3. So neither were fields prized according to the fertility, or the ſituation of them, or for any the like emoluments, whereby one field may bee more worth then twenty: but all alike being equall in meaſure, and quantity.

a Δεῖλῳ ϖϱὸ δέλαν, δεκαπλᾶς ϖϱὸ δεκαπλᾶν.

6. To this price (if the Owner will in any wiſe redeeme it,) a fift part muſt bee added, *v.* 19. that is, ten ſhekels more to the fiftie ſhekels, for the piece of ground given in inſtance: that is to ſay, ſixtie ſhekels for the whole purchaſe from one *Iubile* vnto another: A reaſon whereof (beſide the former, *qu.* 6. *&* 7.) Becauſe as it is more worth to him then to another man, ſo it is more to the dammage of the Prieſt, if hee redeeme it, then if hee ſell it to a ſtranger: For if a ſtranger buy it, it muſt be *a conſecrated field*, or as *a field devoted*; at the *Iubile, the poſſeſſion thereof ſhall bee the Prieſts*, v. 21. Though it bee a probable coniecture, that after the *Iubile*, the Prieſt

b חרם *cherem* ὡσεὶ γῆ ἀφωϱισμένη ϖᾶ ἱερεῖ. *Septuag.*

c Hoc eſt, Sacerdos poſſidebit iure hereditario. Vatabl. Annot. in loc.

muſt ſet ſuch fields to ſale againe, leſt happily a tribe ſhould come to bee too much impoueriſhed, (*d*) through deuotion to Gods houſe: And withall this muſt be noted, that the redemption of euery field, which the owner redeemeth not, muſt bee firſt offred to the next of the kinne, *Leuit.* 25.25. *Ruth.* 4.4.

d So it may be ſaid in the words of *Plautus: Iſto tu pauper es, cum nimis ſanctè pius.*

7. Secondly touching the field which *a man hath bought, which is not of the fields of his poſſeſſion*, verſ.22. (which by the Law, *chap.* 25. muſt returne to the firſt Poſſeſſor, at the *Iubile*,) the law ſaith, *v.*23. It muſt bee eſtimated by the Prieſt, according to the terme of yeares remayning to the *Iubile, and hee ſhall giue* (that is, hee that ſhall redeeme it) *thine eſtimation in that day, as an holy thing vnto the Lord.* Here is no addition of a fit part required; becauſe the party vowing it, was himſelfe but a *Termer* in it, or as *a Leſſee* vntil the *Iubile*; and conſequently had no more aduantage by repoſſeſſing it, then another might haue, who ſhould buy it, vpon his refuſall.

8. Whereas *Cornelius a lapid.* affirmeth, that this field could not bee ſold to any other, but to the owner, as might the field of a mans poſſeſſion; and that the intention was, that the party vowing ſhould onely giue the eſtimation, and not at all part with the poſſeſſion of the field: it ſeemeth to bee an aſſertion without ground: For though this clauſe, of ſelling it to another, if the Poſſeſſor vowing refuſe, bee not expreſſed in the text: yet by analogy it is, and ἀπὸ κοινοῦ, to be vnderſtood: And this, ſaith *Maimony*, is the opinion of the *Hebrewes, in Erach. ch.*4. *Sect.*26.

9. Queſt. *Touching things deuoted by Cherem or Anathema*, v. 28.29.

1. The text ſaith, *No Cherem*, that is, *no deuoted thing that a man ſhall deuote vnto the Lord, of all that hee hath, both of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed &c.* v.28.29. Whereupon *Caietan* obſerueth, that the vowes before mentioned were *vota æſtimationis*, ſuch as fell vnder an eſtimation: but this here expreſſed is, *Votum deſtructionis, quia deſtructio imminet vſurpantibus hujuſmodi votum, vt patet in hiſtoriâ Achan, Ioſ.* 7. a vow of deſtruction, becauſe deſtruction hangeth ouer their heads, who ſhall vſurpe any thing ſo deuoted: as appeareth in the hiſtory of *Achan*.

a The word ἀνάθημα here vſed by the *Septuagint*, is ſo taken likewiſe: Though *Tudaus*, and ſome others are of opinion, that ἀνάθημα is vſed of things conſecrated, and ἀνάθεμα of things to be deſtroyed. As the ornaments of the Temple are called ἀναθήματα. *Luk.* 21. 5. and that ἀπὸ τοῦ ἄνω τίθεζ, *hoc eſt, ſurſum ponere, vel figendo, vel ſuſpendendo* Auguſt in lib. Numer. qu. 41. *vel* ἀπὸ τοῦ ἀναπθέναι, *hoc eſt, ſponere*, χωειδῶσαι, καὶ ἀλλοτειωθῶσαι, *vt explicat Photius apud Oecum. in Rom.* 9 *ſicut verſ.* 21. *aver non redemptum dicitur*, γῆ ἀφωεισμένη. *quia talis à communi vſu ſeparabantur.* And on the other ſide, the word ἀνάθεμα is neuer found in the good ſenſe: but as *Numb.* 21. the place where the Canaanites (which were deuoted to deſtruction) were ſlaine, is called by the *Septuag.* ἀνάθεμα, *Hebr* חרמה *chormah*, from חרם *cherem*. So *Ioſ* 6. 17 it is ſaid, *And the citie ſhall bee accurſed. Hebr* חרם *cherem. Septuag* καὶ ἔσται ἡ πόλις ἀνάθεμα. So Saint *Paul* wiſhed himſelfe ἀνάθεμα, &c. *Rom* 9.3. And it is ſayd of Saint *Peter, Mark* 14 71. ἤρξετο ἀναθεματίζειν. And of thoſe Iewes vvho vowed to kill *Paul*, it is ſaid, ἀνεθεμάτισαν ἑαυτούς. *Act.* 23. 12. 21. Yet learned *Beza* confeſſeth (*in loc ad Rom.*) *diſtinctionem* ἀναθέματος & ἀναθήματος *non agnoſco. Photius loc. cit* maketh them differ onely in the dialect: ἀνάθημα ἐν τῇ Ατθικῇ διαλέκτῳ, ἀνάθεμα ἐν τῇ κοινῇ. And indeed in this place the *Septuag.* vſe ἀνάθημα (as is euident) both of ſanctification, and of deſtruction. And *Prudent. in Pſychomach.* intending the ſpoyles of *Iericho*, and ſuch of them as were to be conſumed by fire, ſtollen by *Achan*, ſaith,

Succubuit capto victùs ex hoſtibus auro,
Dum vetitis inſigne legens ἀνάθημα ſavillis,
Mæſta ruinarum ſpolia inſatiabilis hauſit.

Where ἀνάθημα, I ſay, is vſed for that which was to be quite deſtroyed vvith the fire, as the *Babyloniſh garment*; though the ſilver and the gold ſhould haue been conſecrated to the Lord, *Ioſ* 6.17, 18, 19.

3. *Cornel.*

3. *Cornel. à lapid.* and *Lorinus*, according to the text, ſay, that (*cherem*) in this place, is taken either for men, or for the goods of men; and theſe goods either liuing, or without life; liuing, as beaſts, cleane, or vncleane: without life, either moueable, as ſiluer, gold, or the like, or immoueable, as fields, and houſes. Now all theſe being deuoted, were to die, either *morte naturali, vel propria*, by a naturall or properly ſo called death, or *morte ciuili, vel metaphoricâ*, by a *ciuill*, or *metaphoricall* kind of death. Of the firſt ſort were men, and beaſts; of the ſecond, men, beaſts, and other goods.

4. Firſt for men deuoted to die *a naturall*, or properly ſo called death, they were either deuoted of *God*, or of *men*.

1. *Of God*, ſuch were the *Hittites, Amorites, Canaanites, &c. Deut.*20.16.17. and eſpecially the *Amalekites, Deut.*25.19. & likewiſe the men of *Iericho, Ioſ.*6.17. Hence it was, that God was ſo offended with *Saul*, for ſparing *Agag*, the King of the *Amalekites*, 1. *Sam.*15.9. & 26. for which cauſe *Saul* was ſlaine, 1. *Chron.* 10.13. and an *Amalekite* is ſaid to haue had his hand in his death, 2. *Sam.*1.8.9 10. And whereas the *Gibeonites*, which were of the *Hiuites*, were not deſtroyed, *Ioſ.*9. the reaſon is given by the (*b*) *Hebrewes*, from *Ioſ.* 11.19. becauſe they made peace with them: or rather becauſe of the oath which the *Iſraelites* had ſworne vnto them, when they pretended themſelues to come from a farre country, *Ioſ.*9.v.6.9.15. For vnto ſuch they were to offer peace, *Deut.*20.v.10. & 15.

2. *Of men*, and this was either by an eſpeciall, and extraordinary vow, as *Numb* 21.2.3. or by the ordinary courſe of judgement, as *Exod.*22.20. where it is ſaid of the Idolater, that *hee ſhall be deſtroyed vtterly*; that is, χωὶς οἰκτιρμῶν, *Without all mercy*, *Hebr.*10.28. which is as much as to bee a *cherem*, or to bee anathematized. And the like ſhall be done to ſuch as ſeeke to draw others to idolatry, *Deut.*13.v.13.14.15.16.

5. The *Hebrewes* adde, concerning their ſeruants, which were *Canaanites*, that they had power to deuote them to death. But this *Toſtatus* (*qu.* 67.) ſaith is improbable. 1. *Quia hoc dato, quilibet poſſet innocentem hominem vouere ad occidendum, &c.* becauſe if this be graunted, every man at his pleaſure might deuote an innocent man to be ſlaine. 2. *Quia nullus poterat habere ſeruum Cananæum, &c.* becauſe no man might haue a Canaanitiſh ſeruant, ſeeing by the law (*Deut.*20.) it was commanded, that they ſhould not ſuffer any of that nation to liue. 3. *Lorinus* ſaith, *Priuatæ perſonæ tale votum non erat licitum, niſi ex peculiari inſtinctu dei, &c.* that is, it was not lawfull for (*c*) a priuate perſon, to make ſuch a vow, vnleſſe hee had ſome peculiar inſtinct from God for it; as it is thought that *Iephthe* had, though his vow was indefinite, of the firſt liuing thing that ſhould meet him, *Iud.*11.31. or if hee had no inſtinct, then his vow did proceed from miſunderſtanding of this preſent law.

6. Secondly for beaſts deuoted to die, they were either cleane, or vncleane: if cleane, then they were offred in ſacrifice: but if vncleane, then the opinion of *Lyranus* is, that if they were not vſefull for the Prieſt, or for the ſeruice of the Sanctuary, (as Horſes, Aſſes, &c. in carying burthens) they were put to death: But *Toſtatus* herein diſſenteth from him.

7. Now for ſuch as being deuoted were onely to die *ciuiliter, vel metaphoricè*, ciuilly or metaphorically; they were, 1. *Men* conſecrated to the ſeruice of God; and theſe were, firſt, of the tribe of *Leui*, which were the Lords already; but being deuoted in this manner they muſt atend perpetually, which otherwiſe was to bee performed by courſe: thus *Samuel* was conſecrated, 1. *Sam.*1. or 2. Of other tribes: and then they were not to miniſter in the Temple, *Num* 3. but yet they might be conſecrated for *Nazarites*, as *Sampſon, Iud.*13. who was of the tribe of *Dan*, or 3. They were Gentiles, and then they were onely for ſuch offices as were impoſed vpon the *Gibeonites, Ioſh.*9. An *Hebrew* indeed could not be thus deuoted to ſeruility; for he could bee a ſeruant no longer then to the *Sabbaticall yeare*.

Now theſe are all ſaid to be *ciuilly* dead, ſaith *Lyranus, Toſtatus, Lorinus*, and others, for the ſafetie of their countreys. Not much vnlike was the aduenture of *Ionathan* with his Squire, 1 *Sam.*14.1. And our bleſſed *Sauiour* made himſelfe a *Cherem*, a very κατάρα, *a curſe for vs*, *Galat* 3.13 that ſo deuoting himſelfe to death, hee might bring life to vs.

b Theſe *Hebrews* ſay, that *Ioſhua* ſent three writings before hee came into the land: firſt, he ſent vnto them thus, *He that will flee, let him flee.* Secondly, hee ſent, *Who ſo will make peace, let him make peace.* Thirdly, hee ſent, *Who ſo will make war, let him make warre.* If it bee ſo, wherefore did the *Gibeonites* deale by craft? Becauſe hee had ſent vnto them in the generall, and they receiued it not; neither knew they the iudgment (or manner) of *Iſrael*, &c. *Maimon Treat. of Kings chap.*6. *ſect.* 4.5.

c It cannot be denyed, but that ſome men haue deuoted themſelues to death; as amongſt the Heathen, the two *Decii*, father & ſonne, with the *Romans*, *Leonidas* with the *Spartans*, and *Anchurus* amõgſt the *Grecians*,

even as religious persons in the Church of *Rome*, their Monks and Friers are said to be (*d*) *mortui mundo*, dead to the world.

2. *Mens goods*, and these were either *without life*, or living. 1. *Without life*, Either *moueable* goods, as gold, and siluer, and the like, which were dedicated for the seruice of Gods house, by a statute of *mortmain*, and so *amortized*; as onely the gold and siluer was, which was found in *Iericho* amongst the spoiles, *Iosh* 6 19. and wherewith the Temple was adorned, *Luk.* 21.5. Or immoueable, as houses, and cities, which were to be burnt, and never againe to be reedified: as *Iosh.* 6.26. *Numb* 21. 2. Or fields, which being deuoted were the Priests, as *ver.* 21. of this *chap.* Or lastly, they were *liuing goods*, as *Horses*, *Camels*, and the like, which *Lorinus* very c villy saith, may be *Ciuilly*, or *metaphorically* accompted dead, when by a peculiar deuotement, they shall be appropriated onely to the worke and carriages for the Lord, and to no o- ther priuate imployments; (*e*) an example whereof neither he, nor his M. *Tostatus* hath given.

d They are well said to be dead to the world, because the world hath no vse of them, or as the *widow liuing in pleasure, is dead while shee is aliue*, 1 Tim 5. 6. or the Church of *Sardis*. Revel 3. 1 or because they liuing in idlenesse, are as dea , *habeant animam pro sale*, to preserue their bodies from putrifaction; of whose *Conuents* it may bee said, *Hic siti sunt Monachi*, as it was of the Countrey house of *Vatia*, whither hee retyred himselfe for ease, *Hic situs est Vatia*, here lyeth Vatia. *Senec Epist* 55. *e* I marvell that *Lorinus* heere thought not of that *Mule* in *Athens*, which worne out with labouring and carrying burdens, for the building of *Minervaes* Temple, was after permitted ἐς κόρον σιτεῖσθαι, to feed full vpon the common charge of the Treasurie. *Ælian de animal lib 6. cap 49.* Nor yet of that Dog, which discovered the thiefe, that robbed the temple of *Æsulapius* amongst the *Athenians*, and was after honoured, δημοσίᾳ τροφῇ, καὶ τιμῇ, οἵᾳ δὴ καὶ φύλακι πιστῷ. *Ibid lib 7. c 14.*

10. Quest. *What kind of Tithe is understood in this law.* ver. 30. 31, &c.

And all the tithe of the land, whether of the seed of the ground, or of the fruit of the trees &c. ver. 30. *&c.*

1. Divers kinds of Tithes were payed by the People of the Iewes, the confounding of which by some negligent, or ignorant readers, and yet audatious Writers, hath occasioned many great errours, in the poynt of Tithing.

For if wee well, and diligently obserue the generall passages of the Law touching this argument, we shall find; that beside those Tithes which were, *votiuæ, & spontaneæ*, freely given out of meere deuotion; there were (*a*) 3. other kinds *virtute præcepti*, even by virtue of the commandement of God, requirable of the people: as 1. The tithe of that yearely encrease, wherewith God blessed them, both in their fruits, and in their cattell; which was the setled inheritance of the Levites, called *Magnasher rishon*, πρωτοδεκάτη, the first tithe; of which the Levites againe gaue a tenth part vnto the Priest. *Num.* 18.21.28. 2. After this tithe payed, another tenth of the nine parts remayning was, either in kind, or, (if they dwelt far off) in money, to be caryed vp to *Hierusalem*, the solemne place of Gods worship; Wherewith they were to make a kind of *loue-feast*, wherein the Levite must not bee forgotten: and this is called *magnasher shem*, (*b*) δευτεροδεκάτη, the second tithe, or χαριστήριον, a token of gratitude. Whereof read: *Deut.* 12.v.12. & 17. & *cap* 14 *v.*22.23. 3. They set by, over and aboue the two former, another tithe, every third yeare, which they spent at home within their owne gates, vpon the *Levites*, the *Fatherlesse*, the *Widow*, and the *Strangers*. *Deut. c.*14.*v.*28.*& chap.* 26.*v.*12. And this was called *Magnasher gnain*, πτωχοδεκάτη, (*c*) the Poore-mans tithe: or *Magnasher shelishi*, the third tithe.

2. These two latter are by many writers, confounded, pretending that the same

a Seranius in Tob. 1. saith, that *Tobias* payd foure tithes: *Primas Leuitis generatim, vt comprehenduntsacerdotes: Secundas, in epulum sacrum pro Leuitis & egentibus: tertias, in frumento quolibet pro peregrinis, in pilis, viduis: vltimas in Sabbatum, vel saltem in festa templi.* Which last were *votiuæ et spontaneæ decimæ.*

b Hieronymus, Secunda, inquit decimam partem omnium fructuum Leuitæ tribuat populus ex lege debebat; rursum ex ipsis decimis Leuitæ, id est, inferior gradus ministrorum decimas dabant sacerdotibus: & hæc est quæ appellatur δευτεροδεκάτη. In Ezech. cap. 45. *Dissentit autem Iosephus et alii, quos secuti sumus.* *c* Touching this tithe, the *Hebrewes* kept this order: The owner of the field when poore folke passe by him, and he haue there the tithe of the poore, hee giveth to every poore body that passeth by him, so much of that tithe as may satisfie him, according to *Deut* 14.29. How much is that? If it bee of wheat, he giues him not lesse then halfe a *Kab:* if of barley, not lesse then a *Kab:* of rye, not lesse then a *Kabs* of figs, not lesse then 25 shekels weight: of wine, not lesse then halfe a *log:* of oyle, not lesse then a quarter of a *log*, &c. And if he giue him of any other fruits, it is not lesse then he may sell, and buy with the price thereof 2 meales meat. If there be many poore, and he haue not enough to giue to every one, according to the measure: then hee setteth the tithe before them, and they part it among themselues. *Maimon in Mattanoth gnan. chap.* 6.

tithes

tithes were for two yeares caryed to *Hierusalem*, and every third yeare spent at home. Whereas, 1. The law is very plaine, and expresse, that every yeare thrice, all the Males were to appeare before the Lord in that place which he should choose, which was *Hierusalem*, and no man must appeare empty. *Exod.* 23.15. and that because they were to feast there, *ver.* 14. Which must be done according to the law, *Deut.* 14. & 26, *&c.* 2. The third was likewise called *Annus decimationis*, the tithing yeare, because it was the yeare of greatest, that is, of triple-tithing.

3. And a little more to discover the jangling of writers: some againe confound the first and second kind of tithes; that so they might make tithes ceremoniall, pretending that they were caryed to the Temple, and so belonging onely to that service. Whereas the law it selfe sheweth, that the first tithe, which is the constant revenue of the Ministers, might be eaten in any place, and by any, cleane, or vncleane. *Numb.* 18.31. Yea, *In all the cities of their tillage. Nehem.* 10.37. And some of them confound the first tithe and the third, that so they may seeme partly *Iudiciall*, and to belong onely to the *Politie* of the *Iewes*, as being set apart for the reliefe of the poore: and partly, that they may charge vpon the Ministers that, (if they will haue tithes,) they must maintayne all the poore of the parish: whereas the law provideth both by this third yeares tithe, and other meanes, that the poore should haue reliefe from the people, as well as from the Levites; who yet, by reason of the honourable meanes they had, might well keepe hospitality, and helpe to succour such as were in want.

4. The tithe heere intended in this place, (as I conceiue it,) was onely of that first sort; though *Maimony*, and some others say, the second is heere meant: which I thus proue. 1. Because it is ordayned touching this tithe, that, if the owner would redeeme it, he should adde a fift part to the price for the redemption thereof: *ver.* 31. But for the second tithe, the law saith, that the owner dwelling in a place farre remote from *Hierusalem*, he might redeeme it, and so carry the value thereof in money: *Deut.* 14. 24,25. Without any such addition of a fift part for the redemption. 2. Because the letter it selfe saith of this tithe; (*d*) *It is the Lords. v.*30. Not, *it shall be the Lords*; as if it were a thing now first decreed: according as that second tithe, and so likewise the third were then first decreed, when the lawes recited were given concerning them. But heere he speaketh as of an ancient right, which God challengeth in mens tithes, and which he assigned over to the Levites, when he promised them, that he would be their portion, or thus provide for them of his owne *Num.* 18.20 21.

5. Besides all this, we confesse with *Aquinas*, that the second, (as being ceremoniall) is wholly abolished: and the third likewise; saue onely that by analogy, common equity, and Christian charity, we are tyed to relieue the poore. *Luke* 11.41. But the first is perpetuall. *Aquin.* 2.2æ. *qu.* 87. *art.* 1.

This we hold was morally due, vnder the law, vnto the Levites; and by the same rule of good manners, as (*e*) due vnto the Ministers of the Gospell. *Quorum si dignitas attendatur plus eis debetur quam ministris veteris legis*: whose dignity, if it be regarded, will challenge more to them then to the other. *Cajet. in cit. loc. Aquin.*

d These words seeme to imply *Statutum fuisse aliter* (as the Lawyers say) *non potuisse aliter non statui.*

e For proofe of this assertion, I referre the Reader to those many learned Treatises, which by divers of our owne Country-men haue been written vpon this Argument, being my selfe vnwilling, *post tot Homeros tot Iliades canere; vnde & Isber ipse futurum sit, vt Aesch. in Demosth.*) μακρότερος ὠδὴ ἢ λιβανωτός.

11. Quest. *Touching the Tithes of the ground, and other Tithes payable by analogy; and of their redemption.* ver. 30. 31.

1. *The Law saith, And all the Tithe of the land, whether of the seed of the land, &c. is the Lords, &c.* v.30. *And if a man will at all redeeme ought of his tithes, he shall adde thereto the fift part thereof.* v.31.

The Hebrewes say, that of all things growing vpon the ground, which were mans meat, tithe was to bee payd; even as the first fruits were, *Deut* 18.4 Where corne; and wine, and oyle are named: But of such fruits as were not mans-meat, no tithe was requirable. *Maim. tom.* 3. *in Trumoth. c.* 2. *s.* 1.

2. Others acknowledge, that all fruits arising, and growing vpon the ground, are subject vnto the law of tithing, and of them are payed those tithes which they call *prædiales,*

prædiales, prædiall tithes, whether they ſerue for mans meat, or not: and they ſay, in the generalls named in the text, all particulars are vnderſtood. But there are other which are called *perſonales decimæ*, perſonall tithes, ariſing of a mans labour, and induſtry (*a*) in any art, or lawfull trade of life, and ſome againe called *mixtæ*, mixt tithes, as comming partly by prediall encreaſe, and partly by a mans perſonall endeavours, and ſuch *Lorinus* ſaith, the Scripture doth not mention.

3. Some againe are of opinion, that even theſe perſonall, and mixt tithes are due, and not vnheard of in the Scriptures. For although I find no law expreſſely commanding any ſuch to be payd; becauſe among the *Iſraelites*, *Singulæ familiæ tribuum ſingularum habebant ſuos agros, vnde ſoluere poſſent decimas, ita vt perſonales exigere neceſſe non eſſet*; every family of every particular tribe, had their fields, whence they payed (prædiall) tithes, ſo that there was no need of requiring perſonall: yet as tithing was more auncient then the common-wealth of the Iewes, ſo we find how the Patriarch *Abraham* gaue tithes, not of his land, or of his cattell, but of the ſpoyles, or elſe of all he had, (meaning his owne goods) or elſe of both: as *Gen.* 14. 20 compared with *Heb.* 7. where *v.* 2. it is ſaid, that he divided to *Melchizedech* δεκάτην ἀπὸ πάντων, *the tithe of all:* and *v.* 4 that he gaue tithe, ἐκ τῶν ἀκροθινίων, *of the ſpoyles*, which muſt not be joyned together, as if the Apoſtle had ſaid, ἐκ πάντων τῶν ἀκροθινίων, of all the ſpoyles: becauſe the latter is diſtinguiſhed from the former in the text, by the conjunction (καὶ) as if he had ſaid, *And even* (*b*) *of the ſpoyles*. So *Iacob* vowed to giue tithe *of all*. *Gene* 28 22.

And in the Goſpell, the *Phariſees* ſaid, (*c*) ἀποδεκατῶ πάντα ὅσα κτῶμαι, *I pay tithe of all that I poſſeſſe*: *Luke* 18. 12. which agreeth well with that counſell of Saint *Paul*. *Gal.* 6. 6. *Let him that is Catechiſed, communicate vnto the Catechiſt*, ἐν πᾶσιν ἀγαθοῖς, *in all his goods*.

4. And great reaſon there is, 1. That the Miniſters, having Gods portion, ſhould haue tithes of all a mans goods, ſince * the encreaſe of all commeth from God, who giveth ſtrength to get riches, *Deut.* 8. 18. Which reaſon is implyed in the words of *Iacob*, ſaying to God; *Of all that thou ſhalt giue me, I will giue the tenth vnto thee*. *Gen.* 28. 22. From the ſame ground ſome of the Heathen, by the light of nature, gaue tithes to *Hercules*, τῷ Ἡρακλεῖ πολλοὶ τῶν πλουσίων ἐδεκάτευον τὰς οὐσίας. that is, many of the rich men tithed to *Hercules*, *Plutarch*, Ρωμ. (*d*) Becauſe they were of opinion, that through his favour their wealth was encreaſed, according to that proverbe amongſt them, (*e*) *Dextro Hercule, Hercules ſtanding right*, or, *being propitious*.

2. And *Aquinas* prooveth, that all a mans goods, whether the proffit of his grounds, or the fruit of his perſonall labours, or endeavours, are ſubject vnto tithing, from that place of the Apoſtle: 1 *Cor.* 9 11. *If we haue ſowen vnto you ſpirituall things, is it a great thing if we ſhould reape your carnall things?* whereupon he ſaith, *Omnia quæcunq; homo poſſidet ſub carnalibus continentur, & ideò de omnibus poſſeſſis decimæ ſunt ſolvendæ* 2 2æ. *qu.* 87. *ar.* 2. that is, All that a man poſſeſſeth are conteyned vnder carnall things; and therefore of all that a man poſſeſſeth, tithes are to be payd.

3. And to vrge the Apoſtles reaſon a little further: if carnall things are due from the people in lieu of the ſpirituall things received from the Miniſter; then if Merchants, Soldiers, Artificers, and the like, receiue of theſe, (*f*) they ought in like manner to giue of the other, which muſt needs be perſonall tithes.

a *Hoſtienſis* reporteth that in his time certaine h neſt Lawyers did weare by their ſides tit'i purſes, wherein they reſerved the tithes of their fees for their Prieſts. I would the Lawyers in our dayes were not more ready to put the tithes of the Prieſts into their private purſes for themſelues.

b Of the ſpoiles that *Iſrael* got from *Madian*, a tribute was levied vnto the Lord, & given to the Prieſt. *Num.* 31. 28. 29. 41. and 1. *Chron* 26 27 of the ſpoyles they dedicated to maintaine the houſe of the Lord. So the Soldiers of *Cyrus* were, by the advice of *Cræſus*, ſtayed from ſpoyling the *Lydians* citie, that the tithes might firſt be payed to *Iupiter*. *Herodot. in Clio.*

c Whether is this ἀποδεκατῶ meant of taking or paying tithe? the word will beare both. Not of taking: for then no great matter to boaſt of, to bee ſo ſtrict in taking tythe. It was then meant of paying: For though the *Phariſees* were called *Peruſchim*, *quaſi Periſchim*, *docentes*, Teachers of the Law; and as *Baſil. Seleuch* Ὁ μὲν δὴ Φαρισαῖος & τὴν ἀρετῆς παιδάτης, τὸν νόμον ἐξηγητὴς, τῆς Μωϋσέως γλώττης καὶ καθέδρας διάδοχος. λόγ. εἰς τὸν τελ. καὶ φαρι. Yet becauſe they were not of *Levies* Tribe, (as Saint *Paul* a *Phariſee*, was of the Tribe of *Beniamin*,) they payed Tythes to *Levi* very exactly. * Πᾶσι δόσις ἀγαθὴ, καὶ πᾶν δώρημα, &c. Iam. 1. 17. *Decimato vt dives fias. Iudaor. Proverb.* d *Non abſimili ratione iuxta Virgil. offerebant, Primitias frugum Cereri, ſua vina Lyæo.* e —— *O ſi ſub raſtro crepet argenti mihi ſerta, dextro Hercule* —— Perſ. f *De militiâ, de negotio, & de artificio redde decimas. Auguſt. vt habetur.* 16 quæſt. 1. Can. decimæ. *Doctor Pridieux* affirmeth, that the Records of *Oxeford* doe to this day teſtifie, how one *William Ruſſell*, a Fryer, was branded with the name of Heretique, for denying *perſonall tythes* to bee due *Iure divino*. *Orat. de Decim.*

5. Touching

5. Touching the redemption of tithes, the law ſaith; *If a man will at all redeeme ought of his tithes, he ſhall adde thereto the fift part thereof.* v. 31.

Which muſt be vnderſtood onely of ſuch tithes, as which a man redeemed for his owne private vſe; and conſequently onely of the firſt ſort of tithes mentioned in the former *queſt.* not of the ſecond, or third, which were to be imployed otherwiſe. And the *Hebrewes* further ſay, that this is vnderſtood of the redemption of a mans owne tithe, not of the tithe of another man, which being refuſed by the owner, he ſhall happen to redeeme. *Maimon.*

6. *Toſtatus* heere addeth theſe three rules, concerning redemption, or making compoſition for tithes.

1 *Qui redimebat decimas ſuas, nòn redimebat ius decimandi, ſed ſolùm fructus decimarum:* He that redeemed his tithes, did not buy out *(the Levites)* right in tithing, but onely he compounded for the fruits, or profits: Becauſe (*g*) the right of tithing is a ſpirituall thing, and could belong to none, but to the *Prieſt*, and *Levite.*

2. Neither was it lawfull (ſaith he) for a man to compound for his tithe for any long time; *Vt potè quòd aliquis daret certam ſummam pecuniæ pro omnibus decimis quas ſoluturus erat totâ vitâ ſuâ, vel decem, aut viginti annis:* as that a man ſhould giue a certaine ſumme of money, for all the tithes that he ſhould pay during his life, or for tenne, or twenty yeares: but this compoſition muſt be made yearely.

3. Laſtly, neither might a man redeeme his tithes, *Ante quam colligerentur fructus,* before the fruits were gathered: becauſe till then the certaine value of them could not be knowne, nor the fift part, which was to be ſuperadded.

Queſt. But would the Iewes (thinke ye) redeeme their tithes at all, being thus to giue hue for foure?

Anſw. (*h*) God therefore appointed this, that the Iewes ſhould not deſire to redeeme their tithes: for by this meanes they might bee incline to the reteyning of them, or ſome part of them to themſelues; whereas God would haue them to yeild them freely.

g *Ius percipiendi decimas ſpirituale eſt, et non cadebat niſi in Leuitam, & Sacerdotem.* Toſtat. qu. 68.

h *Ideò Deus faciebat hoc, vt Iudæi non deſiderarent redimere decimas ſuas: nam hoc modo inclinarentur ad retinendum eas, vel partem earum ſibi; Deus tamen volebat vt libere eas tribuerent.* Toſtat. loc. cit.

12. Queſt. *In what manner Tithes of cattell were payable, and of the penalty of commutation.*

And concerning the tith of the heard, and of the flock, even of whatſoever paſſeth vnder the rod, the tenth ſhall be holy vnto the Lord, v. 32. *Hee ſhall not ſearch whether it bee good or bad, neither ſhall hee change it, &c.* v. 33.

1. What cattell were tithable, and what not, is not by all agreed vpon. For firſt, the *Hebrewes* exactly following the letter, ſay, that no cattle were ſubiect to tithing, but onely of the heard, and of the flock; that is, after the *Lat. tranſlat. Omnes dec.* (*a*) *bovis, ovis, & capræ,* of the bullock, ſheep, and goat. And indeed the word שׁוֹר *ſhor,* is taken for all ſort of ſmaller cattell, as *ſheep, goats, lambs, and kids.*

To the ſame effect *Cajetan* collecteth from hence; that the law of tithing was more moderate, then the law of Firſt-borne: becauſe (ſaith hee) tithes were onely payed of cleane beaſts: but both of cleane and vncleane the Firſt-borne was holy.

2. But, in the ſecond place, *Toſtatus, Lorinus,* and others, are of opinion, that though onely the heard and flock are named: becauſe they onely were fit for ſacrifice, yet *à pari,* wee may thinke, that all other cattell fit either for meat, or for vſe and ſeruice were alſo tithable.

Cornel. à Lap. reiecteth not this opinion: but yet citing *Toſtatus,* hee addeth withall, *Verum locum aliquem* S. *Script. qui id ipſum aſſerat non affert.* But yet hee bringeth no place of Scripture, that affirmeth this.

3. For anſwere to *Cornelius à lapide* touching Scripture for this aſſertion: *Lorinus* is bold to produce, *Math.* 23.24. where our Saviour having ſpoken in the verſe before, of the cuſtome of the Phariſees, in paying tith of *mint*, and *aniſe*, and *cummine*, telleth them, *that they ſtraine at a gnat, and ſwallow a Camell.* That is (ſaith hee) they tith ſmall things, and ſwallow an whole tith Camell at once: But ſurely I thinke, a man

a The *Dowiſt* tranſlate this (*Oxen,*) which word is vſed for the male, and of ſome age, and gelt; & conſequently not tithe-able, neither in it ſelfe, nor in reſpect of any fruit that can come of it. *Pullocke,* is vſed with vs of the female; and in ſome places for both kinds, as *bos* in the Latine.

man may as well from hence collect, that they payed tith gnats, as tith Camels: though peraduenture tith might be payed of Camels, as well as of the bullock.

4. And indeed were it not, but that I find the constant streame of Interpreters running another way, I should thinke, that those words, (*whatsoeuer passeth vnder the rod*) might serue to proue, that all cattell which goe vnder a Keeper, (who *b*) was wont to number his cattell with his rod) and that is all seruiceable cattell, were subiect vnto the payment of a tith of their encrease.

b To this purpose the *Septuagint* read thus. πᾶν ὃ ἂν δέλθῃ ἐν τῷ ἀριθμῷ ὑπὸ τὴν ῥάβδον. To which interpretation that of the Prophet *Ieremie, chap. 33. v. 13.* well agreeth. *Transibunt adhuc greges sub manibus numerantis. Iuxt. 72.* παρελεύσεται πρόβατα ὑπὸ χεῖρα ἀριθμοῦντος. *c Pastor ad portam ouilis, vel caulæ consistens, virgâ cohibebat suas oves capras, vel boues, ne simul egrederentur; ita vt quod decimum venerit, & exierit, cedat in decimas domino.* Cornel. à Lap.

4. But I must confesse, the received exposition of those words aimeth onely at the manner of tithing. And it is very probable, that they vsed to number their lambs, or kids &c. with the rod or staffe, and to set by the tenth, according as it came forth, and passed vnder the rod. Onely here they differs about the Tithman: Some say the Levite himselfe with the rod, or staffe, marked out his tith: Some againe say (*c*) the Shepheard, or Keeper of the cattell vsed this tithing-rod. But the *Hebrewes* say, it was the *Owner* himselfe in the presence of the Levite, that set out his tith: which indeed is most probable, vnlesse the Levite standing by, his seruant might performe the office, by his appointment: the manner of doing it is thus described by *Maimony*. Hee is to gather all his lambs, or all his calues into a fold, and make thereto a little doore, that two may not goe out at once; and their lambs must stand without: and as they bleat, or bellow, and the young ones heare their voice, they goe out of the fold to meet them; as it is said, *that passeth vnder the rod.* It must passe of it selfe, it must not bee caried out. And (*d*) as they come out of the fold, one after another, hee beginneth, and counteth them with a rod, one, two, three, &c. And the tenth that cometh out, whether it be male or female, perfect or blemished, he marketh it with a red marke, and saith, *This is the tith, &c. Becoroth. ch. 7. Sect. 1.5.*

5. The Law prohibiteth the changing of it vnder a penalty, which is, *both it, and the change thereof shall bee holy*, v. 33. according as before, *v.* 10. it is ordained touching the beast fit for sacrifice, which should happen to bee consecrated by a vow. Which clause (saith *Tostatus*) must bee vnderstood, as holding onely in this case, *Si ipse Laicus commutaret*, if the Lay-man should change the tenth: but if the *Levite* should attempt any such thing, *Volente vel nesciente domino*, whether the *Owner* were willing with it, or whether it were done without his knowledge: then both must not be consecrated: nay rather, (saith he) if the *Levite* should goe about to deceiue the *Owner*, it were fit that he should loose both. *Lex tamen non definit hoc*: But yet the law doth not determine this.

d *Iste modus decimandi sortitionem quandam innuere videtur.* Lorin. *Huic decimationi similis erat decimatio militaris, aut aliorum etiam facinorosorum, decimus quisq; interficeretur: δεκατεύειν, vocat* Polyb. lib 6. *Quo genere supplicii (inquit* Cic. orat. pro Cluent.) *metus ad omnes, pœna paucos perueniebat. Sævior sortitio seu decimatio Cambysis, cuius milites, deficiente commeatu, decimum quemq; sortiti, alimentum habuerunt fame sæuiu.* Senec. de Ira. lib 3. cap. 20.

4. *Places of Doctrine.*

1. Doctr. *A good worke must be done well.*

a *Deum sic colere oportet quomodo ipse se colendum præcipit.* S. Aug. de consens Evang. l. 1. c. 18.

1. THe Law appointeth, that every estimation should be made, *By the shekel of the Sanctuary. ver. 3. & 25.* which mystically teacheth: *Vniuersas nostras actiones ad strictissimum quoddam examen reuocare & exigere*: that all our actions should be examined by the rule: *Lorin.* And that because, ὁ καλὸν τὸ καλὸν, ὅταν μὴ καλῶς γίνηται. A good worke is not good, if it be not well done. *Zonar. in Can. Apost. 66.*

2. For the approoving therefore of our workes, wee must examine them by the standard, *The shekel of the Sanctuary*; that is, *the Word of God*; (*a*) that rule which is

τὸν γὰρ κανόνα καὶ σταθμὸν εὐνομίας ἡγεῖτο χρεὼν εἶναι σταθμὸν ἄγραφον τὸ γράμμα. Niceph. Greg. Histor. lib 10. *Scriptura autem sola, et vnica tam fidei, quam morum, & omnis θεοσεβείας regula.* Πανταχόθεν τοίνυν εἰδέναι προσήκει, ὅτι ἀδιαιρέτως ἑτέρως περὶ θεοῦ, ἢ ὁ ὀρθῆς θεοσεβείας μανθάνειν οἰόμενος, ἢ παρὰ τῶν γραφῶν μόνον, ἢ διὰ τῆς θείας ἐπιπνοίας διδασκόντων ἡμᾶς. Iustin. Mart. Πρὸς Ἕλλην.

most

moſt perfect and exact, (*b*) the author whereof is the ſpirit of God. We ought to doe according as they profeſſed, who ſaid, *Whatſoeuer the Lord ſhall commaund vs We will doe.* His law muſt be the *Cloudy-pillar* to direct vs, elſe wee walke not the right way, vnto the promiſed Land. (*c*) We muſt not make a ſtandard of our owne, and then meaſure our actions by it; neither will God be ſerued, *Mandatis hominum, by the commaundements of men. Eſa.* 29.13.

3. Or the ſhekel of the Sanctuary may ſignifie *Faith, Without which it is impoſſible to pleaſe God. Hebr.* 11.6. Neither can any good worke be well done without it. *In genere morali*; that worke may be good, which is wrought by an infidell; that is, it may be morally good, according to the rules of *Ethicks*: yet *In genere Theologico* it cannot be; that is, it cannot according to the rules of *Theologie* be ſo eſteemed. For (*d*) God firſt accepteth *Abel*, and then his oblation: *Gene.* 4.4. *A good man obteyneth fauour of the Lord: &c. Pro.* 12.2. *The ſacrifice of the Wicked is an abhomination to the Lord, &c. Pro.* 15.8. And therefore, by faith *Abel* offered πλείονα θυσίαν παρὰ Κάιν. *amore*, a greater, or *a better ſacrifice then Cain. Hebr.* 11.4. Faith added both goodneſſe, and greatneſſe vnto it; (*e*) as the want of faith depriueth the action of both, in Gods ſight. If we deſire that our actions ſhould be, as a ſacrifice of a ſweet ſauour vnto God, wee muſt haue them ſeaſoned by faith: This is the (*f*) fact, to keepe them from putrefaction, and conſequently, from being noyſome in the noſtrills of God: This is the leaven, by which they are made ſauoury in his taſt.

4. *Radulphus* by the *ſhekell of the Sanctuary* vnderſtandeth the good affection, and intention of the heart in every action, according vnto which the action taketh its denomination. *Non igitur glorietur Cain offerens munera de frugibus terræ ſuæ*, Gen.4.3. *Non confidat hypocrita per diem affligens animam, &c.* Let not Cain glory (ſaith hee) offring his gifts of the fruits of the earth: neither let the hypocrite grow confident, vpon his afflicting of his ſoule for a day, &c. (*g*) It is the ſincere heart which God looketh at, & regardeth; & (*h*) whatſoeuer it be which a man doth, if his end be not good, euen for that cauſe, his action is not good: nay it is no other then ſin before God.

b 2.Pet.1.21. ὅτι γὰρ φύσει, ὅτι ἀνθρωπίνη ἐνενοίᾳ ὅπως μεγάλα καὶ δεῖ αἰνιγνώσκειν ἀνθρώποις δωρεὰν, ἀλλὰ τῷ ἀνωθεν τοὺς ἁγίους ἄνδρας πνευματοφόρους γενέσθαι. &c. Iuſt. Mart. ib.

c *Non noſtro, ſed Dei arbitrio eligenda ſunt iuſtitiæ exercitamenta.* Cypr. de ſing. Cler.

d Ὁρῶν τὸν προσφέροντα τὸ προσενεχθὲν δέχεται. Baſil Sel. λόγ. εἰς τὸ Καὶν καὶ Ἄβελ.

e *Omnis infidelium vita peccatum eſt.* Proſp. Sent. 106 *Fides eſt iuſtitiæ fundamentum, quâ nulla bona opera præcedunt, ſed ex quâ omnia proceduntur.* Id de vit. contemplat 3 11. Πρεσβεῖον ἡ πᾶν τὸ καθ' πίστιν ὀρθῶ κανόνι. Iuſt. Mart. πρὸς Ελλ. Οὗτος γὰρ ἔστι δένδρου ῥίζα, καὶ ὀφθαλμὸς σώματος, hoc eſt fides reſpectu operum. Theodor. ad Gr Ser 12. Μείζων ἡ ἀρετῶν μήτηρ ἡ πίστις Clem. Alexand Strom. 2 *f* Ὥσπερ ἐὰν ἡ κρέας, καὶ πᾶσαν μὲν ἐπιμέλειαν ποιήσεται τις, μὴ ἅλῃσι δὲ ἅλατι &c. Ὡσπερ ἐάν τις ἄλουτα εὑρεθῇ, ὧν βάλῃ ἡ σοροζύμιον, &c. Macar Homil 24. ὡδὲν ὄν ὄφελος αὐτοῖς μετὰ τοῦ τελώνου τὰ εἶα, κἂν ἐνεργεῖς ὡσὶ νυῦ, εἰ μὴ πίστιν ἔχειεν. Clem. Alex. Strom. 1. *g* *Non munera Deus, ſed corda intuebatur, vt ille placeret in munere, qui placebat in corde. Abel pacificus et iuſtus, dum Deo ſacrificat innocenter, docuit cæteros, quando ad altare munus offerunt, ſic venire cum Dei timore, cum ſimplicitate, cum lege iuſtitiæ, cum concordiæ pace: Merito ille dum in ſacrificio Dei talis eſt, ſe poſtmodum ſacrificium Deo factus.* S Cypr de Orat Dom. *Huic Abel Dominus Ieſus Chriſt⁹ primatum iuſtitiæ hominum commiſit, ita inquiens; A ſanguine Abel iuſti vſq; ad ſanguinem Zachariæ* Matth. 23.35. S. Auguſtin de Mirabil. ſ. ſcrip. lib. 1 c. 3. Ἡ δὲ καρδία ἡγεμονεύει, καὶ βασιλεύει ὅλης τῆς σωματικῆς ὀργάνου, καὶ ἐπὰν κατάσχῃ, &c. Macar. Hom 15. *h* *Quicquid boni fit, ſi non propter hoc fit propter quod fieri debet, etſi officio videtur bonum, ipſo non recto fine peccatum eſt.* S. Aug. in Pſal. 118.

2. Doct. *Touching the lawfulneſſe of vowing.*

1. The Church of *Rome* hath beene ever forward in taxing vs, as enemies to deuotion and piety, and Contemners of all holy vowes, and votaries: becauſe indeed our Church hath alwayes, δὴ καὶ ἀνδρικῶς, oppoſed thoſe ſuperſtitious vowes, conſiſting onely ἐν ἐθελοθρησκείᾳ, in voluntary worſhip, or a worſhip after their owne will, and yet are magnified of them, with the opinion of merit, or of ſupererogation, (*a*) and to the preiudice of the law of God: whereas wee deny not, but that vowes are lawfull, and oftentimes very expedient, being made with deliberation, and of ſuch things as are acceptable, before God, and with intention to glorifie God in the performance of them.

2 And this, amongſt other places, wee collect euen from this Chapter; wherein we are to vnderſtand, that theſe ceremoniall vowes here mentioned, in regard of the pedagogy of the law, where types, ſignifications, and excitations of morall duties: as that *votum eximium*, that ſingular vow whereby a man doth *ſeparate* (*b*) *his ſoule to God*, (v.2.) doth ſignifie that which the Apoſtle teacheth, *Rom.* 12.1. *To preſent*

a *Plerung; euenit, vt cum aliquid vbi non oportet nahibetur, illic vbi oportet negligatur.* Tertull. de pœnitent.

b *Et ſpoponderit Deo animã ſuam. Lat. Homo qui exilimium aliquod votum nuncupárit, animas ſcilicet Domino.* Vatabl.

sent our bodies, as a living sacrifice, holy, acceptable vnto God. And this is done, not only in that common vow of baptisme, but in such particular vowes, whereby a man shall promise obedience vnto God, in this, or that lawfull act, which then more strictly he is obliged to performe, when by his vow he hath bound himselfe, *Non sine obtestatione nominis divini.*

3. And though we consent not with the Papists in that assertion; that a vow is *species cultus dei*, a distinct kind of Gods worship in it selfe: yet wee confesse, that to vow a thing commanded of God, is *actus cultus divini*, an act of divine worship, and welpleasing vnto God: and that the (*d*) Ceremony being removed, the morall part which was aimed at, even in these *leviticall* ordinances, is perpetually to be obserued in the Church of God.

4. *Vovete, & reddite domino deo vestro, Psal.* 76. 11. was pronounced vnder the *Law*; but as belonging vnto the morall worship of God, in respect of the things vowed, it is a precept that appertaineth vnto vs, vnder the Gospell; and in obedience vnto it, vowes are made, and performed by vs.

But yet wee must haue an especiall regard vnto these circumstances.

1. *Of the persons*, who must be *sui iuris*, at their owne liberty: not τέκνα ὑπὸ γονεῖς ὄντα, children vnder the power of their parents, *Basil. quæst. Ascet.* 15. nor such like: *vid. Num.* 30. v. 3. & 5. &c.

2. *Of the matter vowed.* 1. It must not bee *peccatum*, a sinfull act, like vnto that vow (*Act.* 23. 12) of those Iewes, who bound themselues vnder a curse; or (as the word is) ἀνεθεμάτισαν ἑαυτὲς, that they would neither eat nor drinke; till they had killed *Paul.* For whereas *Votum est promissio quâ aliquid deo gratum promittimus nos facturos*: A vow is a promise, by vvhich vve promise, to doe something, that may be acceptable vnto God; * *Promissio non est, sed comminatio*, this is not to promise vnto God, but to threaten him rather, when a man voweth to doe any thing that is sinfull, and vnpleasing vnto him. 2. not *Opus mere* ἀδιάφορον, nor a worke meerly indifferent, a thing too light to bee the subiect of a vow; *vt ire, vel non ire ad forum*, as to goe, or not to goe to market: for this were *ludere cum sanctis*, to trifle in holy things. That aduice of the *Orator* is good, that men be μήτε γελοῖοι ἐπὶ σπουδαίων, μήτε σπουδαῖοι ἐπὶ γελοίων. neither ridiculous in serious things, nor serious in matters ridiculous. 3. Nor *opus impossibile*, a worke impossible; as to goe to *Ierusalem* by land. 4. Nor which may prooue impossible, *nisi voveatur sub conditione*, vnlesse it be vowed conditionally: Onely in such a case, vvhen a mans vow is past, the matter being lavvfull, hee must doe his best endeavours; and (*e*) this shall be accepted for the deed, of him *Who Worketh both to Will, and doe, Phil.* 2. 13.

3. *Of the end*, vvhich is fourefold, and from vvhence a vovv is called. 1. εὐχαριστικὸν of thanksgiving; when men (*f*) in a tempest promise, and after a calme performe something, by way of gratitude vnto God their Deliverer: as the Mariners, *Ion.* 1. 16. and *Ionah* himselfe, *ch.* 2. 9. and the Prophet *David* often in the *Psalmes.* 2 ἱλαστικὸν, of appeasing the wrath of God; when a man voweth to subdue his body, having beene the occasion of sin vnto him, through his frailty. 3. προφυλακτικὸν, or εὐλαβείας, by way of prevention, lest a man should fall into folly: as *Iob made a covenant With his* (*g*) *eyes, not to looke vpon a maid, ch.* 31. 1. That is, not to gaze vpon her beauty, (*h*) lest it should prooue a snare vnto him. 4. Ὁρμητικὸν, to spurre a man on forward to some good duty; as if a rich man should vow, to giue an almes to every poore body that hee meeteth withall.

c Non oportet viventi offerri aliquid quod sit ex mortuo corpore.—— Duo sunt quæ offerri debeant, donum & sacrificium: —— verum apud istos, qui nullo modo rationem divinitatis intelligunt, donum est quicquid auro, argentoq; fabricatur, &c. Sacrificium est victima, &c. Sed vtroq; non vtitur Deus, quia & ipse incorruptus est, & illud rerum corruptibile. Itaque vtrunq; Deo incorporale offerendum est, quo vtitur. Donum est integritas animi, Sacrificium, laus & hymnus. Lactant. lib. 6. cap. 25.

d Iosa ceremonialia vota volebat Deus referri ad moralia, in quo offendebat se, opus operatum in illis Ceremonialibus non curare, si non ad moralia referrentur, vt Psal. 50. *Non in sacrificiis tuis arguam te.* ver. 8. *Immola Deo laudem, & redde altissimo vota tua.* ver 14.

* *Aquin* 2 2æ *qu.* 88. *art.* 2. e Ἐν μεγάλοις ἀρκεῖ, κἂν τὸ θέλημα μόνον. And God accepteth of a man, ὐκ ὅτι ἐποίησεν, ἀλλ' ὅτι ἐπόθησε. *Macar. hom.* 37. Καὶ ἔχθρει ὧν κὰν πολέμιοι τοῖς αὐτῶν πολεμίοις ἴωσι συμμάχειν. Συνυ ὡδὶ εἰμαρμ. λόγ. ἓ. f *Afflictio facit religiosos: rebus secundis, nec Deus, nec ad eum nobis venit in mentem.* Erasm. Colloqu. Naufrag. g *Inutile est crebro videre, per quæ aliquando capti sis.* Hieron. ad Iovin lib. 2. *Turne away mine eyes from beholding vanitie.* Psal. 119. v 37. h *Nam plerunq; res qualibet innocenti mente respicitur, sed ipso conspectu animus concupiscentia gladio confoditur: Non enim David Vriæ coniugem ideò studiosè respexit, quia concupierat; sed potius ideò concupivit, quia incautè respexit.* Greg. Magn. Moral. lib. 21. cap 7.

Farre

Farre bee it from vs to vow, as the Papists doe, out of an opinion of merit, which even their owne *Cassander* aduiseth them to disclaime: (*i*) This false opinion, and i prepostorous confidence (saith hee) must be removed, that wee place not that affiance in these workes which should be placed onely vpon the merit of Christ.

i *Removenda est falsa opinio & praeposterа fiducia, ne in his operibus fiducia collocetur, quа in solo Christi merito collocanda est.* Cassand. Consult. Articul. 25. De Monach.

3. Doct. *A well-instructed family is a little Church.*

1. *Hesychius* vpon the law, touching the sanctifying of an house vnto the Lord, and the redeeming of it, (*v.*14.15.) giveth this allegoricall exposition: *Sanctificat domum Deo, &c.* He sanctifieth his house to God, that is carefull for the instruction of his family, and the religious conversation of his household; that so his house may be Gods house, (*a*) his children the children of God, and his servants, Gods servants. *Qui enim ergo hanc habet intentionem, ipse autem per se non est idoneus, &c.*

a *Admirabilis illa Mater, quæ nec laxus infirmitate fracta, nec multiplici orbitate contracta, moriente liberet spectavit libenter,* —— Mic. lib. 2. cap. 2.) *tunc se septem filiorum computaret matrem, si filii contingeret septem Deo perisse, non seculo.* Cypr. De Exhort. ad Martyr. cap. 11.

Now he that desireth to haue his house thus sanctified, and yet of himselfe is not able to effect it, he must commend it to the consideration of the Priest, whose valuation being set vpon it, that is, his doctrine, vnto which they must stand, *ipse adijciet,* (*b*) he master of the house must adde a fift part more to that, by frequent putting them in remembrance of that doctrine which they haue received; and so he becommeth a priest vnto his house, nay rather τὸ ἰδίᾳ οἶκον καλῶς προϊστάμενον, that is, *governing his house Well,* (*1 Tim.* 3 4.) hee is reputed as the *Bishop* of that little church, his house. *Hucusque Hesychius.*

b *adijciet verò admonitioni, & adificationi sacerdotis intelligentiam, & frequentem commemorationem.* Glos. Ordin.

2. To this purpose we find, how the name, ἐκκλησία, *Church*, is given vnto a pious family: *Colos.* 4. 15. S. *Paul* saluteth (*c*) *Nymphas*, καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν, *And the Church that is in his house.* The like honourable appellation is given vnto that religious family of *Aquila* and *Priscilla*, 1 *Cor.*16.19. and though in the *Epistle* to the *Romans*, the holy Apostle hath not given this title vnto the whole company of the *Christians* there, which in other Epistles he hath not omitted; (as 1 *Cor.* 1.2. & 2. *epist.* 1. 1. *Galat.* 1. 2.) yet he forgeteth not, so to stile the house of that zealous, and religious *Aquila*. *Rom.*16.5. And this no doubt for his godly care together with his Wife, in teaching, and informing in the Christian faith those that were vnder their charge.

c *Magni nominis hic vir fuit, qui domum suam fecerit Ecclesiam.* Epist. Comment. G. Estii, & Corn. à Lap. per Ich. à Gorc.

3. For this cause the Lord giveth that testimony of *Abraham*. *Gene.*18 19. *That he will commaund his sonnes and his household after him, that they keepe the Way of the Lord, to doe righteousnesse, and judgement.* And *Iosua* saith of himselfe, *I, and my house will serue the Lord, Ios.*24.15 that is, I and my house, by my instruction. And to this end the law saith, *Deut.*6.6.7. *And these Words which I commaund thee this day shalbe in thy heart. And thou shalt rehearse them continually vnto thy children &c.* The Hebrew is, (*a*) *acues*, thou shalt whet them, &c *id est, Vt Vatablus & alij, iterabis, revolves, repetes hæc mea præcepta filijs tuis*; that is, as *Vatablus*, and others, Thou shalt iterate, recollect, and repeat these my precepts to thy children. Thus instructing and teaching thy children and household, how they shall serue the Lord aright.

4. It cannot be denyed, but that a godly man, that may be carefull to adde his owne part to the Priests, for the sanctifying of his house, nay, be hee a Priest himselfe, for all this may haue wicked children, and perverse vngratious servants; as *Iacob*, *Eli*, *Samuel*, *David*, *&c.* had evill children: and righteous *Noe* himselfe, a Preacher of righteousnesse, (*e*) had never a good servant, but such as with the vnbeleevers were

This *Nymphas* is made a woman by some foolish Monke, who hath inserted into the Comment of Saint *Ambr.* after these words: (*Nympham charorem existimans, cuius & domum salutat.*) this clause: *Tam enim devota videtur fuisse, vt eius omnis domus signo titulata esset crucis.* d שנן shanan, *acuere, est Metaphora ducta à gladio, qui dum acuitur sæpius impellitur ad cotem.* Cornel à Lap. *Acuere, Hebr. hoc est, in exercitium commendare, explanare & inculcare, & sine intermissione renovare.* Pellican. Καὶ προβιβάσεις αὐτὰ τοῖς υἱοῖς σου. 72. *Crebrò, & diligenter, & accuratè, atq; explicatè inculces.* Osiand. *De dilectione Dei eos informando.* Lyran. e *In malis tenet, (vt Dominum, sic servus,* Esa. 24. 2.) *Quoniam mores & vitia regis (sive Domini) imitari, genus obsequii judicatur.* Lactant. lib. 5. cap. 6. *In bonis verò non, Rari quippe boni, &c.*

drowned in the Deluge; and *Chriſt* had in his family a *Iudas*. But yet as in the viſible Church there are *mali mixti bonis*, good and bad mingled together: ſo that family looſeth not the name of a Church of God, which wanting not a carefull Tutor, hath notwithſtanding in it ſome non-proficients, or vnruly ſchollers.

4. Doct. *The Miniſters of the Goſpell ought, at the leaſt, to haue the Tithes.*

1. This ſhall eaſily appeare, when wee conſider the honourable maintenance, and liberall entertainement, aſſigned by God himſelfe vnto the Leviticall Prieſthood: as in this Chapter.

1. Divers *votiue oblations*, or their *redemptions* from *ver.* 2. *to ver.* 25. confirmed by *Numb.* 18. 8.

2. All the *firſt-borne*, or their *redemptions*, *ver.* 26. 27. more plainely expreſſed, *Exod.* 13. 13. *Numb* 18. 15, 16, 17. *Nehem.* 10. 36. *Ezek.* 44. 30.

3. Every *cherem*, or devoted thing, vnleſſe devoted to ſome particular vſe. *v.* 28. 29. and *Numb.* 18. 14 *Every thing devoted in Iſrael ſhall be thine.*

4. *All the tithes of the land*, of what kind ſoever. *ver.* 30. &c. and in diverſe other places: And theſe were vſually payd (*a*) of the beſt. As *Abel* brought to God *Of the firſtlings of his flocke, and* (*b*) *of the fat thereof*, *Gene.* 4. 4.

2. Beſides all theſe touched in this Chapter, they had other revenues, of no ſmall value: as

1. They had 48. *Cities* for their habitation, and two thouſand cubits of ground from the wall on every ſide, for the ſuburbs, and for a glebe. *Num.* 35. 2. 3. *&c.*

2. They had the *firſt-fruits*, and thoſe of 4 kinds: As 1. Of the *ſheafe*. *Levit.* 32. 10. 2. Of their *bread*, two *Wane-loaues* at the feaſt of *Pentecoſt*. *Levit.* 23. 17. 3. The firſt-fruits of their (*c*) *dough*, *Numb.* 15. 20. 4. The (*d*) *firſt-fruits* in generall, *of all thsngs* which the earth brought foorth, then payable, when men had gathered in their fruits: and theſe are commonly vnderſtood in Scriptures, when mention is made of firſt fruits, and were particularly aſſigned to the *Levites*. *Numb.* 18. 12.

3. They had *certaine portions* appoynted vnto them, *out of all kind of ſacrifices*, as theſe ſeverall texts doe ſhew *Levit.* 7. 8. 31. 32. 34. *Numb.* 18. 18. *Deut.* 18. 3. *&c.*

4. They had alſo *legall offerings*, or oblations; *Levit.* 24. 9. *& alibi.*

5. In caſe of *reſtitution* to bee made, vpon a fraudulent act committed; if neither (*e*) the party wronged be living, nor any kinſeman of his knowne, the reſtitution was performed to the Prieſt. *Numb.* 5. 8.

3. And to conclude, *Philo* the *Iew*, who knew the cuſtomes of his nation well, ſaith; that all things due vnto the Prieſts, were payed very freely, and moſt cheerefully. His words are theſe: *At hæc gens debitam pecuniam lubens gaudenſq; depromit, quaſi non daret, ſed acciperet, addens fauſtas ominationes, & gratiarum actiones:* This people willingly, and with rejoycing draw out their money, not as if they gaue, but receiued rather, ad-

a Hinc apud Latin. *Decumanus ſumitur pro Magno. Et fluctus decumanus & eſt ovum decumanum, Et porta in caſtris quæ decumana fuit. Et de ingenti fluctu* Ovid. Triſt. 1. *Poſterior nemo eſt, vndecimoq; prior, id eſt, decumanus. Hinc illud ad Hebr.* 7. 4 ἐκ τῶν ἀκροθινίων, *omnibus interpretantur; De præcipuis*

b Iuxt Hebr. Vatablo interprete, de pinguioribus ſive pinguiſſimis omnibus. Καὶ ἡ τ. πίμνης ὅτι ἐκ τοῖς τ πίμνης ἐξαιρέτοις ἐτίμα. *Baſil. Seleuch. de Cain. & Abel.* And the *Hebrew Doctors* ſay, that this is a common Law in every thing which is for the name of the good God, that it bee of the goodlieſt and beſt. If one build an Houſe of Prayer, let it bee fayrer then his owne dwelling houſe: if hee feed the hungry, let him feed him with the beſt of his meat: if hee ſanctifie any thing, let it bee of the beſt of his goods. *Maim. Aſur. Miſueach. cap.* 7. *ſect.* 11. *c* To this Saint *Paul* alludeth, *Rom.* 11. 16. εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα. Of this the *Hebrewes* ſay, the very gleaners, though free from the firſt fruits of the threſhing floore, yet were to pay. *Maim. Biccurim. cha.* 6. *ſ.* 2. *Adhuc Iudæorum mulieres quoties pariunt, (challa) id eſt, placentam aut tortellam, a reliquâ paſtâ ſeparant, & quaſi Domino conſecrant. Verùm quia non habent amplius Templum, nec Sacerdotes, quibus ea dabatur, hinc eam in clibanum conjiciunt, atq; comburunt: Dicunt enim quod non licet eâ veſci. Melius ſanè eam darent pauperibus.* Cornel. à Lapid. in Num. 15. 20. *d Harum quarumvis primitiarum quantitas non fuit à Deo definita; conſuetudine tamen, vel majorum decreto fuit, ſcil. vt darent inter quadrageſimam & ſexageſimam partem.* Toſtat. in Num. 18. & Ribera de Templo. lib. 3. cap. 2. *e* This *Sal. Iarchi*, with the reſt of the *Hebrewes*, vnderſtandeth of a ſtranger dying without heyres: for there could no Iſraelite dye without ſome allies, neere or more remote, of the ſame Tribe. And then, ſaith *Chaskuni*, the holy bleſſed (God) is the Father of the ſtrangers, it ſhould therefore bee given to the ſonne of his Houſe, which is the Prieſt. *Sacerdos enim eſt Vicarius, & quaſi hæres Dei. Cornel. à Lap. in loc.*

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ding happy ominations, and gratulations. *Philo. lib. de sacerd. honor.* Hee seemeth to allude to that place. *Deut.26.12,13, &c.*

4. Was then the entertainement of the *Leviticall Priest-hood* so well, so freely payed: then much rather should *the Ministers of the Gospell* haue, at the least, the tithes, if not farre greater maintenance. For they are of a ministery more glorious, called the (*f*) *Ministration of the Spirit*, or, *of Righteousnesse*. 2 *Corin.*3.8.9. Our Saviour also preferreth these before the other, when hee acknowledgeth them greater then *John Baptist. Matth.*11.11.

How is it then that the world seeth not this *glory?* neither taketh notice of (*g*) this *greatnesse?* But that many of these Ministers of Christ are even glad of *Michah's* pension, *Ten shekels of silver by the yeare, a livery, and meat and drinke. Iudg.*17.10. And some even faine *to crouch for a piece of silver, and a morsell of bread.* 1 *Sam.*2.36. And that little which is left, be it *tithes*, or *offrings, compositions, pensions, stipends*, or what they please to call it; how grudgingly is it payd? how fraudulently also oftentimes deteyned, or purloyned? That, whereas the Iewes, (as *Philo* told vs) payed, as if they had received a benefit; with vs now most men, like (*h*) *Cain*, as *Basil* of *Selencia* saith, doe so offer, as if they suffred a punishment.

5. What though the *Gospell* doth not *in terminis*, assigne vs the tithes: dare any therefore say they are not due vnto vs? Doth not our *Saviour* say, speaking of the most exact tithing of the *Pharisee* ταῦτα ἔδει ποιῆσαι; *These things ought to bee done? Matth.*23.23. And doth not the Apostle aime at tithes, when hee exhorteth, *Let him that is Catechized, communicate to him that Catechizeth him, in all his goods? Gal.*6.6.

No marvaile that the *Apostles* did not demaund tithes in kind. For 1. The *Iewes* converted yet payed their tithes vnto the Iewish service: And for the *Gentiles*, they had no Christian supreame Magistrate to compell them. And 2. They handled which was more, the free communication of the peoples goods, and lands, at their disposing. *Acts* 5.

6. Lastly, S. *Paul* doth often challenge a due and just reward. *Who goeth at any time a Warfaring vpon his owne charges? Who planteth a vinyard, and eateth not of the fruits thereof:* 1 *Cor* 9.7.

And againe, *For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne.* v.9. You pay your threshers, and your labourers: We also labour for you, *in plowing, Iere.* 4.3.4. *and sowing, Luke* 8.11. 1 *Pet.* 1.23. 1 *Cor.*9.11. We may well demaund our wages. *And if they which wait at the altar, are partakers of the altar: then they which Preach the Gospell, must liue of the Gospell.* 1 *Cor.* 9.13.14. Where comparing the Priest-hood of both testaments together, he intimateth that the right of liuelyhood is as equall vnto this, as to the other. And in a word; tithes were assigned, and vpon morall reasons, to the Priests; and where then were they: or how could they be altered? *Petrus Blesensis epist.* 82. saith, *Contra præceptum Dei de solvendis decimis dispensari non posse:* There can bee no dispensing against the law of God for paying tithes. And *Tostatus*, (*i*) This law bindeth vnder the Gospell, because the same reason of paying tithe remaineth still. *Vid. supr. quæst.* 11.4.

f Whereas the ministration of the Law, is styled by the Apostle ἡ διακονία τῆς δικαιοσύνης, *vers.*9. vel τὸ κατακρίνειν *vers.*9.

g But they peruert the practise of *Ieroboam*, doing verie as perversly as he: For as hee made the lowest of the people Priests, 1 *King.* 13.33. so these make the Priests the lowest of the people.

h Καίτοι μὲν ὁ τῶν Ἰουδαίων ζηλωτὴς ἡγούμενος, ἐπὶ τῇ ἀδικίᾳ τῶν τιμίων τὸ τιμώμενον φέρεσθαι In Cain & Abel.

i Deus ponens illud præceptum non voluit obligare eos qui erant in Veteri Testamento, sed etiam eos qui erant in Novo. Et ista interpretatio conveniens est ex eo, quod eadem ratio manet dandi decimas in Novo Testamento, sicut in Veteri, Tostat. qu. 68.

5. *Places of Confutation.*

1. Confut. *That Vowes are to bee made to none, but God onely.*

1. THis Chapter, throughout all that part, which preſcribeth lawes concerning Vowes, and particularly (*a*) *Verſ.* 2. plainely evinceth, that theſe were made to God alone.

Whereas the Ieſuit *Bellarmine*, as plainely, and expreſſely croſſing the Scriptures, endevoureth to mainteine, that vowes are lawfully made to Saints, yea and as properly, as to God himſelfe. All Heretiques, ſaith hee, (meaning true Catholikes) will accompt vs for Idolaters, for thoſe vowes, which every where we make to Saints. (*b*) *Et ratio eſſe poteſt*, and there is ſome reaſon for it. Becauſe a *vow* is a religious act onely due to God, as are *Othes*, and *Sacrifices*, and as appeareth by the Scriptures, (*c*) where alwayes vowes are made to God. *Bellarm. de Cult. Sanct. l. 3. c. 9.*

2. But this againe he takes off, in the next words, with a (*veruntamen:*) as if it were not much to be regarded what the Scripture ſaith, in this, or any other poynt. For notwithſtanding this, (ſaith he) *Poſſe aliquo modo ſanctis vota nuncupari, certiſſimum eſt.* It is moſt certaine, that vowes in ſome kind may bee made to Saints. And afterwards in the ſame place, he affirmeth, *Verè & propriè ſanctis aliquid promitti, ſicut verè & propriè aliquid promittitur Deo:* that as truely and properly a man may promiſe to a Saint, as vnto God himſelfe: and that the name, *Votum*, a vow, is common both to the one, and to the other.

3. For arguments to juſtifie this bold aſſertion. 1. Hee pretendeth ſome teſtimonies of the Fathers of the Church, *Euſebius*, *Theodoret*, and others. But, beſide that theſe teſtimonies are much abuſed in this place by *Bellarmine*, as learned *Chamier* hath prooved, *lib. 20 qui eſt De votis cap. 2.* (*d*) the Fathers themſelues haue taught vs, not to regard their words, where they agree not with the word of God; as in this poynt, ſpeaking as *Bellarmine* would haue them, even by his owne confeſſion, they diſſent from it. 2. Hee produceth *Fauſtus* the heretique; evidently acknowledging the weakeneſſe, and the wickedneſſe of his cauſe, which he thus laboureth to ſupport, with the very calumnies of an enemy of the Faith of Chriſt. And 3. He argueth from the affinity betweene Prayers and vowes, (*e*) which (ſaith hee) the Greekes diſtinguiſh thus: they call a vow εὐχὴ, and a prayer προσευχὴ. Now as *Prayers*, (ſaith hee) are lawfully made to *Saints*, ſo likewiſe are *Vowes* And whereas it is agreed vpon, on both ſides, that the Scripture alwaies vſeth the name *Votum*, a vow, for a promiſe made to God: The *Ieſuit* pleaſeth himſelfe with this anſwere to that; *Cum ſcriberentur Scripturæ ſanctæ, nondum cœperat vſus vovendi ſanctis:* When the holy Scriptures were firſt written, the cuſtome of making vowes to *Saints* was not yet begun. But then we may juſtly demaund a ground ſufficient elſewhere; which indeed we cannot find, to build an act of religious worſhip vpon. And for the Argument, we graunt vowes to Saints, as lawfull as Prayers. (*f*) But deny both.

a Where the word (יהוה) is by the *Chaldee* expounded, *coram Domino:* and by *Tharg Ionath. In nomine Domini.*

b Let them not blame any, that ſhall ſay they are Idolaters; if they haue reaſon for it, and reaſon grounded vpon Scripture, by their owne confeſſion.

c Habemus confitentem reum.

d Καὶ μὴ ταῖς ἡμαῖς ἀφορμαῖς πρόσεχε· δύναται γὰρ οὕτως κατασοφίζεσθαι. Ἀλλ' ἐὰν μὴ πρόσωπον σοὶ ἀκόλουθον φέρωμαι & δεῖξω μαρτυρίαν, μὴ πίστευε τοῖς λεγομένοις. Cyrill. Hieroſ. Catech. 12. *Literas Cipriani non vt Canonicas habeo, ſed eas ex Canonicis conſidero, & quod in eis divinarum Scripturarum auctoritati congruit, cum laude eius accipio, quod autem non congruit, cum pace eius reſpuo.* Auguſtin. cont. Creſcon. lib. 2 cap. 32. Ρητέον ὃ ἂν ὅμως (ὡς ἔνεστι) τῶν εὐσημίαν φυλάξασι τῷ Πατρὶ Ἀνθρωπόλυτι. Ἀνθρώπῳ γὰρ, κἂν ὅτι μάλιστα εἰς ἄκρον τὴν ἀμωσυνίαν ἀφίκηται, οὐκ ἀδύνατον ἁμαρτεῖν. Nil. Archiep. Theſſ. πρὸς καθαρ. πυρ. *c Minus verè idem Bellarminus, apud Græcos ait, non eſt idem nomen pro voto & oratione lib 2. de Monach cap 4.* Εὐχὴ *enim vtrunq; denotat.* 1. *Votum.* εἶχε εὐχὴν. *Act* 18. εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. *Act.* 21. 2. *Orationem.* Ἡ εὐχὴ τῆς πίστεως. *Iac* 5. Μία γὰρ ἐστὶ πάντων εὐχὴ. *Baſil. in* 40. *Martyres* τὸ δὲ κεφαλαιωδέστερον πάντων, δηλονότι ἢ πρὸς κρείττονα καταπήρησις τῆς εὐχῆς. *Macar homil.* 3 *f Sancti, ne quidem vt mediatores, quoad interceſſionem, invocandi aut advocandi* ἃ χρὴ δεῖ τοὺς μεσιτοῦντας εἶναι τῶν ἀξιούντων, ἃ δὲ ὅτως δι' ἑτέρων προσκαλούμεθα, ὡς δι' ἡμῶν αὐτῶν δεομένων ἐπιτυγχάνει τῷ χαίρειν. *Chryſoſt. homil.* 2. πρὸς εὐχῆς. *Si cui divo commendaro meam ſalutem, puta ſancto Petro, qui fortaſſis primus audiet, quod adfles oſtio; prius tamen quam ille conveniat Deum, prius quam exponat cauſam, ego periero.* Eraſm. Colloqu. Naufrag.

4. *Contrà.*

4. *Contr.* 1. Wee haue the word of God expreſſe, our aduerſaries themſelues being witneſſes: *Deut.*23.21. *When thou ſhalt vow a vow vnto the Lord thy God, &c. So Pſalm.* 50.14. *Pay thy vowes to the moſt high.* And *Pſalm.*66.13. ſpeaking to God, hee ſaith, *I will pay thee my vowes.* And againe *Pſalm.* 76.11. *Vow, and pay vnto the Lord thy God.* The Prophet *Eſay* likewiſe foretelleth of the times vnder the Goſpell: *And the Egyptians ſhall know the Lord in that day, and ſhall doe ſacrifice, and oblation, yea, they ſhall vow a vow vnto the Lord, and performe it, Eſ.* 19 21.

2. This text of *Eſay* joyning *ſacrifices* and *vowes* together; (as they were ſometimes ioyned in practiſe, *Ion.*1.16.) affordeth vs another argument: *Voluit enim Deus hunc cultum ſacrificij ſibi ſoli exhiberi, vt patet ex illo, Exod.*22. *Qui ſacrificat dijs, eradicabitur, praterquam Domino ſoli:* (*g*) For God would haue the honour of ſacrifice onely vnto himſelfe: as appeareth from that of *Exod* 22.20. *Hee that ſacrificeth vnto any God, ſaue vnto the Lord onely, hee ſhall bee vtterly deſtroyed, Bellarm. De Sanctor. Beat. lib.*1. *cap.*12. And in like manner doth hee chalenge the conſecration of our vowes vnto him. Nor doth it helpe his matter, that the *Ieſuit* affirmeth, *Votum non convenit ſanctis, niſi quatenus ſunt dij per participationem, de Cult. Sanct. l.*3. *c.*9. We doe not yeeld vowes to *Saints*, but onely as they are Gods by participation: For God is jealous of his honour, and will permit of no partners in his worſhip, and ſeruice.

3. Laſtly, the definition of a vow given both by *Canoniſts* and *Schoole-men*, calling it *religioſam promiſſionem, factam Deo*, a religious promiſe made vnto God, *Aquin.*2.2 *æ. qu.*88. *art.*5. *Lumb. lib.* 4. *diſtinct.* 38. *Sum. Card. Tolet. Compend. lib.*4. *cap.*17. vnto whom (*h*) *Bellarmine* himſelfe conſenteth, doth ſtrongly evince this truth: and that which *Aquin.* in the ſame place maintaineth, that, *Vovere, propriè eſt actus latriæ*, to vow, properly is an act of religion; which is ſo called *à religando*, becauſe it bindeth vs vnto God almighty onely, *Aug. de ver. relig. & Lactant. lib.*4. *cap.*28. or an act of that particular kind of religious worſhip, which in the (*i*) opinion of the whole Church of *Rome*, peculiarly belongeth vnto him, who is God over all, bleſſed for ever.

g *Vide Aug. de Civit. Dei lib.*10 *cap.*4.

h *Poteſt autem definiri votum; Religioſa promeſſio alicuius excellentioris boni, Deo facta, libera voluntate.* De Monac. lib.2 cap.14.

i *Latria eſt quaſi ſumma voluntatis proſtratio, et inclinatio, cum apprehenſione dei, vt primi principij, et vltimi finis, atq; adeò ſummi boni, qualis adoratio ſoli Deo convenit.* Bellar de ſanct beatit. lib.1.cap.12.

2. Confut. *The holy Scriptures are a perfect rule of faith and good life.*

1. *Heſychius* vpon thoſe words, *verſ.* 25. (*And all thy eſtimations ſhall bee according to the ſhekel of the Sanctuary:*) giveth this expoſition. *Omnis æſtimatio ſiue definitio ſanctis fiat ponderibus: i. e. his quæ ſunt de ſacrâ ſcripturâ; exteriora enim pondera, &c.* Let every eſtimation or definition be made by the holy weights: for all weights beſides are vnholy, and diſallowed. The word of God is the ſtandard, and (*a*) the balance both; and that perfect (*b*) Canon which the Church of God doth follow in all deciſions.

This the *Church of England* hath declared, *Artic.*6. in theſe words. *Holy Scripture containeth all things neceſſary to ſaluation: ſo that whatſoeuer is not read therein, nor may bee prooued thereby, is not required of any man, that it ſhould bee beleeued as an article of faith, or bee thought requiſite, or neceſſary to ſaluation.*

And this is ratified, and confirmed by the ſame word of God, inuiting vs to *ſearch the Scriptures, Ioh.*5.39. and commending thoſe that attend vnto it, *as to a light ſhining in a darke place, 2. Pet.* 1.19. And *Pſal.*119 105. *Thy Word* is a Lanterne vnto my feet, and a light vnto my pathes. To this end wee are commanded, to follow onely the direction of this word: *Whatſoever I command you, take heed you doe it: thou ſhalt put nothing thereto, nor take ought there from, Deut.*12.32. *For the law of the Lord is perfect, Pſal* 19.7. And *all holy Scriptures is given by inſpiration of God, and is profitable for doctrine, for reproofe, for correction, for inſtruction, in righteouſneſſe, That the man of*

a *Afferamus ad examen illud non ſtateras doloſas, vbi appendamus quod volumus, & quomodo volumus pro arbitrio noſtro, dicentes; Hoc grave; hoc leve eſt: ſed afferamus diuinam ſtateram de ſcripturis ſanctis, tanquam de theſauris dominicis, & illa quid ſit grauius appendamus: immò non appendamus, ſed a Domino appenſa recognoſcamus.* Auguſt. contr. Donat. lib 2. cap. 6. b Κανὼν δ' ἐκκλησιαστικὸς ἡ σωφρονία καὶ ἡ συμφωνία νόμε τε καὶ προφητῶν τῇ κατ' ἐπιφοίτησιν τῆ τοῦ κυρίε παραδιδομένῃ διαθήκῃ. Clem. Alexand. Strom. 6.

God may bee perfect, &c. 2. *Timoth.* 3. 16. 17. And yet for further proofe hereof. See *Ioſh.* 1. 7. *Deut.* 4. 2. *Pſal.* 119. 9. 24. 98. 99. *Proverb.* 30. 5. 6. *Luke.* 16. 29. *Iohn.* 20. 31.

c Καὶ σὺν λέγοντι ⁘ οὐκ ἀνεχόμεθα, εἰ μή τι παρὰ τὰ ἐπὶ τοῖς γράμμασι λεγόμενα. Iuſt Mart. ad Tryph. Δεῖ γὰρ πρὸς ἅπασαν τὴν ἐκκλησίας ἀφορμὴν μὴ λογισμοῖς ἀνθρωπίνοις διδόναι τὰ θεῖα, ἀλλὰ πρὸς τὸ βούλημα τοῦ διδασκάλου τὸ πνεῦμα ⁘, τὸν λόγον ποιεῖσθαι κύριον ἐκάστην. Id Expoſ. Fid. Σωτηρία γὰρ αὐτὴ ἡ πίστις ἡμῶν, οὐκ ἐξ ἀποδείξεως τῶν θείων ὄντα χρεῶν Cyril. Hieroſ. Catech. 4. Εὐρίσκεται δὲ τὰ Ἑλλήνων σεμνολογίας μὲν δεόμενα πειθοῦς χάριν, τὰ δὲ ἀληθείας καταγγέλλοντα φῶς, καὶ δόγματα ἴσα εἰ φέροντα γνῶσιν καὶ πρὸς πάντων ὅπερ τὰ ἐπιτιμώμενα τὰ δὲ πεδόνδε ἀναβιβάζοντα νῦν. Cyril. Alexander. Comment. in Amos num. 67. Δεῖξον τοῦτο ἐκ τῶν θείων λογίων ἀφεὶς τὰς λογισμὰς καὶ δεξόμεθα Barla. de prim. Papæ. cap. 2.

3 The teſtimonies of the Fathers are infinite to this purpoſe, (*c*) requiring that the Scriptures may decide all doubts, and direct vs both in faith and manners. Saint *Auguſtine* ſaith; (*d*) we ought ſo to reſt vpon the teſtimonies of the word of God, that when as any thing is produced, and prooued by this, all contention ſhall end in peace and quiet. That which Saint *Baſil* ſaith of one part, the booke of *Pſalmes*, that it is, κοινὸν ταμιεῖον ἀγαθῶν διδαγμάτων, A common ſtore-houſe of good inſtructions: Εἰς τὰ ψαλμ. may much rather bee verified of the whole Scripture: Whereof elſewhere the ſame Father; (*e*) wee may learne from the divinely-inſpired Scriptures all things neceſſary to the perfection of religion, ſo that wee ſhall not need to accuſtome our ſelues to humane traditions. And againe hee confidently maintaineth (*f*), that it is no leſſe then an apoſtaſie from the faith, either to ſleight that which is written, or to bring in things that are not written.

4. Contrary to this truth the Church of *Rome*, contending for her traditions, (*g*) not without contempt of Gods word, affirmeth, that all things neceſſary to ſaluation are not found in Scripture; which therefore cannot be a perfect rule of faith and good life: So that Traditions muſt needs helpe out, where the word written is deficient. And as for *Apoſtolicall* Traditions vnwritten, (for ſuch they pretend theirs to be:) *Bellarmine* from the (*h*) *Trident. Synod.* ſaith, *Eandem vim habent, quam Apoſtolicæ traditiones ſcriptæ*; they haue the ſame force with *Apoſtolicall* Traditions written: that is, with the *holy Goſpell*. *De verb. dei lib.* 4. *cap.* 2. And that, becauſe the ſame ſpirit was their guide, both in what they vttred by word of mouth, and in that which they wrote, and delivered for Scripture. But let me bee bold to tell him, and his Fellowes, that had the Apoſtles beene alike infallibly directed in both; ſurely there had beene no ſuch contention betweene Saint *Paul*, and Saint *Peter*, as wee find, *Gallath.* 2. 11.

5. And further to diſable the Scriptures from being a ſufficient rule, they beare vs in hand, that they were never written to that end. For

1. (*i*) (*Chriſt* ſay they) never gaue it in charge to his *Diſciples*, to write any thing: *Ite, prædicate*, goe, and preach, was the tenour of their commiſſion.

Anſw. 1. What though they had no command that wee know of? might they not haue *mandatum internum ſpiritus*, ſome inward mandate of the ſpirit? 2. Saint *Peter*, 2. *Epiſt. c.* 1. *v.* 21. and Saint *Paul* 2. *Tim.* 2. 16. affirme no leſſe of all Pen-men of the Scripture. And whereas, as Saint *Peter* nameth, the *Prophecies of old time*: Saint *Auguſtine* ſaith the ſame of the Apoſtles of Chriſt; (*k*) that Chriſt himſelfe laid his command vpon them, to write what hee would haue to bee read. 3. And this is euident, in that often iterated precept to Saint *Iohn*, *Revel.* 2. & 3. ſeuen times repeated. But (ſaith *Bellarmine*) hee was onely to write *arcanas viſiones, non doctrinam Euangelij, & precepta morum*, hidden viſions, not the doctrine of the Goſpell, or precepts of life and manners. For anſwere whereto, I will onely referre the Reader to thoſe two cited Chapters where he ſhall ſurely find, that which *Bellarmine*, it ſeemes, will not obſerue, wholeſome documents of both kinds.

d *Teſtimoniis vtrinſq; Teſtamenti ita acquieſcendum, vt quando ex his aliquid profertur et probatur, omnis contentio pacificâ quiete finiatur* Aug. in Pſa. 67. e Τὸ γὰρ πρὸς τὴν χρείαν ἕκαστον ἐκμανθάνειν ἐν τῇ θεοπνεύστῳ γραφῇ ἀκώλυτον καὶ ἀναγκαῖον εἰς τὴν πληροφορίαν τῆς θεοσεβείας, καὶ ὅσῳ τὸ μὴ προσδιδόναι τοῖς ἀνθρωπίναις παραδόσεσι Baſil. Aſcet. queſt. 95. f Φανερὰ ἐκπτώσις πίστεως, καὶ ἀποστασία κατηγορεῖται, ἢ ἀθετεῖν τι τῶν γεγραμμένων, ἢ εἰσάγειν τὰ μὴ γεγραμμένα. Id. Aſcet. de Fide. g *Credunt ſine Scripturis, vt credant adverſus Scripturas.* Tertull. de Præſcript. h Seſſ. 4. *Vbi etiam F. Antonius Marinarus affirmavit, quod Apoſtoli ſcripſerint, & ore tenus edixerint, pari eſſe authoritate.* Hiſtor. Concil. Trident. lib. 2. i *Non factum eſt* (inquit Andradius) *ex mandato Chriſti, quod Evangeliſtæ, & Apoſtoli literis quadam commendarint; prædicare enim iuſſit, non ſcribere.* Chemnit. Exam. par. 1. de Sacr. Scrip. *Falſum quoque eſt,* (*vt itidem Bellarminus*) *Deum mandaſſe Apoſtolis vt ſcriberent. Legimus enim* Matth. vlt. *Mandatum, vt prædicarent Evangelium, vt autem ſcriberent, nuſquam legimus.* De Verb. Dei lib. 4. cap. 3. k *Quicquid de ſuis factis et dictis nos legere voluit, hoc ſcribendum illis, tanquam ſuis manibus imperavit.* De conſenſ. Evang. lib. 1. cap. 35.

Laſtly,

Laſtly I cannot omit that which the *Ieſuit* hath, touching the Writers of the Goſpell, that had they intended to ſet downe their doctrine in writing, (*l*) *Certè catechiſmum, aut ſimilem librum confeciſſent*, they would certainely haue done it in the forme of a Catechiſme, or the like. For anſwere whereunto, who doth not obſerue a Ieſuiticall forehead, thus to affront the ſpirit, daring to correct *Magnifica.* and how weakely hee implyeth in effect, that there is more inſtruction to bee had out of ſome Catechiſme, then out of the holy Goſpels, and the other writings of the Apoſtles.

l *Bellarm. de Verb. Dei lib. 4. cap. 4.*

2. The Papiſts generally doe vrge againſt our rule of Faith, that it is vnfit for that purpoſe, in regard of the obſcurity thereof; and that becauſe there are δυσνόητά τινα, ſome things in it hard to be vnderſtood: ſo that the ignorant can take no full and ſufficient direction thence.

Anſw. 1. *The Word* is, by the Apoſtle *Peter*, called *A light ſhining in a darke place*: and if this light be hid (*m*) *It is hid in them that periſh.* 2 *Cor.* 4. 3. For otherwiſe the Prophet *David* ſaith, *It giveth Wiſedome to the ſimple. Pſal.* 19. 7. If then it be darke to any, it is to ſuch as loue darkeneſſe better then light, *Becauſe their deeds are evill. The ſecret of the Lord is with them that feare him, and he will ſhew them his Covenant. Pſa.* 25. 14. And as our Saviour ſaith, *Ioh.* 7 17. *If any man will* (*n*) *doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* Vnto ſuch *It is given to know the myſtery of the kingdome of God. Mar.* 4. 11.

m Οὐχ ἡλίου ἔκλειμμα ἡ αὐτοῦ φύσις τὸ ἀφανὲς, ἀλλὰ τῆς ἀνθρώπων ἀπωλείας καὶ τυφλώσεως. Oecum. in loc.

n Τὸ γὰρ βλέπειν ὀρθῶς προϊμιόν ἐστι τοῦ φρονεῖν. Synef. epiſt. 57.

2. It is confeſſed of all, that there are many darke places, and intricate propheceyes in thoſe ſacred bookes, eſpecially in that of the Revelation, (*o*) ſpeaking of things not yet fully revealed: And therefore, as *Dionyſius* B. of *Alexandria* ſometimes ſaid, *Admiror, atque veneror, etiamſi non intelligo*; I admire and reverence them, although I vnderſtand them not. *Euſeb. lib.* 7. *hiſt. cap.* 23. But marke for all this what Saint *Auguſtine* hath ſaid, more then once. (*p*) In thoſe things which are plainely ſet downe in Scripture, are found all things that concerne faith and good life. And ſurely in great and heavenly wiſedome, (*q*) the ſpirit of God hath thus tempered his writings, that they might neither be ſubject to contempt through their facility, nor bee vtterly neglected for their obſcurity; and that the moſt refined wits might there find exerciſe, and yet the meaneſt capacity bee likewiſe plainely inſtructed to ſalvation. Heere is both (*r*) deep and ſhallow, (ſaith *Gregory*,) wherein the *Lambe* may wade, and the *Elephant* may ſwimme. So that, in a word, here is a ſufficient rule, fitted to all, learned, vnlearned, wiſe, and ſimple.

o *Prophetiam enim continet liber ille τῆς τύχης τῆς ἐκκλησίας μέχρι σωτελείας τὸ κόσμιον.* Aret. in Apoc. Αἰνιγματώδης πολλαχοῦ ἡ προφητεία. Cyr. Hieroſ. Catech. 13. *Omnis prophetia priuſquam impleatur aenigma eſt, quando autem impleta fuerit manifeſtam habitura eſt expoſitionem, & intelligentiam.* Iſidor. lib. 4. cap. 43. Πάλαι μὲν γὰρ πρὶν δέξηται πέρας ἡ προφητεία, εἶχέ τινα πόνον τὸ πεῖσαι τοὺς τιμιχαΐτας ἀνθρώπους, &c. Theod. de cur. Græc. aff. Serm. 10.

p *In his quæ aperte poſita ſunt in ſcripturis, inveniuntur illa omnia, quæ continent fidem, moreſque vivendi.* De Doctr. Chriſt. lib. 2. cap. 9 & de Bon. Viduit. cap 1.

q *Magnificè & ſalubriter ſpiritus ſanctus ita Scripturas modificavit, vt locis apertioribus fami occurreret, obſcurioribus autem faſtidia detergeret; nihil enim ferè de illis obſcuritatibus eruit, quod non planiſſimè dictum alibi reperiatur.* Auguſt. de Doctr. Chriſt. lib. 2. cap. 6. Διὰ πολλὰς τίνων αἰτίας ἐπικρύπτονται τὰ νῦν αἱ χαραὶ, πρῶτον μὲν ἵνα ζητητικοὶ καθέρχωμεν, καὶ προσαγρυπνῶμεν ἀεὶ τῇ τῶν σωτείων λόγων εὑρέσει, ἔπειτα μηδὲ τοῖς ἅπασι προσῆκον ᾖ νοεῖν, ὡς μὴ βλαβείεν ἑτέρως ἐκδεξαμενοι τὰ ἁγὰ τὸ ἁγία πνεύματος σωτείως εἰρημένα. Clem. Alexand. Stromat. 6 *Magna vtilitatis eſt ipſa obſcuritas eloquiorum Dei, quia exercet ſenſum, vt exercitatus capiat, quod capere nequit, ociоſus habeat quoque adhuc maius aliud; quia ſi in cunctis Scriptura ſacra intelligentia eſſet aperta, vileſceret, quæ in quibuſdam locis obſcurioribus inventa animum reficit.* Gregor. Homil. 6. ſuper Ezechielem r *Divinum ſermo ſicut prudentes myſteriis exercet, ſic plerunque ſuperficie ſimplices refovet. Habet in publico vnde parvulos nutriat; ſervat in ſecreto, vnde mentes ſublimium in admiratione ſuſpendat. Quaſi quidam quippe eſt fluvius (vt ita dixerim) planus & altus; in quo & agnus ambulet, et elephas natet.* Id. Epiſt. ad Leandr. cap 4. præf. Moral. s *Quare cum ſacra Scriptura regula credendi certiſſima, tutiſſima; ſit, ſanus profectò non erit, qui eò neglectâ, &c.* De Verb. Dei. lib. 1. cap. 2.

5. To conclude, *Bellarmine* himſelfe (when it maketh for his turne, as, ſpeaking againſt the *Libertines*, who depend vpon revelations without Scripture, as the *Papiſts* doe vpon vnwritten traditions,) doth acknowledge in expreſſe words, That (*s*) *the holy Scripture is a moſt certaine, and the ſafeſt rule of faith.*

And our countrymen of *Dowray*, ſpeaking of the example of *Nadab* and *Abihu*, giue this annotation, vpon *Levit.* 10. 2. *By this alſo all are warned to be content with the doctrine of the holy Ghoſt, &c.* citing *Theod. q. 9. in Levit.*

3. Confut. *Whether a thing commaunded may be the matter of a vow.*

1. Vpon these words, *verse* 26. (*Onely the firstling of the beasts, which should be the Lords firstling no man shall sanctifie it, —— it is the Lords.*) the *Dowists* helpe vs with this observation: God heere (say they) forbiddeth to vow the *first-borne*, and giveth the reason, for that *They are the Lords*; shewing that those things whereto wee are already bound, are not properly matter of a vow. But a vow properly is a religious promise, voluntarily made to God, of a good thing vnto which we were not bound. ——

And at last they instance in their vowes of *obedience to superiours*, who otherwise had no authority over them, and of *perpetuall chastity*, and *voluntary poverty*.

2. This is a received doctrine in the Church of *Rome*, maintayned by *Tostat. qu.* 56. and *Bellarmine* is of the same mind: *De Monach. l.* 2. *c.* 16. And *cap.* 14. and defining a vow, he saith it is, *Religiosa promissio alicujus excellentioris boni, Deo facta, liberâ voluntate*; A religious promise of some more excellent good worke, made to God, with a free will. And explaining the termes of this his definition, hee saith, that by *excellentioris boni*, he meaneth: *Quod melius sit facere, quàm omittere*; which it is better to doe, then leaue vndone: But *Aquin* (*a*) ingenuously confesseth; *Dicitur melius bonum, quod ad supererogationem pertinet*: It is called a better (or more excellent) good worke, which belongeth vnto supererogation: that is, their evangelicall counsells.

a 2. 2. qu 88. artic. 2.

3. *Contra.* 1. *Lorinus* herein contradicteth many of his Fellowes, confidently affirming, that *Contraria opinio Communior, & verior est*: The contrary opinion is more common, and the truer: and to this purpose citeth *Gregor. de Valent. Tolet. Lessius, Suarez.*

2. That vow of *Iacob*, *Gene.* 28. 20 21. (*If God will be with me, and will keepe me, &c. Then shall the Lord bee my God,*) is of a duty commanded; and consequently (*b*) a good worke, or a precept may be the matter of a vow.

b *Votæ Ecclesiæ opera bona* Hieron. in Psal 21.

Obiect. *Pererius in loc. disp.* 10. saith this must not bee vnderstood, *De cultu Dei simpliciter, sed per decimas, &c.* Not of the worship of God simply taken, (when hee saith, *The Lord shall be my God*;) but with reverence vnto tithing, &c. as hee saith, *And of all that thou shalt giue mee, I will surely giue the tenth vnto thee. ver.* 22. Otherwise so to haue vowed, saith *he, stolidum & impium fuisset*, it had beene foolish and impious: whom *Bellarmine* explaineth, saying, *Iacob* had thus offended: *Faciendo votum conditionatum de re præceptâ*: by making a conditionall vow of that which is absolutely enjoyned, and commanded by God.

Optima votæ Deo, quorum est dator ipse, poscuntur: Hoc sursum dignum est ire, quod inde venit. Prosp. in Epigr.

Answ. This indeed might be truely concluded, had *Iacob's* vow beene equally intended both wayes: that is, if he had meant, If the Lord will doe so and so, *then he shall be my God*; but if not, *then he shall not*: This I confesse had beene no lesse then blasphemy. But the condition expressed in his vow, did but *consequentiam designare*, imply the consequent, as onely by his vow, binding himselfe more firmely to the worship of God.

3. *Caietan in Aquin loc. cit.* prooveth, that *Necessaria ad salutem possunt esse materia voti*, dutyes necessary to salvation may be the matter of a vow: Because a man may be bound to the same act diverse waves; even as a man may diversly offend, in one and the same transgression: as for example; A man having vowed not to commit fornication, sinneth more, (if he run into that crime) then if he had not vowed: for he offendeth: *Non solum peccato luxuriæ, sed irreligiositatis*: not onely by the sinne of luxury, but of irreligious prophanesse, as a breaker of his vow.

Obiect. Some here object, a vow must be voluntary, and therefore not of a necessary thing.

Answ. *Aquinas* distinguisheth betweene *Necessarium absolute, & necessarium ratione finis*: that which is absolutely necessary, and that which is so onely with reference to the end. For that which is absolutely necessary, as, that a man must dye, it were absurd to vow it. But that which is necessary in respect of the end, as that without which

which a man cannot be ſaved, (I meane obedience to the commandements of God, or the like,) that may well bee vowed: *In quantum voluntariè ſit*, ſo farre foorth as it is done voluntarily.

4. (*c*) A worke commanded of God is more laudably performed, and better accepted of God, when it is done by vertue of a vow obliging, then when barely, and without it. Becauſe a man by his vow ſubmitteth himſelfe vnto God, *Non ſolum quantum ad actum, ſed etiam quantum ad poteſtatem*: not onely in reſpect of the act, but likewiſe in reſpect of his power; as hee is ſaid to giue a better preſent, *Qui daret arborem cum fructu, quam qui daret fructus tantum*: as *Aquinas* ſaith from *Anſelme*: that is, who ſhall giue thee the tree, with the fruit, then hee that ſhall giue but the fruit onely. And the rather is a duty ſo done commended, becauſe it is done *Ex voluntate firmatâ in bonum*, out of a will confirmed to that which is good, *Aquin. loc. cit. artic. 6.*

(*c*) *Bonum et laudabile eſt rem eandem præſtare ex voto, & religione, quàm præſtare tenebaris ex præcepto.* Cornel. à Lap. in loc.

5. Beſides that example of *Iacob*, the Scripture ſpeaketh of other vowes touching neceſſary duties, as *Pſalm.* 119 106. *I haue vowed*, (or *ſworne*) *and will performe it, that I will keepe thy righteous iudgements.* A vow alſo of this kind wee haue, *Ezr.* 10. 3. I meane, of a neceſſary duty. And ſuch was the vow of *Hannah*, 1 *Sam.* 1. 11. vowing to giue her ſonne vnto the Lord, all the dayes of his life: For hee was a *Leuite*, and conſequently already devoted, by the Law, to Gods ſeruice in, or about his Tabernacle. And laſtly what more neceſſary, then to renounce the devill, and all his workes, &c. And yet this is the matter of (*d*) our *baptiſmall vow.*

(*d*) *Communia vota ſunt ea quæ in Baptiſmo promiſimus: ſcil. vt non peccaremus, & vt diabolo & operibus eius abrenunciaremus* Bern. de modo benè vivendi. Serm. 62.

6. S. *Auguſtine* expoundeth thoſe words of the *Pſalmiſt*, *vovete & reddite*, &c. *Vow, and pay vnto the Lord your God.* (*e*) What ought wee to vow (ſaith hee.) To beleeue in God, to hope for life eternall from him, to liue well,—— as not to ſteale, not to commit adultery, not to loue drunkenneſſe, not to be proud: *Et hæc præcipiuntur omnibus*: and theſe are things commanded to all.

(*e*) *Quid debemus vovere? Credere in illum, ſperare ab illo vitâ æternam, benè vivere,— furtum non facere, adulterium non facere, non amare vinolentiam, non ſuperbire.* Aug. in Pſ. 75.

4 As for that firſt collection, or obſeruation of the *Dowiſts*, from the law here giuen, touching the Firſt-borne, therefore not to bee vowed, becauſe they were the Lords already.

1. *Lorinus* anſwereth, that the reaſon of this ordinance was; leſt they ſhould thinke they were no otherwiſe the Lords, then by their vow, *Cum deberentur etiam abſquè voto propter præceptum Dei*, when as they were due already without a vow, by vertue of the Law of God.

2. *Cornelius à lapide* giveth this reaſon: (*f*) leſt the vow ſhould ſeeme to derogate from the former conſecration, as if that had not beene full, and perfect, but muſt bee perfected, and ratified by a vow.

(*f*) *Nè votum aliquid derogaret priori conſecrationi, quaſi illa non fuiſſet plena & perfecta, ità vt voto perfici & firmari poſſet.*

3. The *Hebrewes* tell vs, that the firſtling may not bee conſecrated, or ſanctified by a vow, becauſe a man cannot ſanctifie that which is not his owne. And to this purpoſe they giue theſe rules: *If a man devote his ſonne, or his daughter, or his ſeruant, or a field, which hee hath bought*; (for no field was a mans owne, but by inheritance, becauſe it muſt returne to the ſeller at the *Inbile*:) *Loe they are not devoted: for a man cannot ſanctifie a thing, the body whereof is not his owne. Neither can a man ſanctifie a thing which is not in his owne power; as if hee haue left in another mans hand a thing to keepe, and hee which had it to keepe, denieth it; the Owner cannot ſanctifie it: but if hee deny it not, it is in the Owners power, Maim. in Erach. chap. 6. Sect. 21, 22.*

So that although this particular thing commanded was exempted, for theſe reaſons, or the like, from being ſubiect to a vow: yet many other neceſſary duties, are then performed in moſt acceptable manner, when wee haue firſt bound our ſelues by vow, to the carefull, and moſt ſtrict performance of them.

6. Morall.

6. *Morall Obſeruations.*

1. Moral. *God requireth nothing aboue our abilitie.*

1. THe Law requireth, *verſ.* 8. That if a poore man hauing vowed, bee not able to pay the eſtimation of his vow; then the Prieſt muſt value him, according to his ability, *Pauperatis rationem ſacerdos iubetur habere in his,* —— *Non enim eſt æqua menſura donorum dei in omnibus:* that is, the Prieſt muſt haue reſpect vnto the poverty of ſuch; —— For God hath not meaſured out his gifts alike to all, *Pellic.*

2. God is no hard maſter, as his evill ſeruant pretendeth; *to reap, where he had not ſowen, or gather, where hee had not ſtrawed, Math.* 25.24. For beſides that (*a*) wee can render nothing to him, but of that which wee receiued from him; as *David* ſaid, 1. *Chron.* 29 14. *All things come of thee, and of thine owne hand wee haue giuen vnto thee:* So neither doth hee rigorouſly exact all that, κατὰ τὸ ἀκριβοδίκαιον, according to the extremity of his iuſtice. Hee knoweth our infirmities, and accepteth of our wils, and good endeavours.

3. *Cleanthes* (ſaith *Seneca*) ſent two boyes to ſeeke out *Plato:* the one was diligent in ſearching, and inquiring after him; but the other, playing with his fellowes, did (*b*) caſually light vpon him: This lazie lucky knaue was beaten; but the (*c*) other much commended for his diligence. It is not alike (ſaith *Ariſtotle*) with *arts*, and *vertues:* In *arts*, οὐκ ὁ βουλόμενος, ἀλλ' ὁ δυνάμενος, not he that would, but he that can doe beſt, is accounted the moſt choice artiſt: but in *vertues*, οὐκ ὁ δυνάμενος, ἀλλ' ὁ βουλόμενος καὶ προαιρούμενος, not hee that can, (*d*) but hee that is willing and deſirous to doe beſt, is moſt commended. And it is no otherwiſe in the account of God: *For if there bee firſt a willing mind, it is accepted according to that a man hath, not according to that a man hath not,* 2. *Cor.* 8.12.

4. God (*e*) expecteth to be honoured of vs with a ſincere affection, and an vpright heart; hee needeth nothing of our goods, nor of our goodneſſe: It is not *Salomons* many thouſands of ſlaine beaſts, 1. *King.* 8. 63. that ſo pleaſeth him, as when hee ſeeth in vs a readineſſe, to offer what wee are able vnto his ſeruice, or by his appointment. Thus our Saviour commending the poore (*f*) widow, valueth her two mites, being a full expreſſion of her might, at an higher rate, then all the gifts, which many rich men had caſt into the treaſury, *Mar.* 12.43.

a *Quicquid eſt quod dat patri filius, minus eſt: quia hanc ipſam dandi facultatem patri debet.* Senec. de Benef. lib. 3. cap. 29.

b *Melius fortuna, quam cura, de illo merebat.* Senec Contr. lib 2.

c *Illum, inquit, laudabimus puerum, qui quantum in ſe erat, quod ſufficit eſt, fecit: hunc fruſtra inertem caſtigabimus. Voluntas eſt quæ apud nos ponit officium.* Idem de Benef lib 6. cap 11.

d *Hic ſi in officio eſt, quicquid defuit, fortuna peccat* —— *Ita gratus eſt etiam qui vult tantum, nec habet vllum alium voluntatis huius ſuæ, quam ſe, teſtem.* Ibid. lib. 4 cap. 21.

e Τὸ δεῖσθαι πεινώμενον χαίρει, οὐσίας ἀνενδεὲς ὑπάρχον. —— δεῖ τοίνυν θυσίας προσφέρειν τῷ θεῷ, ἃ πολυτελεῖς, ἀλλὰ θεοφιλεῖς. —— τῷ νῷ καθαρῷ, καὶ δικαίᾳ καὶ τῇ ὀρθῇ πολιτείᾳ Clem. Alexand. Strom. 7.

f *Hac paupercula (inquit Hieron) me & ſimiles ſignat: qui mitto quod poſſum, & deſidero quod non poſſum. Non quantum, ſed ex quanto deſiderat Deus.* Gloſſ. Ordin. in Marc. 12. *Pauper enim non poteſt dare tantum eleemoſynam, quantum dives: ſed menſuratur ſecundum promptitudinem voluntatis, qua ſtatim veniret in actum habità facultate:* Lyran. in 2. ad Cor. cap. 8.

2. Moral.

2. Moral. *Lawfull vowes muſt bee kept.*

1. The ſcope of all the Lawes, recited in this *Chapter*, touching vowes, and their redemptions, ſeemeth to be this; that we ought, eſpecially to regard thoſe promiſes which wee make to God. For why was a commutation yeelded in moſt vowes? but that at leaſt, legally, men ſhould performe what they had vowed. Even that poore man, *v.*8. (whereof before) muſt not wholy bee exempted; but ſomething muſt bee done, (according to the charitable valuation of the Prieſt) for the redemption of his vow too.

2. And wherefore was a fift part required, aboue the eſtimation, (*a*) in ſome redemptions? but onely *In pœnam levitatis, & inconſtantiæ*, to puniſh mens lightneſſe, and inconſtancy, and to forwarne them, that they vow not, what they are not willing to performe. *Be not raſh with thy mouth, and let not thy heart be haſty to vtter any thing before God.* ——*But when thou voweſt a vow to God deferre not to pay it: For he hath no pleaſure in fooles; pay that which thou haſt vowed, Eccleſ.*5.2.&4.

3. *Vovete & reddite, &c. Vow, and pay vnto the Lord your God, Pſal.*76.11. *Vovere voluntatis, reddere neceſſitatis*, to vow, is voluntary, to render, neceſſary. Becauſe (*b*) thou heareſt of *paying*, art thou afraid of vowing? It ſeemes, thou couldſt haue bin content to vow, but not to pay? I, but doe both. *Auguſtine in loc.* And be not ſlack to vow, (ſaith he,) for it is not your ſtrength that ſhall fulfill it. *Deficietis, ſi de vobis præſumitis*: yee ſhall fall ſhort, if yee preſume vpon your owne abilities: but if yee truſt on him to whom ye vow, then vow, and ſpare not, ye ſhall be ſure to pay.

4. A juſt man is ſometime deſcribed, by *his* (*c*) *fearing of an oath, Eccleſ.*9.2. Make thy vow fearefully; and performe it faithfully. It is a ſolemne ſacred act, and muſt be done with reverence: It is a firme and holy obligation, and muſt bee kept inviolably. He that ſweareth to his neighbour, muſt not diſappoint him, *Though it bee to his owne hinderance. Pſal.*15.4. much more ought men to be carefull, how they violate their faith with God, vpon pretence of any diſprofit whatſoever: For God is able to recompence all loſſes to him. *Pro.*3.19.10. *And in the world to come to giue eternall life. Marke* 10. *verſe* 29. 30. and as able to avenge himſelfe of them that deale perfidiouſly with him.

5. And yet what more common in the world, then (*d*) ſhipmens vowes, in any tempeſt of affliction, which, when the ſtorme is over, is vtterly forgotten againe: *Eraſmus* wittily laſhing at *Romes* follies, deſcribeth vnto vs this cuſtome of their Mariners in a feare of ſhip-wrack: an Engliſhman, ſaith he, being there, promiſeth no leſſe then golden mountaines, to the *Lady of Walſingham*, if he come ſafe to land: another voweth to goe on pilgrimage to S. *Iames of Compoſtella*, bare-foot, and bare-headed, with a ſhirt of male next his skin, and begging all the way: Another promiſeth vnto S. *Chriſtopher*, whoſe vaſt ſtatue (*Mons verius, quàm ſtatua*, a mountaine, rather then a ſtatue,) is in the great Church of *Paris*; that he will giue him a waxen-candle, as bigge as himſelfe: whom one of his fellowes preſently check't, ſaying, though thou ſhouldeſt ſell all thou haſt, thou could'ſt not performe thy word: But he replyed ſoftly, (leſt S. *Chriſtopher* ſhould heare him:) Hold thy peace foole; doeſt thou thinke I ever meant to doe it. If ever I recover ſhoare, he gets not ſo much as a tallow candle of me. *Eraſm. Colloqu. in Naufrag.*

6. Thus men deale with God in time of ſickeneſſe, or of any trouble, vowing, ſome to refraine one ſinne, ſome another, ſome every ſinne: and when his hand is off, (*e*) they ſinne againe, and then, *Some worſe thing juſtly happeneth vnto them. Iohn* 5.14. Remember what the law ſaith, *Deut.* 23.1. *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee, and it would be ſinne vnto thee.*

a Verſ. 13. & 15. *Vide Qu.*6. & 7.

b *Quis audiſti, Reddite, non vis vovere? Ergo vovere volebas, & non reddere? Immò virunq; fac.*

c Σέβε ὅρκον. Pythagoræ dictum eſt. — Ὅρκον τε πίστωσιν τιμᾶν. Theocr. *d* Ἐγὼ πιστὸν πάντα καὶ τὸν Νικόφρονα. Adag apud Suidam. *Promittas facito: quid enim promittere ladit? Pollicitis dives quilibet eſſe poteſt* Ovid.

e Saint *Aug.* to this purpoſe biddeth, *Remember Lots wife: Liberata eſt à Sodomis, in via poſita reſpexit, vbi reſpexit, ibi remanſit: Facta eſt autem ſtatua ſalis, vt illius contemplatione condemnentur homines, non ſint fatui, et non retro reſpiciant.* In Pſa 75.

3. Moral.

3. Moral. *Hee that is conſecrated to God, is dead to the World.*

1. The law ſaith of *The conſecrated thing, it is moſt holy vnto the Lord.* v. 28. — *and it ſhall ſurely be put to death.* v.29.

This *Lyranus*, *Toſtatus*, and *Lorinus* apply ſpiritually vnto their *Monks*, and other *Votaries*, in the Church of *Rome*; of whom they ſay, they are devoted vnto God, and *mortui mundo*, wholly dead vnto the world.

2. But *Heſychius* much better applyeth it to every Chriſtian man, conſecrating himſelfe to God, by an holy life, who in this wiſe is crucified to the world, and the world to him: yea *He is dead indeed to ſinne; but aliue vnto God through Ieſus Chriſt our Lord. Rom.6.11.* And hath given and dedicated vnto him, his ſoule, and body, with all their powers, and faculties, ὡς ἀναθήματα, *Et donaria, & tanquam trophæa ex victoriâ de dæmonibus*; As gifts, and donaries, and as trophes of his victory obteyned over ſinne and Sathan.

a Μακάριοι οἱ νεκροὶ, &c. ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν. Apocal.14.13. Νεκρὸς ὁρῶν, νέκρωσιν ἔχεις πράγματος

3. Thus dead, he caſteth off the cares, (*a*) and labours of this life, vſing the world, as if he vſed it not. The baites of pleaſure and profit moue not him: νεκρὸν μυΐζεις, Thou annoyneſt but a dead man, (as the proverbe is. Wrongs, and injuries in the world provoke him not: νεκρὸν μαστίζεις; thou ſtrikeſt but a dead man, as another proverbe ſaith: (*b*) Singing and ſighing worke both alike with him, whoſe onely ſolace is in God, to whom he liveth, and who liveth in him, by his holy Spirit. And truely no man can haue aſſurance of this ſpirituall death vnto the world, vntill he find himſelfe to be aliue to God: *For if wee bee dead with Chriſt, we beleeue that we ſhall alſo liue with him. Rom.6.8.*

b *Nobilo plautii refert, quam ſi ad ſepulchrum mortuo dicat iocum.* Plaut.

4. But firſt we muſt be raiſed vp with Chriſt, and made partakers of that firſt, moſt bleſſed reſurrection: *Revel.20.6. And if We haue beene planted together in the likeneſſe of his death, We ſhall be alſo in the likeneſſe of his reſurrection. Rom.6.5.*

All that thinke themſelues ſpiritually raiſed vp, out of their graues of ſinne, vnto an holy life, are not riſen *In the likeneſſe of Chriſt's reſurrection.* 1. Some are riſen onely in the likeneſſe of *Samuel's* raiſing, when the witch of *Endor*, only (*c*) rais'd a ſpirit in his likeneſſe; 1 *Sam.*28.14. And ſuch are *Hypocrites.* 2. Some are riſen in the likeneſſe of *Lazarus* his reſurrection: *Ioh.*11.44. Who though he was raiſed vp by Chriſt, yet was to dye againe. And ſuch are all *Apoſtates*, and back-ſliders. 3. Some are raiſed vp in the ſimilitude of the reſurrection of Chriſt; who *Being riſen from the dead, (d) dyeth no more. Rom.6 9.* And ſuch are all they, who are ſo *devoted*, or *conſecrated* vnto God, by the ſpirit of ſanctification; that they are dead vnto the world, but they liue *to God*, and ſhall liue *With him*, eternally.

c *Iuſtinus Mart. vel quiſquis fuit Author Reſponſ. ad Orthod. affirmat Deum, conceſſiſſe τῷ διαβόλῳ, ἐν φαντάσματι τὸν Σαμουὴλ ἀναβιῶσαι τῇ ἐγχαρίμυθῳ. Tertullianus etiam aſſerit diabolum animam Samuelis effinxiſſe, lib. de Anim. Et Hieron. In Samuelis phantaſmate Pythoniſſa locuta eſt ad Saulem.* In Matth 6.

d Therefore vvhen Chriſt roſe, hee left his graue-clothes behinde him. *Iohn* 20. 5. *&c.* which *Lazarus* brought vp with him, (*Iohn* 11 44.) being againe to vſe them.

4. Moral. *Againſt ſacriledge, and defrauding of the Church.*

1. The law heere tooke care concerning tithes, that ſome muſt neceſſarily bee payd in kind, and may not be changed. *v.* 32.33. and thoſe whereof a redemption was permitted, muſt be well payd for, and a fift part added too, aboue the value. *ver.* 30.31. Whereas with vs, in theſe dayes of the *Goſpell, (O tempora! O mores!)* our tithes are commonly ſo changed, Ὡς τρίχας ἀντ' ἐρίων, as if Haire were given for Wooll, or Glaſſe for

for Diamonds: ſome againe are redeemed at ſo poore a rate, that not ſo much as a fift, no nor a fifteenth part is left, by way of compoſition for them.

2. Much of this ſacriledge began vnder Popery; I would to God, it had wholly expired with it, and not rather, to the great diſhonour of our profeſſion, haue gotten more life and ſtrength, when Popiſh ſuperſtition, and idolatry were baniſhed this our Church. *Thou that abhorreſt idols, doeſt thou commit ſacriledge? Rom.2.22.* Surely the bateſt *idolatry* of all others, *Coloſſ.3.5. The roote of all evill, 1 Tim. 6,10.* ſtill dwelleth with thee. Thy covetouſneſſe, thy (*a*) ſacriledge, thy taking that which is Gods, and *impropriating*, or *appropriating* of it to thy private vſe, is thy *idolatry*.

3. *Parcius iſta, &c.* Let vs bee ſparing in thus charging men, before we heare them. Why; they haue nothing either of Gods part, or his Miniſters, but what their Anceſtors haue left vnto them; or what they dearely purchaſed, and well pay'd for.

Anſw. 1. And were theſe *Church-revenues*, left you by your Fathers? Alas! ſo the holy veſſels came to *Belſhazzar* from his Father: and yet whileſt he prophaned them after his pleaſure, the hand of God came forth againſt him, and he died for it. *Dan.5.2.* & 30. Or 2. Did you indeed purchaſe them, *bonâ fide?* He dealt not faithfully with you, that ſold you that he had no right to. Tithes are *entailed* by God vpon his Miniſters; *Numb.* 18.21. Neither the *Pope*, nor King *Henry* the eight can cut off an *entaile*, which God hath ratified. And therefore *Caveat emptor*, had beene a good watch-word in time.

4. For now poore ſoules, you are found guilty of that ſinne of ſacriledge, which, as *Plato*, but an heathen man ſhall tell you, (*b*) is a kind of helliſh fury, ſent, as it were by way of vengeance for your other ſinnes. And in the ſame place, hee deſcribes the puniſhments of that capitall offence. When *Heliodorus* had well ſmarted for his ſacriledge, done by the Kings command; hee after giues the King this Counſell: *If thou haſt any enemy, or Traitour, ſend him thither, &c. 2.Mac.3.38.* Let him goe vpon that narrand, and he ſhall need no other iudgement, *Hoſtium filijs contingat ſacra ſurripere.*

5. The Law of the *twelue tables* amongſt the *Romanes* of old thus decreed: (*c*) *Hee that ſhall robbe, or purloyne an holy thing, or a thing dedicated to an holy vſe, let him be a parricide.* And the word of God ſaith, *Pro.28.24. Who ſo robbeth his Father, or his Mother, and ſaith, it is no tranſgreſſion, the ſame is the companion of a deſtroyer.* Taking away their living, hee in effect taketh away their life. And who is there now (I pray you) that acknowledgeth it a tranſgreſſion, to take away the things of *God*, and ſo to rob his *Father*; or to depriue the *Church* of her lively-hood, and ſo to rob his *Mother?* How are theſe then to be eſteemed, but as companions of the (*d*) *Deſtroyer?* vnleſſe Grace from above doe worke repentance in them and deliuer them from the deſtruction of the *Deſtroyer*.

6. It is a good admonition which is given by *Lorinus*: (*e*) *Let thoſe Lay-men take heed, Who haue a graunt of tithes, vpon this condition, that hereafter they muſt make reſtitution, leſt they be inuolued in the puniſhment of eternall damnation*

Let them conſider, that theſe tithes are given by their neighbours, vpon this contract made by God himſelfe, that their ſoules ſhould bee fed: And our Lawyers ſay; *Beneficium non debetur niſi propter officium*: The benefice is not due, but for performance of the office.

Obiect. But wee haue *Vicarages* indowed, and *Maſter Vicar* muſt take care to feed our ſoules.

Anſw. A poore indowment (God wote) in many places, ſcarce ab'e for to buy a ſcholar bookes: and then what will follow? But (*f*) *a ſimple benefice muſt needs haue a ſimple Prieſt:* And ſo the peoples ſoules are famiſhed, whilſt their great Lords are

a *Quiſquis id quod Deorum eſt ſuſtulit & conſumpſit, atque in vſum ſuum vertit, ſacrilegus eſt. Omnia autem deorum ſunt. Quod quiſque ergo tollit, Deorum tollit, quorum omnia ſunt. Ergo quiſquis tollit aliquid, ſacrilegus eſt.* —— *Hic reſpondetur: Omnia quidem deorum eſſe, ſed non omnia diis dicata. In his obſervatis ſacrilegium, quæ religio numini adſcripſit.* Senec. de Benef lib.7. cap.7.

b Ιερουλία οἰστρός ὅστις ἐμφύεται ὃν παλαιῶν καὶ ἀνοσιουργῶν τοῖς ἀνθρώποις ἀδικημάτων ἀπεργάζεται καὶ ἀλιτηριώδες. De leg. 9.

c *Sacrum, ſacréve commendatum, qui clepſerit, rapſeritque, parricida eſto.*

d Revel. 9. 11.

e *Caveant hi, quibus, cum Laici ſint, decima conceduntur, hâc conditione, vt poſteà reddant, ne involvantur pœnâ damnationis æterna.* Lorin. in loc.

See before *Chap.25. Mor.5.* and vpon this *Chap. Qu.* 11. and *Doctr.* 4. f *Ad tenuitatem Beneficiorum neceſſariò ſequitur ignorantia Sacerdotum.* Panorm.

fed

fed fat with their tithes, and all this while are guilty of their blood: who (*g*) one day ſhall find the truth of that, which *Salomon* hath ſaid, *Pro.* 20. 25. *It is a ſnare to the man, who devoureth that which is holy.* No better ſhall it bee to him, then was that (*h*) *Gold of Tholouze, to Qu. Capio*, which hee had taken from the Temple, (*i*) to the vtter ſubuerſion and ruine of himſelfe, and all his family. *Conſider what I ſay, and the Lord giue you vnderſtanding in all things*, 2. *Tim.* 2. 7.

g Turno tempus erit, magno cum optauerit emptum Intactum Pallanta, & cum ſpolia ſta, diemque Oderit Virg. Æn. 10.

h Hinc Proverb. Aurum Tholoſſanum.

i Διὰ τᾶτο ἐν δυσχήμασι καταρέψαι ὁ βίον, ὡς ἱερόσυλον, ὀμβλήντα ὑπὸ τ παιδός, διαδόχυς ὃ ἀπολιπόντα παῖδας, ἃς σωκέβυ καταφορᾶδεῖσας (ὡς εἴρηκε Τιμαγένης) αἰχρῶς ἀπολέσθ Strab. lib. 4.

Heb. 13. 20, 21.

Now the God of Peace, that brought againe from the dead our Lord Ieſus, that great Shepheard of the ſheepe, through the blood of the everlaſting Covenant, Make you perfect in every good worke to doe his will, working in you that which is well-pleaſing in his ſight, through Ieſus Chriſt, to whom bee glory for ever and ever.

Amen.

FINIS.

AD LECTOREM.

Τοὺς δ τοῖς ἀλλοτρίοις ἐντυγχάνοντας πόνοις παρακαλῶ, εἰ μὴ ἅπαντα δ ἔχει τὰ γεγραμμένα, τ τότων ἀνυμνῆσαι δοτῆρα, κ τοῖς πεπονηκόσι τοσῶδε χάς ἀποδῶναι· εἰ δέ τινα ἐλλείπει, μὴ πάντων ὑμᾶς, τότων εἵνεκα, καταγνῶναι, ἀλλ' ὀκ τῶν δ' εἰρημένων τὸ κέρδος κομίσασθ. Theod. ad Græc. Prolog.

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